

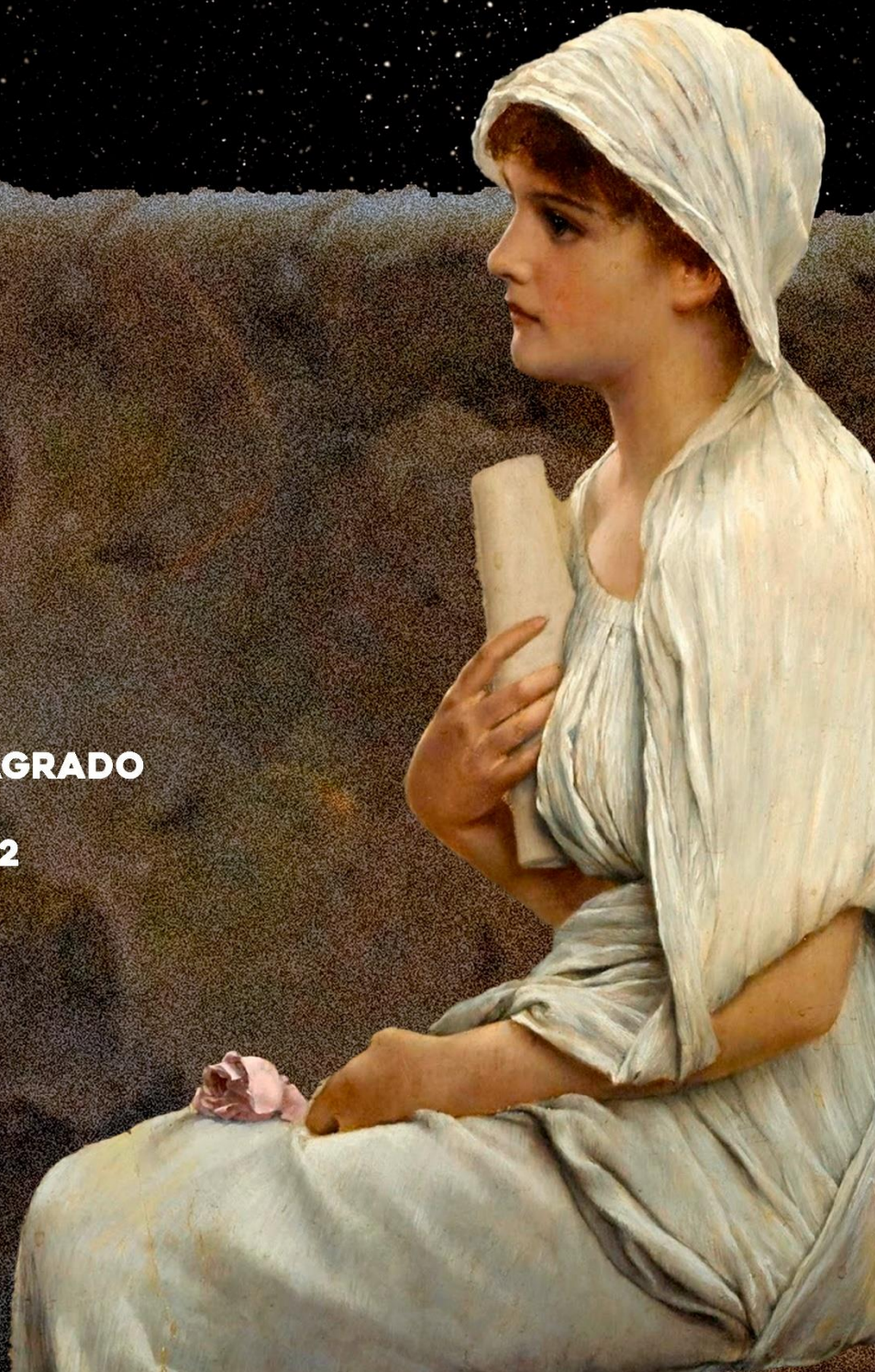


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IVY ENBER SCIENTIFIC JOURNAL

MASTHEAD

The Ivy Enber Scientific Journal presents its newest issue corresponding to Dossier 2023.2 entitled: "Literature and Sacred". In the complete edition it is possible to access the file, presentation of the dossier and articles sequenced to the theme and with free definition in Portuguese, English and Spanish.

The editorial team greeted readers and reiterated the invitation to submit their work in the next Dossier 2024.1 "Education: investigations, policies and practices".

We also highlight that invitations to potential Dossier coordinators will consider the researcher profile in accordance with the defined thematic field, and there may be re-readings and new propositions on the part of the coordinators.

It is noteworthy that the Ivy Enber Scientific Journal strives for the objective of academic decorum, promoting in its publications access for society and the academic community to works with rigorous research, offering them international coverage, with a view to the transnationalization of Ivy Enber Christian University, University that promotes the Ivy Enber Scientific Journal as well as other international research projects.

The editorial team reiterates its invitation to read this issue and participate in the Ivy Enber Scientific Journal.

We hope you have a great read!

Managing Editor,

Dr. Kelly Thaysy Lopes Nascimento.



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THEMATIC DOSSIER: LITERATURE AND SACRED

PRESENTATION

In this edition we have the opportunity to present the dossier with thirteen originals from transversal thematic perspectives. In addition to specific research on “Literature and the Sacred”, we highlight the adjacent contributions of research in conceptual contexts of Education.

Thus, the author Bruna Sales de Sousa presents the activities developed in the internship carried out at the São Francisco Cultural Center, highlighting a greater control over ex-votos and all the dynamics that the field has to understand new intervention practices that can be developed in the area of Religious Sciences.

From this perspective, “Learning and discoveries: the journey of the scientist of religions in the supervised internship I at the Juarez da Gama Batista library”, by the author Edvaldo Nascimento da Silva, highlights the importance of the Supervised Internship (ES) for students of the bachelor's degree in Sciences of Religions (CR) at the Federal University of Paraíba (UFPB).

Considering the study carried out at the Centro Cultural São Francisco to analyze the importance of the Religious Sciences professional in the sociocultural environment of the popular art exhibition, the author Elecir de Lourdes Pereira da Cruz analyzes the contribution of students from the Religious Sciences course in the project of exhibition focused on the theme “Sacred and the Expression of Popular Faith, the Ex-Voto”.

In the original “Supervised internship in literature and sacred: an experience in the Juarez library of the Batista range”, the author Eliane Alves de Lima presents the experiences lived by students of the bachelor's degree in Religious Sciences (CR) at the Federal University of Paraíba (UFPB) , during



Supervised Internship I (ES) held at the Juarez da Gama Batista Library, located inside the Fundação Espaço Cultural da Paraíba (FUNESC).

In “Memories of an internship: the case of experience at the São Francisco cultural center” we rely on the reference of the author Elton Andrade Batista who reflects on the memories of the supervised internship that resulted in an art exhibition with pieces of ex-votos, delivered by devotees in places considered religious sanctuaries as a means of thanks/payment for graces/miracles received.

Considering the supervised internship in “literature and sacred”, we present the contribution of the author Erni Fernandes Bezerra entitled “Supervised internship in Literature and Sacred: an academic perspective on the collection of the Juarez da Gama Batista library” which provides data, based on his experience, on the duties of a religious scientist, taking into account his specificity of the religious field and its phenomena as an object of research.

In “Highlighting the materialization of miracles through ex-votos at Centro Cultural São Francisco”, the author Gérson Henrique Alves reflects on the completion of the internship, which had as its main objective the dissemination of knowledge regarding the symbolisms that make up ex-votos and highlights the opportunity to participate in research focused on their importance for believers who attend the Penha pilgrimage, held annually in the city of João Pessoa – PB.

For the author Luiz Fernando Santos de Lima, in “Supervised Internship in Religious Sciences: the novelty of the Bachelor's level internship in Religious Sciences”, the Supervised Internship I, of the Bachelor's Degree in Religious Sciences, at UFPB, presents itself in a unprecedented in this area of knowledge. Being the first internship in Brazil, in the discipline under consideration, with an internship in an organization external to the University and highlights the theme of Literature and the Sacred, seeking to expand development, through the Juarez Gama Batista Library, based in the city of João Pessoa, in Paraíba.



By highlighting the experiences experienced during this curricular component, the supervised internship in the bachelor's degree in Religious Sciences at UFPB, the author Maria de Fátima Araújo Lopes in “Exploring professional frontiers in Religious Sciences: a journey of experience at the São Francisco cultural center” highlights which carried out an innovative survey in the field of religious sciences, exploring the collection of ex-votos of the Cultural Center to highlight the significance of popular religiosity and the culture that these objects represent.

In “Our hero's journey: overcoming the challenges in relation to supervised internships within the scope of the bachelor's degree”, author Maria Vitória Ferreira de Melo observes the importance of the scientist of religion in the fields of activity; increase visibility, not only in your area of training, but also in your role in society; and, increase visibility on religious and cultural diversity.

In the original “The influence of curricular policies on preparing students for the challenges of globalization” the author Rodger Roberto Alves de Sousa discusses the influence of curricular policies on preparing students for the challenges of globalization.

From the perspective of inclusion, authors Sawana Araújo Lopes de Souza and Maira Janete Corrêa Borges analyze Brazilian legislation regarding Inclusive Education and the work of the State and Brazilian society in order to enable students with disabilities to attend school.

Considering the theme of supervised internship and the practice of religious scientists in the workplace, the author, Wellington Meneses de Lucena, reflects on religious diversity tourism, a pioneering project by students on the Science of Religions course in partnership with the Secretariat of Tourism in the municipality of João Pessoa in Paraíba.

We suggest reading each original, highlighting the opportunity to understand research in the area of “Literature and Sacred” in thematic perspectives that address the supervised internship, as well as the inclusion



and theoretical expectations of Educational Sciences. It is convenient to access them through the complete edition or even in the files available in the individual configuration. We wish you a good read that results in new theoretical approaches.

Best regards,

Dr. Michelle Bianca Santos Dantas (UFPB);

Dr. Kelly Thaysy Lopes Nascimento (ENBER).



EX-VOTOS: PROMISE, FAITH, AND GRATITUDE - INTERNSHIP, CONCEPTS, AND PRACTICES AT THE SÃO FRANCISCO CULTURAL CENTER

Bruna Sales de Sousa¹

ABSTRACT

This article aims to present the activities carried out during the internship at the São Francisco Cultural Center, elucidating the procedures and interventions undertaken throughout the internship period and theoretically linking them to texts that were instrumental in underpinning practical activities. A curated exhibition titled "Ex-votos: Promise, Faith, and Gratitude" was prepared during the internship, utilizing the collection from the field. The internship at the São Francisco Cultural Center facilitated a deeper understanding of ex-votos and the entire dynamics inherent to the field, providing insights into new intervention practices that can be developed in the field of Religious Sciences.

Keywords: Internship. Ex-votos. Religious Science.

INTRODUCTION

The present article aims to present the activities carried out during the internship at the São Francisco Cultural Center (CCSF), located in the downtown area of João Pessoa - PB. The internship had the overall objective of curating and culturally producing an exhibition of ex-votos from the collection of CCSF (São Francisco Cultural Center). The specific objectives were: build curatorial thinking; research and select artworks; produce the curatorial text; develop the visual identity of the exhibition; and organize the exhibition's display.

In this space, I come to elucidate the knowledge acquired, the challenges faced, and reflections on my own experience. Scientific articles were used to underpin the literature review, and, above all, a theoretical framework was established to support practical activities.

The performance in the internship allows students to relate the theoretical contents covered in various disciplines of the curriculum with the

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practices to be developed in the field, aiming to build skills and competencies that can equip them for their future professional activities. Thus, the correlation between theory and practice provided by supervised internships is of fundamental importance for a solid education.

The practices developed within supervised internships provide an expanded perspective on the various areas of activity within Religious Sciences, as well as the diverse activities that can be undertaken in various fields where a Bachelor's degree holder in Religious Sciences may operate. Therefore, in this report, we will present the activities carried out, our perceptions of them, and how the field contributed to grounding our learning.

CONCEPTS AND PRACTICES AT THE SÃO FRANCISCO CULTURAL CENTER

The internship was conducted at the São Francisco Cultural Center (CCSF), located in the downtown area of João Pessoa - PB. On the first day of the internship, we were welcomed by a CCSF collaborator who would be our supervisor. The internship's proposal was to organize an artistic exhibition of ex-votos to take place within the CCSF itself, featuring a collection of approximately 200 pieces of various typologies from the institution's own technical reserve. The event was scheduled for November of the same year, coinciding with the celebration of “Nossa Senhora da Penha”, a significant Catholic festivity in our city. Our goal was to connect the exhibition with the pilgrimage of “Nossa Senhora da Penha”.

In the initial phase, the teacher provided some important information for the realization of an art exhibition. As a starting point, guidance was given on the roles of a curator and a cultural producer. The curator's specific objective is direct contact with the artist and overseeing the entire exhibition. Thus, in almost all cases, the curator is chosen by the artist, as this is a relationship built on trust between them. Curating involves selecting pieces and organizing the space to showcase the entire collection selected for the exhibition's big day. On the other hand, the cultural producer's role involves



handling the bureaucratic aspects, as they are responsible for calls for submissions, sponsorships, and all aspects of exhibition funding.

We could understand that organizing an art exhibition requires care, planning, and attention to details, with the crucial priority being the definition of its theme and purposes. Based on this, the focus shifts to choosing the venue and establishing a timeline for the entire creation process. After aligning all these points, we proceed to organize and structure the entire exhibition.

At another juncture, an initial contact was made with the collection of ex-votos at CCSF. All pieces underwent conservation and cleaning processes. Faced with a wealth of new information, a lengthy debate ensued regarding the selection of a name for the exhibition, and collectively, the following title was decided upon: 'EX-VOTOS: FAITH, PROMISE, AND GRATITUDE. On the same day, some dates were decided for the organization and construction of the exhibition. There was also a meeting with the artist Wilson Figueiredo, who was displaying his works at the venue. He is a visual artist, draftsman, painter, and sculptor, born in the city of Patos - PB. The theme of his exhibition was 'Magical Studio by Wilson Figueiredo.' He spoke a bit about the construction of an exhibition, the curator's role, and the artist's trust in the curator's perspective, as it is the curator who selects the pieces for the exhibition. Figueiredo showcased his pieces and presented each one with care and admiration. In the end, everyone was requested to conduct research on the concept of ex-votos and to read some articles on the subject to collaboratively develop the texts for the exhibition's curatorial content.

Through research, we were able to learn the etymology of the word 'ex-voto,' which originated from the Latin term ex-voto. The preposition 'ex-' signifies 'because of, in virtue of,' and 'voto' comes from 'votum,' meaning 'vow'—related to 'votum,' derived from 'vovère' ('to make a vow, bind oneself, promise in a vow, offer, dedicate, and consecrate'). In general, in illustrative publications and dictionaries, an ex-voto is described as a drawing, sculpture, photograph, piece of clothing, jewelry, lock of hair, or any other object offered or displayed in chapels, churches, or halls of miracles in rejoicing for favors



granted. Furthermore, in this context, we could observe that, in some compilations, the ex-voto appears as an offering given after a vow formulated and answered by the gods, in the times of paganism; to God, the Virgin Mary, and the saints in the era of Christianity, during times of distress, mortal illness, danger of death to domestic animals, and similar situations. The understanding that prevails is that the ex-voto is an object of gratitude from the faithful for the grace they have received. Moving into a conceptual discussion, we can define what an ex-voto is and how it is discussed in the literature. Leite (2013, p. 86) defines the ex-voto as "a religious practice that provides a representation of the body with reference to the notion of belonging and certain foundational aspects of the idea of identity and communication." Melo (2015, p. 214) conceptualizes the ex-voto as "paintings, letters, plaques with inscriptions, figures sculpted in wood or wax—representing parts of the human body—that are placed in a church or chapel, as a fulfillment of a vow or in gratitude for a favor received." Teixeira et al. (2010, p. 122) assert that "the ex-voto constitutes a religious, artistic, and cultural expression characterized by the practice of offering to saints as a way of expressing gratitude for promises fulfilled." Therefore, "the ex-votive practice has been occurring since antiquity and, even today, is present in major Christian shrines" (MELO, 2015, p. 215). The author further argues that this form of human interaction and "communication" with the divine is a practice observed in all eras and cultures (MELO, 2015). Leite (2015, p. 215) asserts that "it is believed that the ex-votive practice arrived in Brazil through the tradition of Portuguese navigators because, according to the customs of the time, a similar ritual was used to thank the saints for the safe survival of another sea voyage." Abreu (2005, p. 208) points out that "the diffusion of votive practice is closely related to pilgrimage, one of the oldest Christian practices that held a prominent place in the piety of the faithful since the Middle Ages."

Duarte (2010) explains that when devotees obtain the desired grace, they offer an object in satisfaction to their intercessor for the blessing received. In this way, the beneficiary presents an ex-voto to their intercessor, which is



represented through objects, paintings, drawings, sculptures, and photographs. According to Teixeira et al. (2010, p. 122),

The offered ex-votos reveal the ways in which subjectivities are constructed, as devotees commission the object according to their particular characteristics, emphasizing the unique aspects of their suffering and the grace obtained. This highlights cultural aspects that guide social representations of health, suffering, faith, religion, and society.

Duarte (2010, p. 17) says that

These objects are mostly parts of the human body, sculpted in wax, wood, or paraffin, painted on wood, fabric, paper; braided locks of hair; orthopedic devices; car steering wheels; replicas of shrines, and there are still others that attract more attention, such as wedding dresses, crosses of various shapes, bicycles, coffins, and various items of different natures.

As for the definition of pilgrimage, one of the themes of the exhibition, we can conceptualize it based on Nascimento's proposition (1998), which defines pilgrimage as a religious activity carried out with the aid of various means of transportation. Pilgrims cover distances over kilometers and, in some cases, take several days to reach sanctuaries where masses, confessions, baptisms, visits to sacred images, receipt of blessings, fulfillment of vows, and the performance of penances take place—essentially where they come into genuine contact with the sacred.

In preparation for the grand exhibition day, the location for the event was decided. We chose and set aside all the display stands to be painted in white, as decided in the previous meeting. The teacher suggested taking photos of the stops during the procession of “Nossa Senhora da Penha” and using these photos to showcase the entire route of the procession in the ex-voto exhibition. This would link the festivity of the “Nossa Senhora da Penha” procession to the ex-voto exhibition. We gathered some ex-votos and display stands and began a brief rehearsal of what the exhibition would look like. A theoretical activity was conducted, presenting the general and specific objectives of our internship activities, and at the end, there was a discussion about the texts that would be part of the curatorial presentation at the exhibition.



Given the connection between the ex-voto exhibition and the pilgrimage of “Nossa Senhora da Penha”, it is important to highlight that this pilgrimage is one of the most significant in Brazil. It takes place in November, with a 14-kilometer walk from the Church of “Nossa Senhora de Lourdes” to the Sanctuary of Penha. According to local media, the event gathers around 500 thousand believers. More than just a religious celebration, the pilgrimage is a cultural manifestation of the greater João Pessoa area that attracts tourists and believers throughout the entire week in which it occurs.

In the final adjustments of the internship, CCSF presented the final model of the invitation, which was reviewed and approved by the entire group. This collaborator also outlined the entire route of the pilgrimage of Our Lady of Penha, which would be represented by photos in the exhibition. On this day, we also conducted a final survey of the space. It is important to note that all the final organization of the ex-voto exhibition was taken care of by CCSF. Consequently, there was a slight change in the event's name, at the designer's request for aesthetic reasons. In this regard, the exhibition, now, has the final name: "EX-VOTOS: PROMISE, FAITH, AND GRATITUDE."

On October 24, 2023, we had the conclusion of practical classes at CCSF. Consequently, all the final organization was handled by CCSF. The exhibition will be open to the public on November 24, 2023, at 3:00 PM, the day before the pilgrimage of “Nossa Senhora da Penha”.

These were days of significant learning that resulted in a tremendous gain in my academic and personal life. Experiencing in practice what I have been studying was fundamental. This hands-on experience opened my eyes to an immense field of work that the Religious Sciences course will unveil for me. It was an incredible experience of great learning and exchange.

FINAL CONSIDERATIONS

To stimulate debate on the subject and broaden the creative universe for our academic development, the internship was of fundamental importance. It allowed us to ground our practices and fuel our research in the area where



the internship took place. Reading the selected texts, conversations with invited professionals, guided tours, and the practical activities during the pre-exhibition, exhibition, and post-exhibition phases all contributed to our development as scholars of religion, providing us with theoretical and practical foundations.

The internship at CCSF provided a better understanding of ex-votos and the entire dynamics of the field, enabling me to comprehend new intervention practices that could be developed in the field of Religious Sciences. The internship also allowed me to develop skills and knowledge through the activities carried out with professionals working at CCSF.

The curricular internship is crucial in the academic training of educators, facilitating the integration of theory and practice. In this way, during the internship, we invest all our expectations created in the field of work. However, in our Religious Sciences department, we did not have practical internships before. Therefore, it was with immense satisfaction that we joined the first group of practical internships. It was a moment of great joy and learning because it was enriching to see how necessary we are and to confirm that our work as researchers is valuable and decisive.

Finally, the importance of supervised internship as a fundamental component in academic training has been demonstrated. The internship period provided us with opportunities to apply theoretical knowledge in practice and highlighted important elements for our future professional careers. It allowed us to see our significance as researchers in the field of work.

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LEARNING AND DISCOVERIES: THE JOURNEY OF THE SCIENTIST OF RELIGIONS IN SUPERVISED INTERNSHIP I AT JUAREZ DA GAMA BATISTA LIBRARY

Edvaldo Nascimento da Silva¹
Kelly Thaysy Lopes Nascimento²

ABSTRACT

The objective of this article is to highlight the importance of Supervised Internship (SI) for students in the Bachelor's degree program in Religious Studies (CR) at the Federal University of Paraíba (UFPB). SI is an indispensable stage for the comprehensive and adequate education of students, allowing the application of theoretical knowledge in practice and the development of professional skills. The issue addressed is the need to complement theoretical learning with practical experiences, aiming to prepare students for the professional world. The methodology involved a partnership between UFPB and the Espaço Cultural Foundation of Paraíba, the choice of the Juarez da Gama Batista Library as the internship location, in-depth research on different religions, and the development of a schedule of activities. Satisfactory results included practical observations in the library, participation in meetings with managers, and organized cataloging of the religious collection. In summary, Supervised Internship was essential in the education of CR students, equipping them to face the challenges of the religious field.

Keywords: Supervised Internship. Religious Collection. Job Market.

INTRODUCTION

Supervised Internship I (SI) is a mandatory activity external to the Higher Education Institution (HEI), part of the Bachelor's degree program in Religious Studies (CR), and represents a novelty for students. However, despite being an external component, it is considered crucial for the education of CR students as it plays an essential role in the practical development of their academic education. Therefore, by providing this opportunity to students, the course offers a unique experience in applying the theoretical knowledge acquired, allowing them to gain specific skills related to the

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profession and the professional competencies necessary to work as scholars of religions.

Through SI, Bachelor's students in Religious Studies have the opportunity to experience the practical application of the knowledge acquired in the classroom, significantly enriching their learning. This unique experience allows them to explore practical aspects that are often not covered during theoretical classes. The interdisciplinary nature of this science requires an immersion in different religious contexts, and SI provides that practical experience.

However, it is important to emphasize that the evaluation of the internship should not be limited solely to the learning objectives established by the course. It is also necessary to consider the goals and expectations of the institution where the internship takes place. After all, the student may have learned a lot but may not meet the specific purposes and demands of that particular setting.

According to Carvalho (2013), the internship is an opportunity to observe and experience the real practice more closely. Even though it involves practical actions, it is essential to remember that the internship also aims at understanding the reality in which the intern is immersed. In this sense, it is the reality that presents itself to the observer, and not the observer who discovers it.

In this way, the apprentice plays an active role in this process. By questioning the reality of the internship, they have the potential to provoke transformations in that reality through their experiences and inquiries. As Werneck (2010) highlights, it is through these reflections and the engagement of the intern that changes can be driven.

Therefore, it is crucial that we, students of the Bachelor's Degree in Religious Studies, understand the importance of a shared evaluation between the institutions involved. Moreover, it is necessary that we take a critical stance regarding the reality in which we are immersed, seeking



transformations and significant contributions to the field of religions. The internship represents a valuable moment of learning and professional development, and it is through it that we can prepare more effectively for our future roles.

The analysis of practical performance by supervisors and compliance with curriculum guidelines are essential elements for the construction of the professional identity of the scientist of religions. This evaluative process allows the identification of strengths and areas that need improvement, contributing to the refinement of student training. Additionally, curriculum guidelines establish fundamental values for research and relevant activities throughout the undergraduate program, including internships, with the aim of ensuring quality education aligned with the requirements of the field.

The Internship provides students with the opportunity to apply the theoretical knowledge acquired throughout their education in CR. Following Marran and Lima's (2011) understanding, it is clear that the internship is essential for the student to prepare for their activities in the job market, but it goes beyond that.

During the period of experiences, students have the chance to work on their skills and competencies, both technical and socio-emotional, which are essential for personal and professional development. Thus, the student's formation as a citizen goes far beyond merely complying with market rules and requirements.

When well-structured and guided, the internship can provide comprehensive training, allowing us to experience in practice the activities related to our field of study. Additionally, the internship offers us a conducive environment to develop autonomy, adaptability, communication skills, teamwork, among other essential competencies.

Therefore, based on this understanding, we have proven effective in learning the competencies of the scientist of religions. Through the internship, we had the opportunity to enhance our theoretical knowledge, exercise our



practical skills, and, above all, develop as citizens better prepared to face the challenges of the professional world.

PRESENTATION OF SUPERVISED INTERNSHIP I INSTITUTION

Since its inauguration in 1982, the José Lins do Rego Cultural Space has been a reference point for a wide range of cultural activities. This venue houses a diverse variety of operational attractions, such as the Archidy Picado Gallery, Lutherie, Planetarium, José Lins do Rêgo Museum, Anthenor Navarro School of Music, Arena Theater, Paulo Pontes Theater, School of Dance, Science Station and mezzanines for exhibitions, Circus School, and the Juarez da Gama Batista Library (FUNESC).

In this sense, the creation of this space reflected the concern of government officials and cultural managers to foster culture and enable access for all citizens. Through theater, it is possible to stage theatrical performances, musicals, and dances, allowing for audience development and encouraging local artistic production. The art gallery offers exhibitions of works by artists from Paraíba and nationwide, stimulating dialogue between different forms of contemporary artistic expression.

Therefore, the José Lins do Rego Cultural Space is an important cultural facility that serves as a reference center for cultural production and enjoyment in Paraíba. Through the various attractions offered, the space consolidates itself as a facilitator for access to culture and an agent of social transformation, promoting inclusion and providing opportunities for the artistic and intellectual development of the population.

According to Câmara (2011), the Public Library of Paraíba was established in 1859 by Governor Lieutenant Colonel Henrique Beaurepaire Rohan and initially occupied rooms at Lyceu Paraibano. In 1939, it moved to a building on Avenida General Osório before permanently establishing itself at the Cultural Space, considered the largest art and culture complex in the state. It was later named after the writer from João Pessoa, Juarez da Gama Batista.



However, it was in 1982 that the Library became part of the Cultural Space, thus being subordinate to the "José Lins do Rego" Cultural Space Foundation (FUNESC), where it remains today. From that moment on, it was renamed as Juarez da Gama Batista Public Library because it acquired the entire collection of books from the writer and jurist from Paraíba through a purchase made by the State Government.

On June 22nd, 2010, the Juarez da Gama Batista State Library was reopened after being closed to the public for seven years. During this period, renovations and expansions were carried out to provide a suitable environment for study and services. Additionally, four new sectors were added: multimedia, restoration and binding, periodicals, and computer room. The renovation also prioritized books by authors from Paraíba, offering them a privileged space. As a result, the collection capacity increased from 1,000 to 5,000 books.

The Juarez da Gama Batista Library currently plays an important role throughout the state of Paraíba by becoming responsible for coordinating the State Public Libraries System. This system is linked to the Ministry of Culture and the National Library Foundation and aims to provide assistance to state municipalities regarding the creation of libraries, training, and technical support.

On the other hand, the Juarez da Gama Batista Library constantly seeks to update its collection and offer innovative services such as internet access and e-book lending in order to keep up with technological demands and public needs.

During my internship experience, I was able to experience the importance of the Library as a space where people meet, learn and share knowledge. I had the opportunity to interact with people of different backgrounds and ages, which provided an enriching experience of coexistence and learning.



In summary, the Juarez da Gama Batista Library plays a crucial role in promoting culture, education, and access to knowledge in João Pessoa. With a dedicated team and a wide variety of materials, the institution stands out as a reference point for those seeking information, entertainment, and personal growth.

THEORETICAL-METHODOLOGICAL FOUNDATION

We understand that Supervised Internship I initially concerns an academic research, where instruments will be used for data collection, analysis, classification, and organization. In this sense, Azevedo's (2011) understanding is that it is not possible to carry out research without first elaborating a viable project, where the stages must be planned. According to Azevedo (2011, p. 45), "A research project is a text that is not to be confused with the research report (monograph).", meaning attention is necessary to avoid confusion with the proposed instrument.

Therefore, the analysis related to the collection, the confrontation assistance of book listings and the physical collection, the available collection on, and the need for acquisition of collection, all related to literature and religion; concerning the internship, will be developed according to Silveira's recommendations (2018, p. 22), which guides the search for building scientific knowledge with accuracy and sensitivity. To succeed, it must prioritize the choice of method and techniques to be used, also observing the completeness of the phenomenon and paying attention to the delimitation of the theme that will make the research viable.

For the development of this Internship, concerning the current theme, we intend to work on the research according to Silveira's understanding (2018, p. 22) "The researcher develops accuracy and sensitivity to perceive the concreteness or appearance of a phenomenon. He strives for choosing and applying methods and work techniques.", deciding what is necessary for building knowledge within academic limits.



In this sense, a theoretical research will be carried out to understand how these two areas mutually influence each other and how reading and literature contribute to people's cultural and spiritual formation. The methodology includes book research and interaction with staff and visitors in order to obtain information about books and activities related to literature and religion. The internship goals are to get to know the library collection related to religion, assist with inventorying books, and possibly develop a collection dedicated to religion.

GUIDELINES AND INTERNSHIP EXPERIENCES AS A BRIDGE TO THE PROFESSIONAL FUTURE

Throughout our CR course, we had the opportunity to acquire theoretical knowledge about various religions, philosophies, and spiritual practices. However, theoretical learning alone was not sufficient for our complete and adequate professional development. In this sense, the Internship (ES) became an indispensable stage for us because it was through it that we had the opportunity to apply the acquired knowledge in practice and enhance it. The internship was a way to experience the reality of religions, deal with the specific demands of the field, and develop the skills and competencies necessary to act as qualified professionals.

Thus, the ES is an important stage in the academic journey of CR students at UFPB. Law No. 11,788, dated September 25, 2008, establishes the guidelines to be followed during the internship, ensuring that students have an enriching experience aligned with current legislation. Through the internship, students have the opportunity to experience the daily life of religious institutions, non-governmental organizations focused on promoting religious diversity, and even work directly with religious leaders.

Throughout this process, students can develop specific skills in the field, such as the ability to conduct research, create projects focused on interreligious dialogue, mediate conflicts, and provide spiritual assistance to different groups. All of this contributes to comprehensive training and entry



into the job market as qualified professionals ready to meet the demands of society.

So, according to legislation 11,788, it is possible to identify the foundation that addresses the practice of internships by students, with the aim of preparing them for the professional world, as explicitly stated in:

Article 1: The Internship is a supervised educational activity developed in the work environment, aimed at preparing students attending regular education in higher education institutions, professional education, high school, special education, and the final years of elementary education, in the professional modality of youth and adult education.

1st Paragraph: The internship is part of the course's pedagogical project, in addition to being integrated into the formative itinerary of the learner.

2nd Paragraph: The internship aims at learning competencies specific to the professional activity and curricular contextualization, with the objective of developing the learner for citizenship and work (Brazil, 2008, p. 1).

Internship, according to Brazilian legislation, is a supervised learning activity that takes place in the workplace, with the purpose of preparing students at different levels of education to enter the workforce. Moreover, it is a fundamental part of the course's pedagogical project and the students' formative journey, with the main objective of providing the development of professional skills and connection with the curriculum, preparing them for both life in society and the world of work. In this way, it plays a fundamental role in the individual growth of the individual, going beyond the demands and expectations of the professional sector, as:

This law establishes the objective of Supervised Curricular Internship as the preparation for productive work by students, aiming at learning competencies specific to professional activities and curricular contextualization. Its provision should be included in the pedagogical projects of undergraduate courses and integrated into the formative itinerary of the learner, thus, in a provocation or quest for the empowerment of the learner in any modality, stage, or level (Marran; Lima, 2011, p. 4)..

In this sense, Internship is essential for SR students as it complements theoretical knowledge with practical experiences. During the internship, students can work directly with the practical aspects of the profession,



enriching their learning. Furthermore, this stage allows for the interdisciplinary application of theoretical knowledge, exploring the diversity of religious contexts. Therefore, the internship is an important opportunity for students to engage in different religious experiences, preparing them for future professional activities and equipping them to handle the challenges of the religious field.

In this context, the experiences lived during the internship have become essential. Through the accounts, we were able not only to record our discoveries and learnings but also to contribute to enriching the scientific and academic knowledge in the field of SR

. The preparation for the start of the internship was a challenging and demanding task because there were high expectations of beginning to put into practice the knowledge acquired throughout the course. This is due to the fact that we are the first practical internship class of the Bachelor's Degree in Religious Sciences in Brazil.

The first difficulty faced in this process was identifying a suitable institution to carry out the internship in the areas of religious studies. As a solution, the Juarez da Gama Batista Library was chosen, which has a wide variety of books and materials related to the theme, thus becoming the chosen location for the internship. After this stage, the Internship Commitment Term and the Internship Activity Plan were developed, following the guidelines established for the Internship Modality: MANDATORY, which will be presented later.

The present internship opportunity was made possible through the partnership established between the Federal University of Paraíba (UFPB) and the Paraíba Cultural Space Foundation (FUNESC), with the valuable collaboration of the internship coordinator and supervisor.

However, it was essential for us, as interns, to deepen our knowledge in the study of religions, with the aim of acquiring additional information to efficiently handle the diverse collection available in the library. We had to



thoroughly investigate different religious systems, their doctrines, rituals, and traditions to be adequately equipped to provide guidance to library users and assist them effectively in their research and studies.

The preparatory stage also included the development of a schedule of activities to be carried out during the internship period. Our activities involved creating a database to catalog the religious collection, as well as organizing books related to the subject. These tasks required significant effort and commitment from us, the involved students.

In the initial stages of the internship, we had our first contact with our supervisor, where all of us, the interns, were introduced, presenting the necessary documents to start the activities. The mentioned supervisor, in a kind and welcoming manner, received everyone and provided all the essential guidance for the beginning of the internship period. Subsequently, she directed us to carry out the first practical observation in the previously designated space, which corresponded to the library. Upon entering this environment, we were met with a considerable number of books, organized on shelves, as well as students eager to acquire knowledge. The atmosphere in that place, characterized by silence and a sense of comfort, immediately sparked our interest and motivation.

After the subsequent stages, we had the opportunity to participate in a meeting with the operational manager of the library. The purpose of the meeting was to create a specific database for the collection, including sacred literature. During the meeting, we received detailed guidance on using the online Excel record system, as well as on the proper protocols for the transportation and handling of books. In this context, it was possible to understand the importance of the main objective, which was to develop a future religious reference center in the institution capable of providing users interested in studying and researching sacred works with simplified and well-organized access.



Following the guidelines for implementing the religious collection, we immediately started the subsequent stages. We, as interns, were responsible for meticulously recording information relevant to the books, following the norms established by the Universal Decimal Classification (UDC) system. In this way, we collected and inputted the necessary data to ensure the organization and uniformity of the information. This activity primarily involved noting the implementation date of the work, assigning the corresponding UDC code, recording the CUTTER code, as well as information about authorship, title of the work, volume (when applicable), and other relevant data, such as the place of publication, publisher, and publication date.

During this process, we identified the need to correct incomplete cataloging and also observed peculiarities related to certain themes, such as the distinction between Spiritism and Religion. Additionally, it was equally essential to ensure security by adopting measures to preserve the physical integrity of both employees and users.

Furthermore, we observed that we, as interns, lived up to the trust placed in our supervision, which granted us autonomy in decision-making and problem-solving. This permission, in turn, contributed to the increase in our motivation and engagement.

We understand that this entire process in the professional development of interns is crucial for us to become competent professionals and prepared for the job market. By gaining practical experience in a real work environment, we develop confidence and autonomy, learn to deal with the daily situations of a library, and become better equipped to face the challenges we will encounter in future employment opportunities.

FINAL CONSIDERATIONS

In the final assessment, it is relevant to highlight that the supervised internship (ES) carried out at the Juarez da Gama Batista Library provided Religious Studies students with the opportunity to apply the knowledge acquired throughout the course. Additionally, it allowed them to experience



firsthand the routine of professionals working in this field. Throughout this journey, we got a deeper understanding of the importance of the library as a space dedicated to research and learning, serving both students and the general community.

However, as researchers in the field of religions, we had the opportunity to be directly involved in the organization and provision of literary works, periodicals, and documents related to religious themes. This also led us to play a proactive role in guiding and assisting library users in searching for information about various religious traditions and their cultural manifestations. It is important to emphasize that this practical experience significantly contributed to enhancing our research, communication, and public service skills—essential characteristics for professionals working in the field of religious studies.

The assessment of our practical performance by supervisors and adherence to curriculum guidelines were essential elements in constructing our professional identity as scholars of religions. This analysis allowed us to identify our strengths and areas for improvement, contributing to the refinement of our education as students.

It is crucial for us, interns, to understand the importance of a shared evaluation between the involved institutions and to position ourselves critically regarding the reality in which we are immersed. Through our reflections and the engagement of all, we can drive changes and make meaningful contributions to the field of religious studies.

The legacy we leave for future stages is the appreciation of the internship as an essential part of the education for Religious Studies students. By recognizing the importance of this internship, we hope that the involved institutions continue to enhance and strengthen the methodology applied in the activities, aiming to ensure a more comprehensive education aligned with the demands of the field of work for scholars of religions. In this way, as



interns, we take on a fundamental role as mediators between knowledge and the general public in our professional field.

In summary, the process of implementing religious books at the Juarez da Gama Batista Library was of utmost importance for the growth and development of our Bachelor's degree program in Religious Studies at UFPB. The methodology employed proved to be effective in addressing the challenges faced by us interns, as it allowed us to deepen our knowledge of the study of religions and acquire additional information to better manage the library's religious collection. Additionally, the creation of an activity schedule and the meticulous cataloging of sacred books ensured the organization and standardization of information in the CDU system.

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IMPLEMENTATION OF SUPERVISED INTERNSHIP PRACTICE: EXPRESSION OF POPULAR FAITH AT THE SÃO FRANCISCO CULTURAL CENTER

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ABSTRACT

This article is the result of a study conducted at the São Francisco Cultural Center to analyze the importance of the professional in Religious Sciences in the sociocultural environment of popular art exhibition. The work was developed as an activity for students of the undergraduate course in Religious Sciences at the Federal University of Paraíba in João Pessoa - PB. The general objective of the research was to analyze the contribution of Religious Sciences students to the exhibition project focused on the theme 'Sacred and the Expression of Popular Faith, the Ex-Voto.' Through a literary review of authors such as Emile Durkheim, Goldenberg, Auguste Comte, among others, it was possible to establish a qualitative, descriptive, and exploratory approach, analyzing the importance of the intern's participation in the institution. For this, the study included a literature review in books, articles, specialized websites, as well as reports of scientific research, seeking to broaden the reality evidenced in the field. The technique used to describe the results was based on the analysis of field activity reports, establishing a cross-reference with the literature review. The analyzes carried out significantly contributed to the improvement and practical experience of the students, allowing them to understand that the internship is a way of learning by doing, developing skills, and refining practice with theory. It was observed that, throughout the academic period, there was a need to make some adaptations to the institution's schedule. It was stipulated that, to meet the deadline for the release of financial resources by the Federal Government, the Technical Descriptive Memorial of the Project would be passed to the team of Cultural Center staff. As a suggestion, if the institution wishes to maintain the exhibition of ex-votos periodically, it could align the intern's workload with the exhibition practice, optimizing the intern's time and allowing future students to follow exhibition activities and data collection, based on research forms with information about the satisfaction level of the involved audience.

Keywords: Popular art; Ex-votos; Sacred Art; Fulfilling a Promise.

INTRODUCTION

This work aims to analyze the importance and contribution of students in the Religious Sciences program to the realization of the exhibition project

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focused on the theme: Sacred and the Expression of Popular Faith, the Ex-voto. This project is part of the activities developed during the internship at the São Francisco Cultural Center (CCSF). Initially, practical internships were non-existent in the Religious Sciences program. The prevailing model was theory-oriented. After some academic changes, interns began to experience practical work, opening up to the job market. This highlights the importance of the religious scientist in advancing the establishment of this workspace. As a problem statement, the research intends to investigate the following question: What is the contribution of students in the Religious Sciences program to the realization of the exhibition project focused on the theme: Sacred and the Expression of Popular Faith, the Ex-voto?

To address this problem statement, a planning process was carried out to explore theoretical and practical aspects related to the art exhibition theme, from conception to installation. The goal was to understand what an ex-voto is, its various typologies, and its role in the popular religious practices of Paraíba, particularly those observed during the Penha Pilgrimage. The research direction was focused on analyzing the creation, cultural preservation, and artistic aspects of popular art recognized as Intangible Cultural Heritage of Paraíba. Another considered aspect was the description of ex-votos, their origin, the most common location for this type of art, classifications, cultural use, and preservation at the CCSF.

As the Cultural Center is a secular institution, to make the development of this work possible, a specific period in popular art was selected. Initially, the proposal involved organizing an art exhibition featuring ex-voto pieces from the institution's technical reserve, originating from various popular movements and parochial sources.

The research was conducted at the São Francisco Cultural Center, located in the Historic Center of João Pessoa, Paraíba. It began in August 2023 and concluded in November 2023, with a duration of 4 hours per weekly session. There was a flexibility in the schedule to conduct interviews and gather information.



Next, we present considerations about the experiences gained during the research, as well as the development of the study, its conclusions, and the references used for the completion of the work.

CONSIDERATIONS ON THE INTERNSHIP EXPERIENCE

The development of this project involved the participation of six students from the Undergraduate Program in Religious Sciences at the Federal University of Paraíba. Therefore, the internship practice aligns with the higher education institution.

Regarding the experiences gained both in the internship practice and in the process of constructing this article, it is important to emphasize that the established analyses significantly contributed to the improvement and practical experience of the involved students. The internship serves as a hands-on learning experience, developing skills in students and enhancing their knowledge through practical application. Concerning the theoretical aspects addressed in the work, their contribution to the development of the practical process is noteworthy. In this regard, it is important to highlight the teachings received from the faculty during the course, with these learnings being aligned with the guidance of Dr. Kelly Thaysy Lopes, the course instructor. Her contributions throughout the process were invaluable.

It was observed that throughout the academic period, the curatorial thinking was developed, and there was also a need to make some changes in the institution's schedule - CCSF. Regarding financial support, it was mandatory to submit the Technical Descriptive Memorial of the Project within the stipulated deadline for the release of funds from the Federal Government related to the Rouanet Law. As the interns were not informed in advance, it was not possible to do so. Thus, the Technical Descriptive Memorial of the exhibition was handed over to the Cultural Center's staff.

As a suggestion for future internship classes, if the institution wishes to maintain the exhibition of ex-votos in its annual routine, it could align the



intern's workload with practical aspects and allow students to participate in the exhibition activities.

METHODOLOGICAL PROCEDURES

The methodological procedures are the means adopted to conduct scientific research. In this case, the study involved a field, exploratory, and descriptive research as it originated from the description of an internship experience, inspired primarily by the teachings of Goldenberg (2004) in the work "The Art of Research - The Scientific Perspective." This work illustrates how research goes beyond certain methodological procedures. According to the author, scientific research demands creativity, discipline, organization, and humility, relying on the constant confrontation between the possible and the impossible, between knowledge and ignorance.

Thus, the research was carried out through a literature review, including works by Emile Durkheim, Goldenberg, Augusto Comte, among others. This allowed for a qualitative approach, analyzing the importance of the intern's participation in the institution. To achieve the research objective, data collection methods included consulting books, articles, specialized websites, among other sources, aiming to broaden the understanding of the reality observed in the field. The technique used to describe the results was based on the analysis of the reports of experiences obtained during field activities. This involved cross-referencing these accounts with the literature surveyed in the study, ultimately concluding the research.

Scientific Approach of the Research

According to Goldenberg (2004), no research is entirely controllable, with a predictable beginning, middle, and end. Research is a process where it is impossible to foresee all the stages. The researcher is always in a state of tension because they know that their knowledge is partial and limited, limited to what is possible for the researcher. Thus, the author suggests that methodology is the possible path for scientific research. Consequently, what



determines a piece of work is the problem one aims to address: the path is chosen only when one knows where they want to go.

In this context, two research models stand out: **quantitative** and **qualitative**. As quantitative research is based on a numerical model, many researchers question its representativeness and objectivity, considering the presence of the researcher's subjectivity. In the choice of the theme, the interviewees, the question script, the consulted bibliography, and the analysis of the collected material, there is an author, a subject who decides the steps to be taken.

Therefore, due to the existence of various factors mentioned above, we opted for qualitative research, where the researcher's concern is not with numerical representativeness but with the depth of understanding of a social group, an organization, an institution, a historical trajectory, etc.

According to Comte (1798-1857), the founder of positivism, he advocated for the unity of all sciences and the application of a scientific approach to human social reality. Based on criteria of abstraction, complexity, and practical relevance, Comte established a hierarchy of sciences. Hence, each science depended on the development of the one that preceded it. Therefore, the science of religions could not exist without sociology, psychology, philosophy, just as biology could not exist without chemistry, physics without mathematics, and so forth, as mentioned by Pinheiros.

In this perspective, where the object of religious and social sciences should be studied just like that of physical sciences, research is considered a neutral and objective activity that seeks to discover regularities or laws. In this approach, the researcher cannot make judgments or allow their biases and beliefs to contaminate the research.

Emile Durkheim (1858-1917) aligned with this view, supporting the unity of the sciences. He argued that the social is real and external to the individual, meaning that social phenomena, like physical phenomena, are independent of human consciousness and verifiable through sensory



experience and observation. He believed that social facts could only be explained by other social facts, not by psychological or biological facts. Durkheim advocated for the view of science as neutral and objective, where the subject and object of knowledge are radically separated, adopting the scientific method of the natural sciences.

In the second half of the last century, some researchers, influenced by Kant, criticized the positivist model of knowledge applied to the social sciences. They believed that studying social reality through methods borrowed from other sciences could undermine the very essence of this reality, as it overlooked the dimension of freedom and individuality of the human being.

For Weber (1864-1920), in his book "The Protestant Ethic and the Spirit of Capitalism," the primary interest of social science lies in the meaningful behavior of individuals engaged in social action. This refers to behavior to which individuals attach significance, considering the actions of other individuals. Social scientists, studying the meanings of social actions of both others and themselves, are subjects and objects of their research.

This more general philosophical discussion that distinguishes the social sciences from other sciences contextualizes the emergence and development of qualitative techniques and methods in social research. In this perspective, we refer to the study of Folk Art, focused on individual gratitude within the popular movement of giving thanks, expressed through ex-votos, more precisely, in the procession of Nossa Senhora da Penha.

LITERATURE REVIEW

History of the São Francisco Cultural Center

The Franciscan convent, historically, was founded in 1589 with the arrival of Friar Melchior de Santa Catarina, who was tasked with establishing a Franciscan mission. As described on the institution's website, the Franciscan mission came to be known over time as the São Francisco Cultural Center - CCSF.



“...Its origins date back to the arrival in 1588 of Friar Melchior de Santa Catarina, tasked with establishing a Franciscan mission. The convent was founded in 1589, designed by Friar Francisco dos Santos, four years after the Portuguese occupation of the region, and was completed in 1591 by Guardian Friar Antônio do Campo Maior. However, its present configuration is the result of several renovations carried out in the 17th and 18th centuries. Initially, it was just a small wattle and daub building with 12 cells and a cloister, later expanded in the following years, now in limestone masonry. In 1634, it was occupied by Dutch invaders and turned into a fortress. After being recovered by the Franciscans, it was renovated, with the works concluding in 1661. Over the next two centuries, it underwent further interventions until the church's facade was completed in 1779, a date engraved on the frontispiece. The interiors were richly decorated, featuring exquisite tilework, gilded woodwork, and paintings. The convent became the largest Franciscan center north of Pernambuco, playing a decisive role in the exploration and occupation of the region through the missionary and cultural work of the friars. Its internal decoration includes various allegories related to this role....”

“...The buildings were once again modified in the 19th century, resulting in the loss of the church's original main altar. Between 1885 and 1894, the government used it, establishing a school for apprentice sailors and a military hospital in the convent. Ownership returned to the church through the intervention of the 1st Bishop of Paraíba, Dom Aduino de Miranda Henriques, who transformed the complex into a seminary. It remained in this function until 1964, after which the government once again utilized it to house several institutions: the Museum of the State of Paraíba, the State School of Róger, and the Piollin School of Theater. In 1979, it was closed for restoration, and on March 6, 1990, it was reopened as the Cultural Center....”.

The CCSF is considered a perfect representation of the Franciscan architectural style in northeastern Brazil. In the Baroque-Rococo style, the church's ceiling is adorned with one of the most important examples of illusionist architecture paintings from the Baroque era. Currently, the cloister is the oldest part, completed in 1730, revealing Moorish influence. It consists of a square courtyard surrounded by a covering, opening into the cells. The cloister features various tile panels depicting historical events such as the story of the Israelites and the Passion of Christ. The facade, in a stepped triangular style, includes a gallery of five-arch arcades. The church's pulpit has been considered by UNESCO as unique in the world due to its splendid carved design.

According to Wikipedia, the Cultural Center includes a gallery-museum of folk art, a Museum of Sacred Art featuring pieces from various origins, the Stone Gallery dedicated to the monument's archaeology, exhibition and event



spaces, a restoration center, and a library, in addition to regular musical performances.

Medieval Sacred Art and its Influence on Social Movements

To understand the pilgrim movements, we turn to the understanding of Medieval Sacred Art, which has directly influenced social classes up to the present day. According to the Austrian Ernst Gombrich (2013), as cited by Pinheiro (2019) in his book "The Story of Art," he emphasizes that there are no reasons that explain the preference for one art over another, except for positive or negative emotions.

For the Italian Giulio C. Argan (1992), the concept of art is not necessarily linked to a category of things but rather to a type of value made evident in the work itself, in the object that then becomes a work of art. Both Gombrich (2013) and Argan (1992) argue that the relationships established by art form the basis of its history. The history of art is developed and grounded in the relationships of art with social production, from which the meaning of the artistic object is extracted. Art can only be understood as the "history of art," within its historical context, according to Pinheiro (2019).

According to Sartorelli (2016), as cited by Pinheiro (2019), attention is drawn to the fact that not all religious art is sacred, but all sacred art is inherently religious. Moreover, all art, whether religious or sacred, carries the subjectivity of both the executing artist and the environment in which it developed or was conceived. In this sense, iconography and iconology provide a valuable service in guiding us in the interpretation of these representations. It is necessary to be attentive when looking at an image, symbol, or sign represented through art, in this case, sacred art.

Sacred Art was an artistic style that developed during the Middle Ages, between the 5th and 15th centuries, and was widely used by the Catholic Church in its constructions, paintings, and sculptures. The primary objective of this art style was to represent the religiosity and spirituality of the period, depicting biblical characters, saints, and scenes from the life of Christ. Its



main characteristic is the use of symbols such as the cross, dove, crown of thorns, lamb, chalice, and religious expressions as a whole. It also includes sculptures, made of stones or wood, and stained-glass windows, which aimed to teach the faithful about religion and convey sacred messages such as repentance and the afterlife. These objects were used to decorate the churches and the cathedrals.

Thus, Medieval Sacred Art was an important symbol of artistic expression that propelled and underpinned the religious message during the Middle Ages and has persisted to the present day, enchanting and captivating audiences in Catholic temples. Therefore, with the annual exhibition of 'iconographies' through pilgrimages, the Catholic Church "taught" the faithful that religiosity and spirituality had a "physical form," and this form could be expressed through gratitude. The materialization of this gratitude, our object of study, is expressed through the exhibition of ex-votos. To carry out the exhibition activities of the ex-votos, the interns were divided into two groups, with each group responsible for cultural production and curation activities.

ACTIVITIES OF CULTURAL PRODUCTION AND CURATORSHIP

Ex-votos are part of the realm of religious folk art, inspired by Sacred Art. This type of folk art is based on the reflection of the artist's religious life. It comprises works of a religious nature, reflecting the doctrine of a particular religion that tends to evoke virtues or values in humans, such as hope, love, submission, faith, physical and spiritual healing, gratitude, worship, devotion to God, etc.

On the other hand, sacred art is intended for the liturgical context, one that arouses devotion. All sacred art is inherently religious, but the reverse is not true. Sacred art involves ritual and ceremonial practices, as well as the practical and operative aspects of the path to spiritual realization within the religious tradition of the artist. Religious art and sacred art are grounded in the purpose of the artistic work, as both possess intrinsic characteristics forged in religious, divine, or supernatural inspiration. However, religious art



is subordinated to the purpose of religion, while sacred arts are intended for the liturgical context, which elicits the devotion.

With the purpose of making this style of folk art more visible, the administration of CCSF proposed the organization of an exhibition of ex-votos, lasting for 60 days or more. It will commence during the Penha Pilgrimage week in November 2023, with an expected conclusion in January 2024. The exhibition will take place within the internal facilities of the Cultural Center, in a space adapted for the event, as described later.

After defining the roles of each group member, tasks were divided into Cultural Production and Curatorship. According to Castillo (2021), Cultural Production can be defined as the professional who plans, organizes, and coordinates cultural, artistic, sports, and scientific dissemination projects. They are involved in all stages of an artistic and cultural project, from fundraising to the final presentation and evaluation of results. They bridge the gap between the artistic creation and project management sectors. Depending on the project's profile or needs, this professional may be involved in technical and operational issues or engage in project management activities as a whole.

As for the curator, they are in charge of the administration, as mentioned by Castillo (2021). The curator is responsible for the conception of artworks, installations, and supervision of the exhibition, as well as the execution and review of the exhibition catalog. They can work in art galleries, museums, and foundations. Curatorship plays the role of mentoring, taking care, and preserving an art exhibition from the idea to its management.

The exercise of this activity aimed to determine the content of the exhibition, usually obtained through groupings and articulations of visual or conceptual similarities or differences that the artworks may reveal. For this purpose, a concept or theme is determined, serving as a guiding thread from which the process is elaborated to achieve unity in the exhibition.

As part of the exhibition development, the two groups were challenged to build curatorial thinking, research and select artworks, produce the



curatorial text, develop the visual identity of the exhibition, organize the exhibition layout, set up the exhibition, and document all stages of the process through photographic and written records.

At this moment, each group member brought two proposals for the "theme" of the exhibition. After various discussions, the theme finally took shape: Ex-votos: Promise, Faith, and Gratitude. Once the theme was chosen, it was submitted to the coordination of the Cultural Center and approved.

Activities carried out by the Curatorship and Cultural Production team at CCSF.

- Selection of the Exhibition theme and its guidelines;
- Graphic design for the creation of text for the public invitation;
- Development of promotional text for media – written and electronic;
- Creation of training material for CCSF guides in PowerPoint;
- Quotation for exhibition display cases;
- Participation in the selection of exhibition pieces;
- Choice of exhibition space;
- Development of a satisfaction questionnaire for the audience - digital model;
- Research activity on ex-votos with professionals;
- Photography of the pilgrimage route from the Church of Lourdes to the Church in Penha – 14 km, and;
- Visit to the workshop for the restoration of ex-voto art pieces at CCSF.



Inspiration of Folk Art – Magical Workshop

Before delving into the formation of the exhibition itself, we were invited to expand our visual knowledge of popular art through a visit to the exhibition held in the entrance hall of the Centro Cultural São Francisco with the artist, painter, and sculptor, Wilson Figueiredo. The exhibition featured sculptures in iron and paintings overlaid with wire technique on canvases, creating images in high relief. The detail of this art lies in the reflection of light on the painting, giving the impression of movement. The visit to the artist's exhibition inspired the group's creativity, sparking ideas with a lot of imagination.

During the same period, we had the opportunity to visit the restoration workshop at the Centro Cultural, where we observed how pieces of popular art, the ex-votos, are carefully cleaned and restored by the professionals present. The restoration process involves a careful procedure, with criteria for identification and photos of each piece. There are approximately 200 pieces in the Centro Cultural's collection. The cataloging of the pieces is essential for organizing information, aiming for a systematic and secure analysis of the works. For this record, the method used follows a routine of cleaning with non-aggressive agents, photographic documentation from six angles, filling out the cataloging spreadsheet, specially designed for the identification of each piece. To finish, the pieces are covered with TNT, which helps preserve them in the collection for a longer time.

The Practice of Ex-votos in the Catholic Church

To delve into this topic, ex-votos, theoretical and practical research was conducted, including reading texts, data collection, internet research, and reading articles. In practice, six themes were identified, and interviews were conducted with professionals such as priests, restorers, designers, and museologists from CCSF. All professionals involved in the conservation and preservation process of this type of folk art.

Defining ex-votos, according to Barbosa (2020), they are items used in a religious context offered to the deity or spiritual entity as a form of gratitude



for a answered grace. The term "ex-voto" comes from Latin and means a "fulfilled vow," indicating the fulfillment of a promise or vow that a worshiper had established with a higher power or deity. This practice dates back to ancient times and was brought to Brazil along with the colonization process, manifesting itself in various artistic forms.

Other adopted concepts include devotion, faith, testimony, gratitude, etc. The typology of ex-votos can vary depending on the culture, religion, and the nature of the grace received.

Ex-votos can be classified as anthropomorphic (representation of the human body), zoomorphic (representation of animals), special or representative of value (objects and food), and simple (does not fit into the other classifications). They serve as the "materialization of the object" representing the graces received and take various forms, including sculpted parts of the human body, believed to have been healed through specific promises and divine intervention. They can also be paintings, sculptures made from various materials, with wood being the most common, along with wax, leather, etc.

Ex-votos may be related to health or other material needs. The religious structure is formed through symbolic exchanges between the deity and the devotee or worshiper. The offering of ex-votos for the grace received reveals the rich religious culture of various locations where this practice exists. The offering is often intensified during the Penha Pilgrimage in Paraíba. This leads us to write about the importance of these religious movements in strengthening faith, devotion, and the creation of new pieces with this type of belief and folk art.

Catholic Pilgrimage and the Popular Culture of Achieved Grace

According to Souza (2013), in his book "Festivals, Processions, Pilgrimages, Miracles," pilgrimages have a meaning closely linked to the celebration of renewal.



“...This is the feeling of the rebirth of life, triumphing over evil through Christ. And not only them, but the renewal and victory of light over darkness are common themes in religious festivals. They are symbolically represented in various ways and structure various Christian celebrations. Catholic festivals, however, are characterized by their hybrid nature: they could be promoted both by the church and by the faithful, with the clergy's participation, in this case, varying in intensity. The Church, therefore, plays a role in standardizing and regulating such festivals, defining celebration days, establishing religious holidays...”.

The pilgrimage is indispensable for understanding Brazilian religiosity, according to Sousa (2013), since the colonial period. Social life in Portuguese America revolved around the Church, with religious festivals as central moments. They played a social, cultural, political, and economic role that far transcended their religious origin, although the expression of faith remained the core that sustained them. Thinking about religious festivals during this period allows for establishing connections that illuminate society broadly.

For Veiga (2010), among the various forms of popular religious expression, the pilgrimage holds a prominent place, mainly because it portrays the "face of the people" more faithfully. The people organize and walk with their floats through the streets, offering their prayers. The term "pilgrimage" comes from the Roman Catholic religion, derived from "Romero" or pilgrim, meaning a person who travels to Rome.

There is no religion, effectively, without an extraordinary event linked to the sacred and incomprehensible in the face of nature that justifies it. This event represents the beginning of a new era, the advent of Christ. It is expressed in the pilgrimage through the miracle, which, in popular Catholicism, acts as a means of protection against natural forces whose unleashing is seen as irrational and incomprehensible. This generates a reaction that seeks in the divine sphere, seen as superior to the natural sphere, the valid means to mitigate or nullify the consequences of the action of these forces. Similarly, pre-Christian cults endowed with agricultural symbology seek to exorcise these forces, just as Christian rites act directly on nature as a means of alleviating the insecurity generated by these forces.



However, when divine forces act in this way, the miracle occurs, as mentioned by Viegas (2010).

The way believers materialize their gratitude for the miracle achieved is by offering their "vote of thanks." This is the reflection of an individual's devotion and faith expressing a debt in the existence of a higher power in their religious life. After the pilgrimage and the delivery of objects at the sanctuary, the symbolic act becomes an ex-voto that fulfilled the materialization of the grace obtained.

Each pilgrimage has its own "spiritual icon." The Penha Pilgrimage to be held in 2023 will be one of the largest religious events in Brazil. In 2022, it had the participation of approximately 500,000 people. It brings together believers from various regions of the country in a 14-kilometer walk, from the Church of Our Lady of Lourdes in the city center to the Sanctuary of Our Lady of Penha in the southern part of the city. Historically, the construction of the Church in Penha is the result of a vow, thus being an ex-voto.

To facilitate the organization of the exhibition, it was suggested to photograph the entire pilgrimage route, highlighting the prayer and intercession points, from the city center to the Penha neighborhood. In other words, from the start at the Church of Lourdes to the end at the Penha Sanctuary. The best photos will be displayed on a mural at the exhibition, depicting the history of the Penha pilgrimage.

The Choice of Space for the Ex-Voto Exhibition

The exhibition is based on the selection and presentation of objects that can support a narrative about a specific subject. The choices and definitions point to the desired ideas and images and establish, through the senses, dialogues with the public. It also brings up the issue of the conservation and preservation of these objects. It takes place in the encounter between the visitor and the exhibition set or, in a broader and more current conception, between society and its heritage. However, exhibitions can be created and presented in many ways and in numerous forms, using only sounds, images,



lights, etc. Some of these resources will be utilized in the exhibition of the ex-votos.

The Cultural Center has its own structure for the daily exhibition of its secular pieces. It was the responsibility of the interns to assess the feasibility of the exhibition space and the accessibility for the visiting public. The choice was made with the presence of all the interns, supervised by the architect and mentor, with the participation of the museologist from the CCSF, who started interacting with the curatorial team in guiding and optimizing the entire space. Initially, it was suggested that it should be in a single room, measuring 23 square meters, near the auditorium.

However, as the project took shape, the space proved to be inefficient. Therefore, the possibility of adding another room, larger with more visibility of the pieces, was considered. Thus, the room at the beginning of the staircase that gives access to the first floor was suggested as the first room, becoming an extension of the second, resulting in two environments for the exhibition. This change was due to the volume of the pieces, approximately 200 units, already cataloged. The Cultural Center is considering the possibility of keeping the pieces on display for a period longer than 60 days, or on a permanent basis.

The Financial Support for the Exhibition Setup

After choosing the location, there was a need to specify the source and the available amount to implement the exhibition. During this period, the internship supervisor communicated that the funding would be released by the Federal Government through the Rouanet Law. The administration of the Cultural Center, through its technical staff, urgently and within a limited timeframe, prepared the Technical Descriptive Memorial of the exhibition and submitted it to the Federal Government.

Another change observed was regarding the acquisition of the exhibition design and display cases for the pieces. Since the institution has its own suppliers, it was at the discretion of the Cultural Center to manufacture both.



However, it was agreed that as soon as the display cases and exhibition design were ready, the supervisor would inform the interns so they could participate in setting up the exhibition scheduled for a week before the Penha procession. The internship concluded before the arrival of the mentioned materials, leaving a sense of conclusion. In other words, we planted the seed of the exhibition and await the arrival of the materials mentioned to nurture the ideas and decisions planned during this journey.

CONCLUSION

The internship is a very valuable experience aimed at contributing to the academic development of students in the Religious Studies program offered by the Federal University of Paraíba. According to the researched literature, the benefits for both students and the hiring companies are extremely visible.

From this collaboration, new ideas emerge, presenting fresh concepts and solutions regarding spiritual and sociocultural perspectives. It is worth noting that, in addition to allowing the application of theoretical knowledge, the internship opens opportunities for students to gain professional refinement.

The importance of the internship lies in being a fundamental stage in academic formation, providing an integration of theory with real-time practice. It also optimizes professional development by immersing students in the real world of their profession, helping them deal with actual challenges, learn decision-making, problem-solving, and develop interpersonal skills.

However, some improvements would need to be made if the proposed exhibition during the internship becomes an annual event at the São Francisco Cultural Center. One improvement could be adjusting the intern's schedule to align with the Penha procession. This way, the intern could complete the activities proposed by the curatorial team by the inauguration and subsequently monitor the exhibition activities. This adaptation would



enable the implementation of the project and further enrich the learning experience offered by the course.

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SUPERVISED INTERNSHIP IN LITERATURE AND SACRED: AN EXPERIENCE AT THE JUAREZ DA GAMA BATISTA LIBRARY

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ABSTRACT

The aim of this article is to present the experiences lived by us, students of the Bachelor's degree in Religious Sciences (CR) at the Federal University of Paraíba (UFPB), during the Supervised Internship I (ES) carried out at the Juarez da Gama Batista Library, located within the Foundation Cultural Space of Paraíba (FUNESC). Through the internship, we sought to improve technical skills and expand the theoretical knowledge acquired during our academic formation. The methodology used to solve the problems encountered in the library involved a thorough analysis of the collection, identifying the main demands of the users, and implementing efficient organization methods. The results were obtained through the development of projects, such as the implementation of a standardized cataloging system and the organization of the sacred literature collection. The internship provided us, interns, with the opportunity to experience the work of a religious scientist in practice, aiming to contribute to professional development and the formation of a broad and critical view of the library's role in society.

Keywords: Supervised Internship. Religious Collection. Professional Training.

INTRODUCTION

The Bachelor's degree program in Religious Sciences (CR) at the Federal University of Paraíba (UFPB) includes in its curriculum the course Supervised Internship I (ES), which represents the first stage of the program and consists of four internships, in accordance with the academic requirements established by the ES regulations.

Internship is an essential stage in the academic training process as it contributes to both the professional development and personal growth of students. The significance of this stage is supported by Law No. 11,788, dated September 25, 2008, which establishes guidelines for internship implementation.

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Furthermore, it is considered an educational act, as its main purpose is to prepare students for the world of work by providing them with practical and real experiences in a professional environment. It is carried out in higher education institutions, vocational education, high school, special education, and the final years of elementary education, encompassing various knowledge areas.

In this context, the Internship (ES) allows us to apply the theoretical knowledge acquired in the classroom to practical situations. This enables us to develop specific technical skills in our field, enhance our problem-solving abilities, and deepen our understanding of the professional reality. Additionally, the internship contributes to our personal growth by providing firsthand experience and direct contact with established professionals in the workforce. This interaction allows us to learn from the experience of those who have already navigated the professional path, receiving guidance, advice, and feedback that contribute to our development as individuals and citizens.

Another important point to highlight is that supervised internship allows us to become acquainted with different practices, methodologies, and work routines, enabling us to make more informed choices about our future careers. By experiencing various professional environments and contexts, we have the opportunity to engage in diverse activities and responsibilities, contributing to the maturation of our perspectives and interests.

According to Carvalho (2013), the internship is a crucial experience for those who wish to have a closer encounter with real-world practice. During this period, it is possible to observe and actively participate in practical actions related to the field of study. However, it is important to remember that the internship is not only about the practice itself but also aims to provide the intern with an understanding of the reality in which they are immersed.

The intern has the opportunity to experience the day-to-day aspects of a specific profession or field of study, allowing for a better understanding of the demands, challenges, and peculiarities of the work environment. By being



immersed in this context, it is the reality that presents itself to the observer, and not the other way around. This means that the intern should be open to absorbing and understanding the reality presented to them, seeking to comprehend how things work in practice and how the theories and concepts learned in academia are actually applied.

Furthermore, the internship also provides the intern with the opportunity to establish contacts and build a professional network. By interacting with colleagues, superiors, clients, and other individuals involved in the professional routine, the intern can form connections that may be crucial for their personal and professional development in the future.

Therefore, the internship goes beyond mere completion of practical tasks. It is an opportunity for immersion in the professional reality, for learning, and for skill development. It is important to view this experience as a chance for growth, to broaden horizons, and to acquire knowledge that will be valuable throughout one's career. The intern should be willing to observe, absorb, learn, and adapt to the reality presented, thereby maximizing the benefits of this stage in their education.

EXPERIENCES OF SUPERVISED INTERNSHIP

During our Religious Sciences (CR) course, we were given the opportunity to delve into various theoretical aspects of religious diversity. However, we noticed that theoretical classes were insufficient for us to obtain a complete and adequate professional education. In this context, the internship became an indispensable stage for us, as through it, we all had the opportunity to put into practice the knowledge we absorbed and refine it. The internship, without a doubt, was the means to experience the reality of religions, and from these insights, we were able to continually improve our skills, understanding our limitations and always seeking refinement.

Therefore, we reaffirm that the legislation 11,788 in its paragraphs cited below:



Article 1. Internship is a supervised educational school activity, carried out in the work environment, aimed at preparing students attending regular education in higher education institutions, vocational education, high school, special education, and the final years of elementary education, in the professional modality of youth and adult education.

1st paragraph: The internship is part of the course's pedagogical project, in addition to integrating the formative itinerary of the student.

2nd paragraph: The internship aims at learning skills specific to the professional activity and at contextualizing the curriculum, with the objective of developing the student for civic life and work (Brazil, 2008, p. 1).

It underpins the practice of student internships by imposing clear regulations to ensure proper preparation of students for the professional world. The law emphasizes the importance of interns gaining practical work experience to apply the theoretical knowledge acquired in the classroom.

Furthermore, the legislation also emphasizes the need for interns to be supervised by a competent professional who guides and oversees them throughout the entire internship period. This supervision is essential to ensure the quality of the student's learning experience, as well as the safety and adherence to labor rights. Moreover, it is of utmost importance for interns, as it establishes the rights and duties of both the intern and the hiring company.

During the period in which I carried out my internship at the Juarez da Gama Batista Library, I could practically experience what was mentioned earlier about the importance of professional supervision. From the very first day, I was assigned a mentor who closely accompanied me in all activities. This supervision not only provided me with a safe and supportive environment but also allowed me to make the most of my learning and the development of my skills and competencies.

The guidance received was crucial for me to become acquainted with the institution's routines and understand the context in which I was placed. Simultaneously, the supervision also clarified the rights and duties of both us, interns, and the hosting entity, establishing a relationship of transparency



and trust. Throughout the internship, I could realize that supervision was a fundamental pillar to ensure not only compliance with legal aspects but also a quality professional training.

In the current context, the experiences gained during the internship period have acquired exceptional importance. By sharing our accounts, we will not only be documenting the experiences lived as interns but also ensuring that we contribute to the advancement of scientific and academic knowledge in the field of Religious Sciences.

The beginning of our internship was marked by great anticipation, perhaps because we were the first cohort of the Bachelor's degree program in Religious Sciences to undertake practical internship in Brazil. After confirmation from the hosting institution, the library, we began to prepare by arranging the necessary documents: the Letter of Introduction (CA), the Commitment Agreement (TC), and the Internship Activities Plan (PAE), following the guidelines established for the MANDATORY Internship Modality.

The next stage unfolded with the warm reception from the supervisor at the internship site, which was the library. After being introduced, we were invited by her to explore the environment and the literary space of the institution. In this initial encounter, I realized how crucial that observational moment was for my professional development.

In the subsequent stages, following the rules established by the hosting institution, we began identifying books displayed on the shelves, which focused on the theme of religion. We observed that the classification of the books adhered to the Universal Decimal Classification (UDC) categories. "Classification consists of determining the subjects of the books and the alphanumeric codes that represent them, enabling their retrieval by subject or type" (Romani; Borszcz, 2006, p. 39).

Continuing with the activities, we carried out the listing and cataloging of books on religion and religious practices. "Cataloging is a process of descriptive representation of each material incorporated into the collection,



which involves filling in data entry spreadsheets or creating catalog cards" (Romani; Borszcz, 2006).

It is important to highlight that the entire process of implementing the religious collection was carried out by the interns, aiming to provide practical learning to students in the professional field. This stage of book implementation carefully followed the guidelines established by the Universal Decimal Classification (UDC) system. Thus, we collected and inputted the necessary data to ensure organization and standardization of information. These tasks primarily involved recording the implementation date of the work, assigning the respective UDC code, registering the CUTTER code, along with information about the author, title of the work, volume (if applicable), and other relevant details such as the place of publication, publisher, and publication date.

During the development of this process, we identified the presence of literature with incomplete cataloging problems, as well as some distinctions related to topics such as Spiritism and Religion. Additionally, it was crucial to ensure the safety of both interns and employees and users through the appropriate use of Personal Protective Equipment (PPE).

In light of all the experiences gained during this internship, we believe that the professional development of interns plays a crucial role in preparing them for the job market. By having the opportunity to acquire practical experience in a real work environment, we are able to develop essential skills, such as confidence and autonomy, necessary to address the day-to-day demands in a library. Moreover, this process empowers us to successfully confront the challenges that will arise in our future employment opportunities.

FINAL CONSIDERATIONS

In light of the above, I consider that the Supervised Internship I of the Bachelor's degree program in Religious Sciences at the Federal University of Paraíba plays a fundamental role in my training process. This stage provides the practical application of theoretical knowledge acquired in the classroom,



the development of specific technical skills in the field, and a deepening of my understanding of the professional reality.

Furthermore, the internship contributes to my personal growth by allowing me to experience and have direct contact with professionals already established in the workforce. My interaction with these professionals enables me to learn from their experiences, receive guidance, and gain advice that enriches my development as an individual and Citizen.

It is important to emphasize that the internship goes beyond mere completion of practical tasks, representing an opportunity for immersion in the professional reality, learning, and skill development. I must be willing to observe, absorb, learn, and adapt to the reality presented to me, making the most of the benefits of this stage in my education.

The legislation that regulates internships, such as Law No. 11,788/2008, underscores the importance of this practical experience for my proper preparation for the professional world. It establishes clear guidelines that ensure the quality of my learning, proper supervision, and respect for my labor rights as an intern.

In the specific context of the Bachelor's degree in Religious Sciences, the internship allowed me to apply theoretical knowledge about religious diversities in a practical way. Through it, I could experience the reality of religions more closely, continually enhancing my skills and seeking both personal and professional development.

In this sense, the experiences reported during the internship at the Juarez da Gama Batista Library highlighted the importance of professional supervision, providing a safe, welcoming, and conducive environment for my learning and development. Supervision also proved to be essential in clarifying my rights and duties as an intern and those of the hosting institution, establishing a relationship of transparency and trust.



Finally, the experiences gained during the internship contributed to the advancement of scientific and academic knowledge in the field of Religious Sciences. By sharing my accounts and learnings, I contributed to the expansion of knowledge in this area and the strengthening of my professional development as a future Bachelor in Religious Sciences.

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INTERNSHIP MEMORIES: THE EXPERIENCE CASE AT SÃO FRANCISCO CULTURAL CENTER

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ABSTRACT

This article aims to report the memories of the supervised internship that resulted in an art exhibition featuring ex-votos, offerings made by devotees in locations considered religious sanctuaries as a token of gratitude/payment for received blessings/miracles. I had the opportunity to follow the theoretical concepts on how to organize an exhibition and also participate in its practical assembly. The exhibition focused on the theme of popular religiosity, a widespread practice throughout the country, representing the faith and devotion of the people.

Keywords: Ex-votos. São Francisco Cultural Center. Exhibition.

INTRODUCTION

In the proposed theme for the undergraduate internship in Religious Studies, namely Supervised Internship II, the focus is on 'Religion, Culture, and Symbolic System.' A project was developed for an art exhibition, covering everything from its theoretical conception to its practical setup.

The exhibition focused on popular religiosity, featuring ex-votos, a widespread practice throughout the Northeast that represents the faith and devotion of the people. The connection between these pieces and the Penha procession was also explored—a traditional pilgrimage where ex-votos are present throughout the entire route and are left at the sanctuary by the faithful. This pilgrimage, already recognized as an intangible cultural heritage of the state of Paraíba, is also considered one of the largest expressions of popular religiosity in the entire country.

In this experience, we deepened our reflection on the responsibilities of the scholar of religion in a cultural center and realized how opportune this

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internship is, allowing us to perceive in practice the relational structure of the theoretical insights outlined in our curriculum.

As for the methodology, we approached the internship field from a dialogical perspective, incorporating in-depth bibliographic and documentary research, along with the experiential data that culminates in this article. We realized that the experiences stemming from this internship can open up numerous dialogues regarding the roles and necessary contributions of Scholars of Religion in both public and private organizations.

DETAILS OF THE INSTITUTION

The São Francisco Cultural Center is located in the historic center of the city of João Pessoa, in the state of Paraíba. Its address is situated at Ladeira São Francisco, S/N - Centro, João Pessoa - PB, 58010-650. The Cultural Center operates within an architectural complex formed by the Church and Convent of Santo Antônio, the Chapel of the Third Order of São Francisco, the Chapel of São Benedito, the House of Prayer of the Third Order (known as the Golden Chapel), the Cloister of the Third Order, as well as a fountain and a large courtyard with a crucifix, constituting one of the most remarkable testimonies of the Baroque era in Brazil.

Its origins date back to the arrival at the site in 1588 of Friar Melchior de Santa Catarina, tasked with establishing a Franciscan mission. The convent was founded in 1589, designed by Friar Francisco dos Santos, four years after the Portuguese occupation of the region, and was completed in 1591 by Guardian Friar Antônio do Campo Maior. However, its present configuration is the result of various reforms carried out in the 17th and 18th centuries. Initially, it was a small wattle-and-daub building with 12 cells and a cloister, later expanded in the following years, now in limestone masonry. In 1634, it was occupied by Dutch invaders and turned into a fortification. After being recovered by the Franciscans, it was renovated, with the works completed in 1661. Over the next two centuries, it underwent further interventions until the church's facade was completed in 1779, a date engraved on the frontispiece. The interiors were richly decorated, featuring



tilework, gilded woodwork, and paintings. The convent became the largest Franciscan center north of Pernambuco, playing a decisive role in the exploration and occupation of the region through the missionary and cultural work of the friars (SÃO FRANCISCO CULTURAL CENTER, 2023).

The institution currently functions as a cultural center, although it still hosts religious activities open to a limited audience. Its primary focus lies in the fields of culture and tourism, hosting annual exhibitions featuring local and out-of-town artists with varied themes. It also welcomes daily visits from students of public schools, colleges, and a large number of tourists from across the country. The cultural center is a must-visit for those wanting to explore the history and architecture of Brazil's colonial period. The guided tour is an excellent way to explore the various areas of the complex and learn more about its rich history. The Religious Studies program recognizes the importance of this space as a means of acquiring knowledge and, at the same time, contributing to the institution through research, continually expanding its role in this space, which is one of the most significant in our city.

MEMORIES OF ACTIVITIES

The work carried out at the São Francisco Cultural Center (CCSF) involved organizing an exhibition of artworks focused on popular culture with the theme: 'Ex-Votos: Faith, Promise, and Gratitude.' Ex-votos constitute an expression of popular religiosity, representing promises made by devotees who, upon receiving a granted grace, create a sculpture with a strong narrative appeal. These sculptures are left in sacred places such as churches, crosses, chapels, and even graves. According to Fagundes (2015), some ex-votos may evoke more than one interpretation regarding the secondary theme, as they do not clearly present their relationship with the requested miracle. The representation of a heart, for example, could signify a cardiac issue or a romantic relationship. Representations of heads pose the most difficulty in this stage of iconographic analysis (FAGUNDES, 2015, p. 44).

Understanding the importance of keeping alive the traditions of popular religiosity, the conducted study is highly relevant so that new generations have



knowledge of how the practice of ex-votos was, expressing the faith and devotion of the faithful. Originating from pagan cultures and later adapted by Christian culture, it has persisted to this day, becoming one of the most significant expressions of faith and devotion, especially in the Northeast region of the country.

Extensive research was conducted during the theoretical phase of the project to better understand what an ex-voto is, its different typologies, and the role it plays in popular religiosity, specifically in Paraíba. The focus was on practices carried out during pilgrimages throughout the state, particularly in the Penha procession held in João Pessoa, which is already recognized as Intangible Cultural Heritage of Paraíba.

The Penha procession, also known as the Penha pilgrimage, is one of the largest expressions of popular religiosity in all of Brazil. In its 260th edition, it stands as one of the most significant religious events in the state, with the participation of over 500,000 people. The procession brings together devotees from various regions of the country in a 14-kilometer walk, starting from the Church of Nossa Senhora de Lourdes in the city center to the Sanctuary of Nossa Senhora da Penha in the South Zone of the city.

The connection between this procession and the exhibition lies in the fact that the Sanctuary of Nossa Senhora da Penha itself is already an ex-voto. According to accounts, the sacred site was built in gratitude for a grace received by the Portuguese navigator Sílvio Siqueira. Facing a storm at sea, he made a promise to Nossa Senhora da Penha: if he safely reached land, he would build a chapel at the highest point of the city, which indeed happened in the year 1763. Recognizing the importance of the procession and its relation to ex-votos, the event was also featured in the exhibition through photos illustrating the entire route.

At this moment, it was possible to understand how an exhibition is curated, how its logistics function, and how a narrative related to the chosen theme is constructed. Access to bibliographic references was also crucial for



gaining more knowledge on the subject. Interaction with professionals in the field and guided visits to other ongoing exhibitions served as a foundation for the practical activities in the pre-exhibition, exhibition, and post-exhibition phases. One of the standout professionals is the curator, responsible for selecting the pieces to be exhibited, understanding each work in its context, establishing connections between the pieces, ensuring they engage with the audience, organizing the logistics of the exhibition space, and determining the arrangement of the pieces in their designated places.

The work followed a detailed schedule, with weekly meetings held on Tuesday afternoons, allowing for some adjustments to the calendar. Our first meeting took place at CCSF, where we were welcomed by the institution's representatives, André and Maria Helena. Following an introduction, we engaged in a discussion where the main points regarding our work were addressed. Soon after, we had a valuable opportunity to visit the exhibition of the visual artist from Paraíba, Wilson Figueiredoi, who has several of his works scattered throughout the city. It was an afternoon of significant learning, as we had the chance to see firsthand how an exhibition is structured. Mr. Wilson provided us with a wealth of information about exhibitions, shared some of his history, discussed his art, the process of creating his pieces, and the sources of his inspiration. It was an incredible learning experience.

At the second meeting, our discussions focused on the exhibition plan. The first topic addressed was the issue of the exhibition title. Throughout the week, all group members were tasked with developing two title proposals, which they brought to be presented during the meeting. After all the proposals were presented, it was agreed upon that the exhibition title would be: 'Ex-votos: Faith, Promise, and Gratitude.'

We also set some dates for completing the stages of the project, and the opening date of the exhibition was already established for November 24. We concluded by observing pieces that would be exhibited, a task that requires sensitivity because each piece carries a narrative about the grace attained by the one who brought it, often with nothing written. We selected some texts to



study theoretically how an exhibition is conducted. We filled out the form regarding the entire exhibition process, including the project title, execution period, target audience, etc. We categorized some pieces by colors to conduct experiments on the display stands, evaluating which would look better and attract more attention. We discussed the justification and objective of the project, which was in its initial phase, that is, in pre-production.

In the following days, the curatorial text that would be part of the exhibition was presented, and some texts were provided for a more theoretical foundation on ex-votos, pilgrimage, and procession. The color of the display stands was determined, and some pieces to be exhibited were selected. The space was also finalized, and we conducted a small exhibition rehearsal with the assistance of the institution's museologist, who added valuable insights.

In the final meetings, the invitations that would be sent to participants at the opening of the exhibition were defined, as well as all the dynamics that would happen during it were shown. During the week, texts were sent to compose the written part that would also be part of the exhibition. Some pieces were chosen to be exhibited and we visited the workshop where image restorations take place and where the donated objects and the cultural center itself are kept. A lesson plan was also created, which was part of the training for the guides who would accompany visitors through the exhibition.

CONCLUSION

The internship experience was of great significance, despite some difficulties that I consider normal as it was something new. Tasked with participating in curatorial work, the entire process has been a valuable learning experience. Through this work, I had the opportunity to expand my knowledge of how an exhibition is curated, its logistics, and the construction of a narrative for the theme being addressed.

Access to bibliographic references was also very important to obtain a deeper understanding of the focused subject. Interaction with professionals in the field, guided visits to other exhibitions, and practical activities in the pre-



exhibition, exhibition, and post-exhibition phases were all of great importance for the overall learning experience.

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SUPERVISED INTERNSHIP IN LITERATURE AND SACRED: AN ACADEMIC PERSPECTIVE ON THE COLLECTION OF THE JUAREZ LIBRARY OF THE BAPTIST RANGE

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ABSTRACT

The present work is an integral part of the Supervised Internship I of the Bachelor's Degree in Sciences of Religions, in order to experience in practice, the work developed by a considering its specificity of the religious field and its phenomena as an object of research. The methodology used consisted of a case study and analysis criteria with qualitative and quantitative character were used to perform the evaluation. The work was a practical experience in the public library Juarez da Gama Batista, located in the Cultural Space, João Pessoa-PB, making a survey of its collection with emphasis on religious acerco, thus it was possible to realize that there are a large number of books of religious literature and that these are in greater number in Christian religions. It was possible to identify a large collection with the theme spiritism, but for the library this theme is not inserted within the religious literature.

Keywords: Library. Religious collection. Scientist of Religion. Internship.

INTRODUCTION

The Library, which operates in the José Lins do Rêgo Cultural Space (Abdias Gomes de Almeida Avenue, 800, Tambauzinho, João Pessoa-PB), has been in operation since 1982, following the directive of then-governor Tarcísio Burity. It was founded in 1857 and initially occupied a room at Lyceu Paraibano. Originally named the Public Library of Paraíba, it later operated in a building on Avenida General Osório from 1939 until moving to the Cultural Space, where it was renamed Juarez da Gama Batista in honor of the local writer who was a member of the Paraíba Academy of Letters. He left behind a vast and important literary production, including essays, chronicles, speeches, lectures, and prefaces.

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Currently, it is the largest public library in Paraíba, with a collection of 200 thousand works, including books, periodicals, dictionaries, encyclopedias, almanacs, atlases, works in Braille, CDs, DVDs, newspapers, and "cordel" literature. The library has a spacious area of two thousand square meters, equipped with 36 individual cabins and 12 for small groups. It offers free Wi-Fi access and book loans to registered users. The estimated daily flow is around 600 users, in-person. Access is through the basement of Ramp 1. It operates from Monday to Friday, from 7 am to 7 pm. On Saturdays, it opens from 8 am to 5 pm, and on Sundays, from 8 am to 1 pm.

The main objective of the Juarez da Gama Batista Library is to act as a popular and democratic institution for education, culture, information, and knowledge. The Juarez da Gama Batista library plays a prominent role throughout Paraíba by coordinating the State Public Library System, linked to the Ministry of Culture and the National Library Foundation. Through the system, it provides assistance to municipal libraries in the state regarding the establishment of libraries, training, and all technical support.

The purpose of this work was to map the collection of books, especially the religious collection, available for consultation at the Juarez Library in the José Lins do Rego Cultural Space.

In this survey, we aimed to catalog books by type of religion, seeking to indicate through graphics the religions that have a larger or smaller collection. Additionally, we aimed to explore public sector initiatives and public policies that could implement programs for acquiring a religious collection. This would make it possible to create a Reference Center for religious literature in João Pessoa. This collection would be available to the public, benefiting researchers in Religious Studies as well as teachers of religious education in the basic education system.

INTERNSHIP AND ITS IMPORTANCE IN CAREER BUILDING

Brazil is constitutionally a secular state, meaning it should adopt a neutral position in religious matters, strive for impartiality in these issues,



and not support or discriminate against any religion, regardless of the prevalence of any particular faith. However, the Brazilian reality, when it comes to religion, is quite different from what our Constitution dictates. The religions that make up Christianity are more evident among the population and have a larger number of followers, leaving other religions somewhat forgotten in these spaces and even the target of prejudiced attacks.

Following the Brazilian Constitution, we understand that people are free to make their choices and choose their religion. However, a lack of knowledge leads to the establishment of religious intolerance, a phenomenon very evident in Brazil, which has caused numerous uncomfortable situations for those who practice a non-Christian religion. Thus, the Science of Religions course, through its internships, aspires to open avenues for new public and democratic spaces to be available for these discussions.

Libraries will be one of the locations of our study. In them, we aim to encourage the directions of these spaces so that they can house shelves containing a collection of religious literature. Here, we are not referring only to Christian religions but to all religions. We envision that their shelves can be filled with books on Eastern religions, African diasporic religions, Spiritism, indigenous religions, and even atheism, as a form of non-discrimination. Only through knowledge can we combat religious intolerance.

Thinking about a public and democratic space, the Science of Religions course, through the Supervised Internship discipline, considered occupying the Juarez da Gama Batista library. This library is considered a reference in the state of Paraíba so that its students could carry out supervised internships there, in the capacity of future scientists of religion, and thus provide suggestions capable of improving and expanding spaces that could serve as a reference for readers interested in learning more about the religions of the world. They could have open access to broaden their knowledge about such an important and controversial subject as religion.



O estágio Supervisionado exige uma experiência teórica/prática para consolidar a formação do acadêmico e especificamente na área de Ciências das Religiões precisa desafiar as dificuldades em conseguir espaços que ofereçam condições para tal fim. O nosso estágio como pesquisador em Ciências das Religiões será desbravador em abrir caminhos para outras gerações na busca desse conhecimento.

Supervised internship is a space for learning and constructing professional identity. Thus, it is understood as a field of knowledge, and to it should be attributed an epistemological status inseparable from practice, conceiving it as praxis, which defines it as an investigative attitude involving reflection and intervention in educational issues. (Silva; Gaspar, 2018, p. 206).

When we say that it will be challenging for the intern in Religious Studies to set goals and fulfill objectives because we know that the difficulty in establishing methodologies for research in Religious Studies is notorious, most researchers often use methodologies employed by the humanities, and this has been quite challenging, considering that research in Religious Studies would need methodologies tailored to its own field of study due to its unique specificity. According to Silva (2018, p. 65):

This contingency has led researchers from different fields to reflect on the academic identity of their studies, a symptom that is particularly reflected in Religious Studies, built upon multidisciplinary approaches, accompanied by the plurality of theoretical, methodological, and epistemological options it potentially encompasses. This ultimately implies difficulty in guiding researchers entering numerous graduate programs in the field.

Thinking this way, the internship holds a uniqueness as it establishes a direct connection between academia and the world of work, thus providing support in bridging the gap between theory and practice.

We understand that Supervised Internship (SI) is an integral part of shaping professionals in the Bachelor of Religious Studies (RS), constituting a crucial stage in the practical formation of the undergraduate. In this regard, we comprehend that our professional skills as religious scientists are linked to the experiences provided by the internship, aiming to enhance specific skills that will result in a qualified professional capable of performing their duties



with expertise. We are aware that the internship we completed is unprecedented in the Bachelor of RS; however, it was carried out with legal support, considering its alignment with Law No. 11,788, dated September 25, 2008, justifying its compliance with the provision regarding internships for students regularly enrolled in Higher Education.

The Supervised Internship I was provided to the Bachelor's students in Religious Sciences at the Federal University of Paraíba (UFPB), with Dr. Vitor Chaves de Souza as the internship coordinator and Dr. Kelly Thaysy Lopes Nascimento as the internship professor. To fulfill the internship, we worked according to the Activity Plan elaborated and provided by the internship professor from the Department of Religious Sciences at UFPB, as well as the Preliminary Internship Plan elaborated by the interns. The Activity Plan included a forecast and fulfillment of a 13-week period, with a workload of 4 hours per week. It started on August 14, 2023, and ended on November 3, 2023, when we returned to UFPB.

Seeking to understand the importance of the Internship, we recognize the proven significance of theory when combined with practice, scientifically affirming the academic and providing freedom for the construction of specific knowledge in their field. It is a moment that leads the student to understand that there is no separation between theory and practice. It is the opportunity for the encounter with freedom for the Scientist of Religions, considering themselves qualified to seek their identified workplace. In this sense, literature presents a contribution for in-depth understanding. According to Buriolla (1999), the internship is seen as the place for the application of theory through training and learning, where results occur. She dares to assert that it is the place where the student generates their professional identity, a moment of perception of qualification through professional practices. The internship is organized so that the qualification is conceived by the intern, that is:

The internship is conceived as a training ground, a space for learning the concrete actions [of the Religious Scientist], where a range of situations and professional learning activities manifest for the intern, considering their training. The internship is the locus where the professional identity of the student is generated, constructed, and



referred to; it focuses on the development of an experienced, reflective, and critical action and, for this reason, should be gradually and systematically planned (Buriolla, 1999, p. 13).

During my Supervised Internship I at the Juarez da Gama Batista Library (BJGB), I had the opportunity to experience various enriching experiences related to the formation of a scientist of religions. The subtitle of the development of this article, "The internship and its importance in building a career," stems from the knowledge gained from the recent experience, allowing me to reflect on the relevance of this stage for professional development. In this sense, it is important to emphasize that the Internship is a fundamental stage to complement academic education and integrate the student into the professional context. In the field of religions, this becomes even more significant, as practice and experience are essential to understand the dynamics and challenges of the religious field.

The beginning of the internship we conducted was permeated by great expectations, possibly due to being the first group of the Bachelor's degree in Religious Sciences to carry out practical training in the Brazilian context. After confirming the institution where we conducted the internship, the BJGB, we planned the necessary steps and prepared the required documentation, including the Letter of Introduction, the Commitment Agreement, and the Internship Activity Plan. These documents were prepared in accordance with the guidelines established for the Supervised Internship Modality.

The subsequent phase was marked by anxiety about how the team at BJGB would receive us, the location of the professional practice to be developed, and how to start something without prior knowledge. However, the anxiety was quickly dispelled in the first meeting of introductions, as we were kindly welcomed by the Supervisor of BJGB in a relaxed environment and invited to familiarize ourselves with the surroundings and the literary repertoire of the organization. The first impression reinforces the need for the Internship so that the professional, upon arriving at their first job, feels more secure and less anxious. In this initial interaction, I realized the relevance of that moment that was unfolding for my professional development.



Based on the knowledge construction provided by the completion of the proposed theme, we can affirm that the Internship proved to be fundamental in our academic journey as Bachelor's students in Religious Sciences at the Federal University of Paraíba. This importance, in terms of curricular contextualization, aiming at preparing the student for professional performance, the responsibility of the academy to offer the community highly qualified professionals, was demonstrated that the objectives were achieved at the end of Supervised Internship I at BJGB. Thus, the legislation 11,788 was successfully fulfilled, which:

Article 1 Internship is a supervised educational school activity, carried out in the work environment, aimed at preparing students attending regular education in higher education institutions, professional education, high school, special education, and the final years of elementary education, in the professional modality of youth and adult education.

1st paragraph Internship is part of the course's pedagogical project, in addition to integrating the student's formative itinerary.

2nd paragraph The internship aims at learning competencies specific to the professional activity and curricular contextualization, aiming at the development of the student for citizenship and work (Brazil, 2008, p. 1).

We understand that the purpose was to prepare students for work, as established in the first article, guiding the act of educating students in a supervised manner, which leads the student, now as a professional in the work environment, to perform their function with knowledge, the result of academic preparation, in the sense of productive work with a clear understanding. Therefore, it is possible to reaffirm the relevance of the aforementioned legislation 11,788, as it establishes the basis for a quality internship and provides students with the opportunity to experience professional practice effectively. The Supervised Internship not only complements academic education but also prepares students for the challenges and demands of the job market, contributing to the construction of a solid career in the field of religions.

Furthermore, the role of Educational Institutions through their Faculty is essential in guiding and training students, following the guidelines



established by legislation, ensuring comprehensive and professionally relevant education for students in academic training centers. In this perspective, we find that the Internship at the Juarez da Gama Batista Library was fundamental and enriching in our academic formation as Religious Sciences students. By working in this environment, we had the opportunity to apply the theoretical knowledge acquired in the classroom to practice, experiencing real situations related to the field of study.

Additionally, the internship provided us with the development of specific skills, such as bibliographic research, cataloging religious materials, organizing collections, and mediating readings and debates on religious themes. Such skills are essential for our imminent professional engagement in different contexts, such as specialized libraries, research centers, and organizations that promote inter-religious dialogue.

Furthermore, by establishing a closer relationship with the professional field related to Religious Sciences, the Internship proved to be a meaningful learning space. In this context, we were able to apply the theoretical knowledge acquired throughout the course while expanding our horizons and enhancing our research and analytical skills, especially regarding religions.

The Juarez da Gama Batista Library, with its vast and diverse collection, provided us with the opportunity to explore different sources of information, enriching our knowledge about religions in their various manifestations. Furthermore, the internship allowed us to interact with professionals in the field, including fellow interns and library users, contributing to our personal and professional growth and expanding our understanding of the demands and needs of religious studies scholars.

It is important to highlight that the entire process of implementing the religious collection was carried out with the collaboration of all of us, CR interns from UFPB, aiming to provide a practical experience in the professional field. During this phase, we meticulously followed the guidelines established by the Universal Decimal Classification (UDC) system, ensuring the



organization and standardization of information. To achieve this, we collected and entered the necessary data, such as the date of the work's implementation, the corresponding UDC code, the CUTTER code, as well as information about the author, title of the work, volume, and other relevant details, such as the place of publication, publisher, and publication date.

Throughout this process, we came across literature that showed deficiencies in cataloging. As CR academics, we observed that some works presented discrepancies regarding the subject and its allocation, especially in relation to Spiritism and Religion. These works are old and handled with care to avoid damage. Furthermore, to ensure the safety of interns, employees, and users, all the works we handled, as guided by the BJGB team, were appropriately used with Personal Protective Equipment (PPE).

Considering all the experiences gained during this internship stage, we believe that the professional development of interns plays a crucial role in preparing for the job market. The opportunity to gain practical experience in a real work environment allowed us to develop essential skills, such as self-confidence and autonomy, which are fundamental requirements for dealing with daily demands in a library. Moreover, this process successfully equipped us to face the challenges that will arise in our future professional opportunities.

The internship also provided us with an immersion in the daily work routine of a religious scientist, allowing us to better understand the responsibilities and skills required for this profession. We learned about the importance of teamwork, constant research, and efficient communication, all essential aspects for professional development.

In summary, ES I at the Juarez da Gama Batista Library was an extremely enriching experience for our training as religious scientists. The opportunity to experience the professional routine, expand our knowledge, and interact with professionals in the field and students contributed to building a solid career and enhancing the skills necessary to work in this field.



FINAL CONSIDERATIONS

Therefore, I consider that the Juarez da Gama Batista Library was an excellent space for Internship I in the Religious Sciences Course, providing the necessary materials and conditions for the successful completion of the work conducted there. Its democratic role in education contributes to culture, information, leisure, and knowledge. Furthermore, it boasts a spacious, air-conditioned area with individual study booths, computers connected to the Internet, well-distributed communal tables, and is currently the largest public library in Paraíba. It has one of the most significant collections in Paraíba, covering the State Public Library System, responsible for assisting municipalities in the state, as well as implementing libraries and training technical support staff.

During the internship, we identified some "errors" in cataloging, according to the understanding of a religious scientist, as the library work adheres to the technical standards established for librarians. This realization underscored the importance of a religious scientist in a library that aims to provide good guidance to readers interested in religious literature.

It was also important to note that the library does not offer readers the right to read dissenting views since it has a large number of books on religious reading. According to our understanding as Religious Scientists, it is necessary to also offer reading material for atheists, those without religion, as well as acknowledging that atheism is not represented in that space. It was also observed that, following the technical standards of library science, the topic of spiritualism is not treated as a religion, with the entire collection classified as non-religious literature.

In conclusion, I finish by stating that the time was short to explore the entire collection and the operational mechanisms of the library, although it was very important for my academic development. I gained valuable experience in practice for my professional life as a religious scientist.



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HIGHLIGHTING THE MATERIALIZATION OF MIRACLES THROUGH EX-VOTOS AT THE SÃO FRANCISCO CULTURAL CENTER.

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ABSTRACT

The main objective of this internship was the dissemination of knowledge about the symbolism inherent in ex-votos. I had the opportunity to participate in guided research on the significance of ex-votos for the faithful who attend the pilgrimage of Penha, held annually in the city of João Pessoa - PB. This pilgrimage is a manifestation where numerous religious individuals come together to praise “Nossa Senhora da Penha”. The creation and offering of ex-votos are part of this ritual, and these pieces aim to represent, in a material form, the graces and miracles they have obtained. Therefore, at the end of this internship period, within the field of the São Francisco Cultural Center, my classmates and I had the opportunity to participate in the creation of an exhibition open to the public, featuring selected ex-voto pieces from the Miracles Chapel, located in the sanctuary of “Nossa Senhora da Penha”. We shared with visitors the history of these pieces and their connections to the materialization of a miracle, making this cultural practice known to the entire population to prevent its loss over time.

Keywords: Ex-votos; symbolism; miracles.

INTRODUCTION

The central idea of this work is associated with the goal of disseminating all the information and knowledge acquired during this internship period, during which I had the opportunity to deepen my understanding of ex-votos. This cultural practice has been and continues to be highly prevalent in our society, especially in the northeastern region of the country.

Therefore, my role within this internship was to highlight the materialization of miracles achieved by the faithful who, annually, participate in the pilgrimage of Our Lady of Penha. After the graces attributed to the saint are obtained, as a form of gratitude and representation of the miracle, they leave ex-votos in the Miracles Chapel, in the sanctuary of Nossa Senhora da Penha, located in João Pessoa, Paraíba.

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In this sense, I highlight my experience in supervised internship, a pioneering one in the Bachelor's degree in Religious Sciences at UFPB. It made me reflect on the insertion of the Scientist of Religion into the job market, as well as the various fields of action not yet reached but envisioned by our group.

Methodologically, we emphasize the qualitative approach with in-depth bibliographic exploration, supported by documentary evidence. However, the experiential account is our focus at this moment. We emphasize that this experience is a celebration of this important moment that has repercussions on job prospects and the increased capacity of professionals, ultimately enabling them to work with organizational specificities that involve religion and/or spirituality in some interpersonal context.

THE MATERIALIZATION OF MIRACLES THROUGH EX-VOTOS AT THE SÃO FRANCISCO CULTURAL CENTER

My class's internship period began on August 22, 2023, and we were welcomed and guided at the São Francisco Cultural Center by Professor Maria Helena and the local team, who served as our supervisors. On this occasion, we had the initial contact with all those involved, as well as with the structure of the Cultural Center. Additionally, we became acquainted with the activities we would undertake during the internship.

My experience in the internship itself provided me with numerous opportunities to put into practice all the academic knowledge, bringing the theory taught in the classroom into practical application. During the internship experience, we visited the exhibition of the renowned artist Wilson Figueiredo¹ and had the opportunity to learn about how we would approach the theme of our internship, which is through curation and, consequently, the cultural production related to ex-votos.

This experience was extremely important for us to have theoretical grounding on how to plan and conduct curation, as it was one of our activities during the internship. In this way, we were tasked with applying the



knowledge acquired in these early moments during the planning and setup of an ex-votos exhibition.

Therefore, throughout our in-person meetings, which occurred weekly, we continued the discussions regarding the exhibition we were responsible for, and part of this was associated with naming the ex-votos exhibition. Guided by the supervisors, each student thought and presented ideas for themes that could name the ex-votos exhibition, including:

- Ex-votos: Profound manifestation of devotional gratitude
- Profound manifestation of communion with the divine
- Ex-votos: The materialization of a miracle
- Ex-votos: Highlighting the power of a promise
- Ex-votos: Art, faith, and health in popular religiosity
- Ex-votos: A narrative of gratitude through art, faith, and devotion

After proper discussions among the internship participants, we concluded that the exhibition would be named: *Ex-votos: Faith, promise, and gratitude*. We also defined the approach model we would use during the presentation of the pieces.

In light of the above, it is important to highlight that all the theoretical groundwork associated with the exhibition, including the process of gathering information, naming the exhibition, selecting the pieces, etc., is part of the curation of the work and is essential to ensure that visitors could understand what was actually being proposed to be discussed.

That being said, in our initial meetings at Espaço Cultural São Francisco, we did not have direct contact with the ex-voto pieces in the space's collection. This was because, in this first moment, we were focused on conducting other surveys to ensure a solid foundation for our presentation



and, consequently, to be prepared for any type of question, whether from the general public or Espaço Cultural's staff.

Our contact with the ex-votos initially occurred through the technical cataloging sheets, which further expanded our knowledge of the subject. We only had a superficial knowledge of the physical pieces, and not their "technical" definitions. Throughout the subsequent meetings, we had the opportunity to discuss the pieces featured in the exhibition. We began filling out the document that addresses the "technical" characteristics of this project, such as the title, colors of the displays, the creation of the curatorial text, and we reached a conclusion about the target audience for this work. Finally, we defined the general objective of our project, which is, in summary, the dissemination of this culture, bringing knowledge of this subject to the entire population.

Our meetings were always very productive, and in each of them, we had various opportunities to delve into our research, whether through the analysis of the pieces for the exhibition selection or through guidance on how to write the exhibition texts. We were advised to seek definitions of other concepts associated with the culture of ex-votos, such as pilgrimage, procession, or pilgrimage, so that we could define the differences in each of these movements. It was through this idea, suggested by our supervisor, that we agreed to highlight the main points where the stops usually occur in the route of the Penha procession. This helped us establish the connection between the pilgrimage and the ex-votos of the Sanctuary of Nossa Senhora da Penha.

Based on the guidance mentioned above, I created the following curatorial narrative text: "CURATING AN EXHIBITION OF EX-VOTOS: ART AND POPULAR RELIGIOSITY," and I could conclude that the line between religiosity and popular art, concerning ex-votos, is very subtle. These two aspects meet and blend very naturally, especially in the Northeastern regional context, where this symbolism holds great strength and devotion.



Thus, ex-votos are the representations and aspirations of the religious individuals who see in the figures of certain saints, such as Nossa Senhora da Penha, Frei Damião, and Padre Cicero, for example, the possibility of attaining healing for specific illnesses, owning a home, or even succeeding in exams.

Moreover, we can observe that this statement gains strength through the comparison we can make between the concepts of popular religiosity and ex-votos since these definitions do not have many distinctions between them. After all, the ex-voto is nothing more than the materialization of a miracle achieved and symbolizes, above all, the payment of a debt acquired by a faithful individual with their deities. In other words, it is the representation of a symbolic exchange mediated through religiosity and the fulfillment of a vow in exchange for a grace attained, as we can see in the definition of the practice by the Thesaurus of Folklore and Brazilian Popular Culture of the CNFCP (2006):

(...) Ritual activity through which individuals express symbolically, through their conduct, the relationship with the sacred world. Religious practice follows collective representations, adheres to codes of behavior, and organizes itself collectively and standardized.”

Therefore, it is important to highlight that ex-votos, for the most part, are pieces crafted by the hands of the faithful who are expressing gratitude to the saint to whom the piece will be offered, whether it be a representation of a body part or a model of a house. The ritual of crafting one's own ex-voto is crucial for the religious individuals because it signifies to the deity that the gratitude of the faithful for the miracle is so immense that they produce the gift that will be offered.

In addition to all the support received from the staff members of the São Francisco Cultural Space and also from the teachers responsible for our supervision and guidance, we also had the opportunity to receive assistance from a museologist, particularly in terms of arranging the pieces that were present in the exhibition space. She guided us on the best way to position them, the lighting to be used, and the colors of the displays, for example, so that the ex-voto itself would be the main element of the exhibition.



As our objectives aligned with the reality of completing the internship and the exhibition, we needed to adapt some aspects regarding this subject to facilitate visitors' understanding of ex-votos themselves and also the dimension that the exhibition could take.

For this reason, we changed the name of our curation from "*Ex-votos: Faith, Promise, and Gratitude*" to "*Ex-votos: Promise, Faith, and Gratitude.*" At first, the change may not seem necessary, but we concluded that stating the exhibition title chronologically in terms of fulfilling the promise was more appropriate. From the devotee's perspective, there is faith that they will achieve such grace, and the gratitude expressed through the ex-voto, which can range from a miniature model to a body part, is defined by the devotee and refers to the miracle achieved through their promise.

Finally, in the final stretch of our internship, which concluded on November 3, 2023, during the final discussions about our internship and the exhibition, I took the initiative to propose to my colleagues the idea of creating a form containing the questions we would direct to visitors, but in an online format. We considered distributing QR codes along the exhibition route and instructing guests to scan them to answer questions related to the exhibition. While the idea of the form was accepted, after some discussion, we decided to conduct the evaluation questions manually, with each of the present visitors.

Therefore, I would like to note that the theoretical and methodological foundation of this work is based on an ethnographic research approach, aiming to study customs and behaviors associated with a specific group of people, the participants of the Penha pilgrimage. Additionally, within this field of study, we had the opportunity to apply qualitative methodology, conducting research related to the culture of ex-votos in various settings, as mentioned throughout this report. Furthermore, we selected pieces from the Chapel of Miracles, located in the sanctuary of Nossa Senhora da Penha, to assemble an exhibition open to the public.



FINAL CONSIDERATIONS

In view of all that has been said so far, I could not fail to thank everyone who has been with me on this journey, especially my classmates: Maria de Fátima, Elton Andrade, Bruna Sales, Gilson Simas, and Eleci de Lourdes. Special thanks to our supervisor, Maria Helena, and our professor Dr. Kelly Thaysy. I would also like to express a special thank you to my mother, Vera Lucia do Nascimento, who has been and continues to be present with me since the beginning of this journey. Additionally, I would like to show my gratitude to Espaço Cultural São Francisco, which opened its doors to us and welcomed us with open arms, giving us the opportunity to engage with a culture so rich and representative for thousands of believers.

In light of this, I would like to affirm that this internship experience at Espaço Cultural São Francisco was of great importance to our graduation, allowing us to work towards the perpetuation of an extremely important culture—ex-votos. They carry a significant heritage, especially concerning the rituals and customs of pilgrims in a specific environment, such as the Sanctuary of Nossa Senhora da Penha, located in João Pessoa, Paraíba. The main goal is to prevent this culture from fading away over time.

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SUPERVISED INTERNSHIP IN RELIGIOUS STUDIES: THE UNIQUENESS IN THE BACHELOR'S LEVEL INTERNSHIP IN RELIGIOUS STUDIES.

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ABSTRACT

The Supervised Internship I of the Bachelor's Degree in Religious Sciences at UFPB is presented in an unprecedented way in this field of knowledge. It is the first internship of its kind in Brazil for the aforementioned discipline, involving placement in an external organization outside the university. The theme explored during the internship was Literature and the Sacred, with a focus on expanding development through the Juarez Gama Batista Library, located in João Pessoa, Paraíba. Within the Supervised Internship, skills and competencies for the development of Religious Sciences were cultivated, emphasizing the integration of theoretical knowledge with practical application, guided by the theoretical framework of Law 11788/2008. The achieved objectives demonstrated the inseparability of theory and practice, shaping the identity of the Religious Scientist professional through the dynamic interplay between knowing and doing.

Keywords: Internship. Library. Practice. Religion. Theory.

INTRODUCTION

The Supervised Internship I (SI), external to the Higher Education Institution (HEI) for the Bachelor's degree in Religious Sciences (RS), is unprecedented. However, we understand the internship as an integral part of the training for the Religious Sciences bachelor, as it represents a unique importance as a practical stage in academic formation. In this sense, the opportunity offered to students in the course provides an irreplaceable experience in applying the theoretical knowledge acquired, leading them to specific skills relevant to the profession, as well as the exercise of professional competencies for performing as a Scientist of Religions.

We believe that the internship for Religious Sciences undergraduates is justified due to the training provided to the academic in formation, offering the opportunity to apply the acquired knowledge in practical settings, making

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learning significant and enriching. By allowing the experience of practical aspects, which are sometimes not achievable in the classroom, it is provided in this unique moment. Because it is an interdisciplinary science, it lacks practical experience in various religious contexts, which is partly gained during the internship.

Furthermore, in addition to the significant experience of combining theoretical knowledge with practice, in the sense of practicing our profession with expertise, we were evaluated by supervisors regarding our practical performance. They confirmed our strengths and listed areas for improvement, contributing to the affirmation of our professional identity in the field of Religious Studies. Moreover, it confirmed what the curriculum guidelines prescribe for undergraduate courses regarding the values of research, as well as internships and other activities related to extensions, in the quality education of students.

Therefore, the reflection on research and extension in higher education courses must be articulated towards constant updates, as was the case with our bachelor's degree program in the current year. It will undergo the necessary updates based on the results obtained from the field placement (ES), which is part of the training for professionals in Religious Sciences (RS) who will work in the job market, providing significant answers for societal development. The field placement is integral to the professional formation in its specific area, linked to the pedagogical political project of the course, aiming to meet the demands of society.

The effective development of student formation as citizens is regulatory, also aiming at work development. However, it should in no way be understood as a mere requirement tied to a technicist view of the job market. The internship should be understood as a component of education that aims to develop skills and competencies essential to citizen development, not limited to the rules and demands of the job market. According to Marran and Lima (2011), the objective of the internship is to prepare the student to produce through work, provided they are given the opportunity to learn competencies



related to the activity they will perform after completing their studies. This understanding, put into practice in the internship (ES I), confirmed the development in terms of learning the competencies of the Scientist of Religions.

The importance of field placement (ES) for the Bachelor's degree in Religious Sciences (CR) in the current context is considered indispensable; however, we maintain the understanding that an internship is not viewed as the sole element responsible for solving issues in academic society. The decision-making in this regard was in favor of the aspirations for education with a theoretical-practical foundation, which presented a conscious and productive effort without alienation from the formation of a mere executor of ideological tasks. We approached our pursuit based on the demand of two axes: the competence of the professional formed in CR and how they should meet the demands of the society in which they are inserted as a professional. These are relevant issues for defining the field placement; otherwise, the internship would lose its essence, which is the preparation of the student for professional performance in society.

In conclusion, it was demonstrated that theory, combined with practice, empowers the graduate with the freedom provided through the construction of acquired knowledge, leading to an understanding of the inseparability between theoretical education and practice. It is a moment when the Scientist of Religions considers themselves free to choose the job market that aligns with their identity. According to Buriolla (1999), the internship is considered a space for training and learning, as it is where action occurs through learning activities. It is the place where the student forges their professional identity, becoming qualified to develop their professional practices. For this reason, among others, the internship is organized and planned gradually so that all training is systematically conceived by the intern.

THE SUPERVISED INTERNSHIP IN RELIGIOUS SCIENCES

Supervised Internship, an integral part of the training for the Bachelor's degree in Religious Sciences, was of utmost importance as a practical stage in



academic formation. It provided us, as students, with the valuable experience of applying and enhancing our knowledge acquired during the course, as well as the development of specific skills and professional competencies relevant to our performance as Scientists of Religions. The mentioned internship, from the Bachelor's Degree in Religious Sciences at UFPB, occurred as stipulated in Law No. 11,788, dated September 25, 2008, justified by the provisions regarding student internships for those regularly attending Higher Education.

The purpose was the preparation of students for work, as stated in the first article, which pertains to the supervised educational act in the workplace to be performed after graduation, with the aim of preparing for productive work with expertise. Furthermore, the internship is an integral part of the course's pedagogical project, with the responsibility of learning and enabling competencies intrinsic to the professional activity. It also sought curricular contextualization with the goal of developing the graduate to be included in the community's work system.

Therefore, in accordance with Law No. 11,788, we find justification regarding student internships, with the aim of preparing students for work, as stated in:

Article 1: Internship is a supervised educational act, developed in the workplace, aimed at preparing students for productive work who are attending regular education in higher education institutions, [...].

Paragraph 1: The internship is part of the course's pedagogical project and integrates the formative itinerary of the student.

Paragraph 2: The internship aims at learning competencies specific to the professional activity and curricular contextualization, with the objective of developing the student for civic life and work (Brazil, 2008, p. 1).

Regarding compliance with the mentioned law, which aims at the development of the student's formation as a citizen and also for work development, it should not be confused as merely a requirement of the job market. The internship should be understood as a component of education that aims to develop skills and competencies essential to the development of the citizen, not limited to rules and demands of the job market, because:



This Law has as its objective for Supervised Curricular Internship the preparation for productive work of students, aiming at learning competencies specific to the professional activity and curricular contextualization. Its provision should be included in the pedagogical projects of undergraduate courses and integrate the formative itinerary of the student, therefore, in a provocation or pursuit of the student's instrumentalization in any modalities, stages, or levels (Marran; Lima, 2011, p. 4).

We understand that the Supervised Internship (SI) for undergraduates in Religious Sciences (CR) was justified by the training of the academic in formation, where the construction of theoretical knowledge translates into practical application through the internship, making the learning complete, enriching, and meaningful. This was the opportunity to work and experience practical aspects, provided at this moment of applying knowledge. In terms of its interdisciplinary nature, Religious Sciences require participation in practical experience within a variety of religious contexts, a moment offered by the internship.

Therefore, we complete the construction of knowledge as CR professionals, grounded in the theoretical knowledge acquired in combination with the practical experience provided by the internship. In this sense, with theoretical/practical training, we consider ourselves capable of performing our competencies with expertise, having been evaluated in practical performance by supervisors who issued documents about our performance—an important factor for the Scientist of Religions in affirming their professional identity. Additionally, as stated in Opinion No. 776/97, which guides the curriculum guidelines for undergraduate courses, in relation to the proposers' recommendations, principles such as "7) Strengthen the articulation of theory with practice, valuing individual and collective research, as well as internships and participation in extension activities" should be observed (Brazil, 1997, p. 2). Therefore:

The understanding of supervised curricular internship as a period dedicated to a teaching and learning process translates into the recognition that, although the education provided in the classroom is crucial, alone, it is not sufficient to prepare students for the practice of their profession (Marran; Lima, 2011, p. 7).



In this sense, we present the importance of the supervised internship (ES) for the bachelor's degree, according to the understanding of Marran and Lima (2011), who argue that it is not plausible for the internship to bear the sole responsibility for solving all the problems presented by society, given that the course and the internship are characterized by trans-disciplinarity. The decision-making in this regard pertains to the aspirations of a differentiated education, resulting in productive work without alienating the training of a mere executor of ideological tasks, considering:

The perspective of "productive work" brought by the mentioned legislation provides clues for questioning at least two axes present in the main demands of multilateral organizations, namely: "What kind of individual do we aim to educate?" and linked to this: "For what kind of society?" These questions are intrinsic when discussing supervised curricular internship in Brazil, especially in Higher Education, regarding the tendency toward teaching and the distancing from research and extension (Marran; Lima, 2011, p. 4, authors' emphasis).

We understand that the Supervised Internship (ES) has theoretical foundation; however, in the Bachelor's degree in Religious Sciences, the execution of the internship outside the university seems innovative, as stated by Azevedo (2015, p. 39), who emphasizes this need due to: "No student grows when content with the minimum. When engaged in research activities, it's as if they take a course within a course. It's a new world opening up to them. The experience is akin to the discovery of reading." Therefore, according to Azevedo's comparison, the internship is indispensable for the graduating student. In this sense, what is proposed by the rapporteurs in Opinion CNE No. 776/97 is that Higher Education Institutions should:

[...] 3) Avoid unnecessary prolongation of the duration of undergraduate courses; 4) Encourage a solid general education necessary for the future graduate to overcome the challenges of renewed conditions in professional practice and knowledge production, allowing various types of training and differentiated qualifications in the same program; 5) Stimulate practices of independent study, aiming for a progressive professional and intellectual autonomy of the student; 6) Encourage the recognition of knowledge, skills, and competencies acquired outside the school environment, including those related to professional experience deemed relevant to the considered training area; [...] (Brazil, 1997)

Therefore, after the completion of the Supervised Internship (ES) for the Bachelor's degree in Religious Sciences (CR), external to the Higher Education



Institution (IES), it demonstrates compliance with the current legislation by the Department of Religious Sciences at the Federal University of Paraíba (UFPB), through the Bachelor's Degree in CR. This observation shows that the HEI/UFPB prioritizes the comprehensive training of the professional Scientist of Religions.

Reflection on research and extension in Higher Education courses should be articulated in the sense of constant updating. In this regard, we will contribute with our published results at the conclusion of the ES, as CR undergraduates, to develop our skills in the job market, sharing knowledge that is measured by receiving meaningful responses through the development of society wherever we are inserted. Therefore, for Marran and Lima, "[...] supervised curricular internship cannot be a separate category from professional training; on the contrary, it must be linked to the course's pedagogical project, transversalizing it and resignifying it in response to societal demands" (2011, p. 12).

Furthermore, we understand that theory contextualized with practice has made us aware of the freedom provided by the acquired knowledge, to the point of understanding that theoretical and practical training are inseparable. Therefore, we feel empowered to choose our job market, which, according to Buriolla's understanding:

Internship is conceived as a training ground, a space for learning concrete practices [...], where a range of situations and professional learning activities manifest for the intern, considering their education. The internship is the locus where the student's professional identity is generated, constructed, and referred to; it is oriented towards the development of a lived, reflective, and critical action, and therefore, should be planned gradually and systematically (Buriolla, 1999, p. 13, author's emphasis).

In this sense, and according to Buriolla's understanding (1999), the training ground is part of the education of the Bachelor in Religious Sciences (CR) since it is the actual site where real situations to be faced manifest. Therefore, our space for learning practical skills was configured, which consequently led us to emancipation, as it is the place where the professional identity of the Bachelor in CR is generated. Regarding professional identity, it



pertains to the mastery of competencies inherent to the education, acquired through on-site internship activities, contextualized by the inseparability of theory and practice.

Concerning the chosen location for ES I, we affirm that it is legitimized by the conditions it presents, as well as its viability. The location, which features ample, secure, and reserved space, highlights dedicated furniture for the library system. The collection, our working tool, includes a significant number of works on religions to be explored. It is well-located geographically, convenient for those intending to use their transportation, with ample and free parking, as well as for those opting for public transportation, which has transport lines heading in various directions.

The internship was carried out at the Juarez da Gama Batista Library (BJGB), located in the José Lins do Rego Cultural Space in the city of João Pessoa, the capital of the state of Paraíba. Inaugurated in 1982, the José Lins do Rego Cultural Space is a facility that offers a variety of attractions. The site houses the Archidy Picado Gallery, Lutheria, Planetarium, José Lins do Rêgo Museum, Anthenor Navarro School of Music, Arena Theater, Paulo Pontes Theater, School of Dance, Science Station, mezzanines for exhibitions, Circus School, and the BJGB.

According to the Paraíba Cultural Space Foundation (FUNESC), the BJGB acts as a popular and democratic institution for education, culture, leisure, information, and knowledge. It has a spacious area equipped with study booths, communal tables, and individual study desks in an open space. Today, it is the largest public library in Paraíba, with one of the best collections in the Northeast. With 200,000 works, its goal is to reach a capacity of 250,000. It features a children's space and computers connected to the internet. It encompasses the State Public Library System and provides assistance to municipalities in the state with the implementation of libraries, training, and technical support.



The development of Supervised Internship I had Professor Dr. Vitor Chaves de Souza as the internship coordinator and Professor Dr. Kelly Thaysy Lopes Nascimento as the internship supervisor. We worked according to the Activities Plan elaborated and provided by the internship supervisor from the Department of CR, UFPB, as well as the Preliminary Internship Plan elaborated by this intern. The Activities Plan outlined a period of 13 (thirteen) weeks with a workload of 4 (four) hours per week, starting on August 14, 2023, and concluding on November 3, 2023.

As part of the internship development planning, we formulated a Preliminary Internship Plan with objectives to be achieved, aiming to determine the desired outcomes, i.e., a strategy for conducting the work. In this regard, we sought to apply the knowledge acquired during the Bachelor's degree in CR, putting into practice the concepts and theories studied in the classroom. The goal was to bridge the gap between theory and the practical reality of the Scientist of Religions, to be developed within the literature and religion collection of the BJGB.

To implement the plan, we focused on identifying the collection of works on literature and religion within the library, comparing the list of cataloged and displayed works on literature and religion in the library. This procedure was carried out primarily to investigate the available collection on literature and religion, listing the need for acquiring new works to ensure that the library meets the community's needs.

In this sense, we conducted Supervised Internship I through structured research based on what was proposed in the Activities Plan, following the approach outlined by Saulo de Tarso Cerqueira Baptista from the State University of Pará, where:

Research is a labor guided by the epistemological foundations that define the status of scientific production. Nevertheless, the practice of research is also an exercise in artistic practice in the poietic sense of knowing how to do, according to Aristotle's classification of types of knowledge. The researcher develops acuity and sensitivity to perceive the concreteness or appearance of a phenomenon. They strive for the selection and application of methods and work techniques. They



decide what is necessary and sufficient for the most complete understanding of a phenomenon, within the limits of what is possible, given the current situation. They establish the scope and limits of their study, as well as the conjectural nature, arbitrariness, and plausibility of their choices, and the verifiability and falsifiability of the results of their research (Silveira, 2018, p. 22, author's emphasis).

The internship for the Bachelor's in CR was an opportunity to practice and engage in research, as stated by Silveira (2019), where the development of the perception of a phenomenon was deemed necessary. Therefore, the application of the working methods learned in the classroom was indispensable. In this sense, the application of theory in practice was emphasized, that is, the essential interaction for reflective action, confirming the feasibility of the union of theory with practice, according to the understanding of Marran and Lima:

The understanding of the inseparability of the theoretical and practical dimensions of the reality in which the professional will build their identity through the dynamism between knowing and doing, between the training situation and the work situation, can contribute to their improvement and the understanding of formative action as a permanent dimension in the professional field, both at the undergraduate level (horizontal growth) and in the pursuit of training in research, among other aspects (vertical growth) (2011, p. 6, authors' emphasis).

Within the studied context and understanding the inseparability of theoretical and practical dimensions, we conducted research to gather data from the library collection focused on literature and religion. We applied procedures for qualitative content analysis (image, summary, and reference for each work) and quantitative analysis in the creation of a control list. The generated document was the production of data from the collection displayed on the shelves, related to Religious Sciences (CR), accompanied by a review of the work and observations. The developed work was stored in the library's database, in the Online Excel System, a location defined by the internship supervisor, Executive Manager of Cultural Education at BJGB, Tatiana de Fátima Cavalcante Silva.

We conducted an analysis of the physical collection displayed on the shelves and compared it with the implementation of works in the system related to CR. The list of works processed by us, interns, is organized by the



cataloging order of the System belonging to the library, enabling control of both digital and physical files. Additionally, the classification of works and system updates make it possible to generate reliable reports. We also identified a significant number of uncataloged works received in the technical room, which, when cataloged and inserted into the System, will allow for the production of identification reports. This will be greatly helpful in meeting the needs for works that have not yet been included in the library, especially those related to literature and religion.

Regarding the uncataloged collection not yet implemented in the system, it will serve as motivation for future research. This procedure is necessary to identify the acquisition needs for works related to religious entities that have not been covered, aiming at establishing the Religious Literature Center in the Library. In this regard, the ongoing planning will be based on the list of religious entities in João Pessoa, involving contacts with leaders to obtain specific works from their religious denominations, including their foundational books if available.

The process will be somewhat complex, generating significant information that will require specific treatment. To ensure that the diverse material produced does not deviate from its purpose, the search should adhere to academic criteria, as stated by Silveira (2018, p. 207): "This literature involves a broad set of written material on the investigated topic. This search can be conducted through consultations and studies of articles, books, theses, dissertations, monographs, dictionaries, or other forms." This work should be carried out by someone with expertise in the researched content, namely, the Scientist of Religions.

In terms of adhering to the plan regarding the stock in the Technical Room, due to time constraints, it was not possible to implement it. This aspect will be the subject of research and implementation for the next interns. We will continue the research on the inventory, which will involve identifying, classifying, and storing the items in stock until the space for display in the library is determined. Regarding the space for Religious Sciences (CR),



research will be conducted among religious entities to inquire about the supply of works related to their denominations. The received material will undergo the same process as the items in stock: identification, classification, and storage. However, we understand that not all consulted entities will likely offer material about their denomination, requiring a new decision from the researching intern.

Lastly, and no less important, it is crucial to keep a keen mind for recording information and observations. These should be documented as soon as they are made to avoid losing details. Additionally, understanding the internship goals, including getting acquainted with the library's collection related to religion, making efforts to inventory the works and produce reports, and seeking to comprehend and plan a likely space for the exhibition of the religion-focused collection.

FINAL CONSIDERATIONS

In the context of external social service (ES) in higher education institutions (IES), regarding the Bachelor's degree in Social Work (CR), it would be impossible to draw a conclusion about what has not been concluded. Moreover, passing judgment and considering it as final conclusions place us under an impossible burden to bear. I understand that we will make some significant considerations here, providing readers of this essay with encouragement to continue the discussion on this inconclusive matter.

As mentioned earlier, we are dealing with a novel topic in the Bachelor's degree in Social Work: the external internship outside the institution where the student is formed. This is where theoretical learning is confronted with practical experience, both taught within the institution that has opened itself to the confirmation that its methodology fulfills the proposed objectives. This work comes at a stage where more than 50% of the training course is underway, and its graduates will present to society what they have truly learned in the university classrooms.



However, we are here to highlight the points related to the importance of putting into practice what has been socialized during this extended period of over two years of study. In this sense, we were given an unprecedented experience as the first cohort of the Bachelor's degree in Social Work at UFPB, facing the uniqueness of the irreplaceable experience of applying the theoretical knowledge acquired. We understand the apprehension and concern on the part of both students and faculty involved in such a significant process.

However, what we have to report is that there was indeed apprehension, particularly in terms of assimilation and learning from what was shared in the classroom, from what is cognizable. With gratitude, we affirm that the internship for Social Work undergraduates is justified by the work carried out by dedicated teachers and students interested in building quality education for those who believe that doing belongs to those who trust in the development of their abilities. The courage to apply in practice the acquired knowledge has turned our learning about Social Work into a meaningful and enriching knowledge construction.

The opportunity to experience practical aspects, which are sometimes not attainable in the classroom, was provided in this unique moment. As a science based on interdisciplinarity, it lacks the practical experience of various religious contexts, which was partly gained during the field placement. In addition to the significant experience of integrating theoretical knowledge with practice in order to exercise our profession with expertise, we were evaluated by supervisors on our practical performance, validating our internship and contributing to the affirmation of our professional identity in the field of Religious Studies. Furthermore, it confirmed what the curriculum guidelines prescribe for undergraduate courses regarding the values of research, as well as internships and other activities related to extensions, in the quality education of students.

Therefore, reflecting on research and extension in higher education courses, concerning the maintenance of constant updates, was what



happened with our current year's Bachelor's degree program. It will undergo necessary updates based on the results obtained from the field placement, which is part of the training of professionals in Religious Studies who will work in the job market, providing meaningful answers for the development of society. The field placement is an integral part of the professional training in their specific area, linked to the pedagogical political project of the course in order to meet the demands of society.

Our effective formation as students and citizens is intricately linked to field placement (ES), aiming also at developing work with responsibility. The internship is understood as a component of our education that led us to work on skills and competencies essential to citizen development. The planned objective of the field placement translates into our academic preparation to produce through work, as we were given the opportunity to learn competencies related to the future activities, we will engage in upon completing our courses. This understanding was put into practice in ES I and confirmed our development in terms of learning CR competencies.

As a conclusive result of our ES I, we present the achieved objectives satisfactorily, considering the validations we sought as academic benchmarks. The effectiveness of theory combined with practice resulted in a solid construction of doing with expertise. This was evident through the liberating sensation experienced when realizing the construction of knowledge, we acquired. In the context of this specific knowledge, we understand that it was the result of the aforementioned effect caused by the inseparability between theoretical education and practical application. In this unique moment, as Scientists of Religions, we feel empowered and free to pursue our place in the job market according to our now-established identity.

Finally, I understand that the word "conclusion" regarding the construction of scientific work implies that the text is closed, that it has been completed, and the absolute truth is established. However, according to Senra (2016), and I concur with this perspective, opening the text to debate is beneficial as it leads to a deeper understanding of knowledge under



construction, resulting in the evolution of science. Therefore, we agree with the mentioned understanding and leave the text produced partially to be continued.

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EXPLORING PROFESSIONAL BOUNDARIES OF RELIGIOUS SCIENCES: A JOURNEY OF EXPERIENCE AT THE SÃO FRANCISCO CULTURAL CENTER

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ABSTRACT

The present work aims to present the results of the supervised internship II that was carried out at the Centro cultural São Francisco, highlighting the experiences lived during this curricular component. Methodologically, this is a study with a qualitative, bibliographical approach and reports experienced during this curricular experience. The specific objectives outlined were: to contextualize the Centro Cultural São Francisco; plan activities that will be developed at the São Francisco Cultural Center; relate theory and practice during activities at Centro Cultural São Francisco. Methodologically, this is a study to be carried out based on the following activities: visits to the cultural center; readings; searches in databases such as Scielo and Google Scholar; organization and exhibition of the ex-voto. The results obtained during the internship aimed to carry out an innovative survey in the field of religious sciences, exploring the collection of ex-votos of the Cultural Center to highlight the significance of popular religiosity and the culture that these objects represent. The study will include an exhibition of traditions votives of the faithful demonstrating gratitude for the graces achieved through this invention it was possible to understand the history and spirituality related to these objects of connection between the Divine and human, as well as the reasons why people materialize their faith through these ex-votos. Therefore, it is necessary to highlight the visibility we need for the objects involving ex-votos, which was done through the exhibition, as well as deepen our studies on the topic under study.

Keywords: Ex-Votos. São Francisco Cultural Center. Exhibition.

INTRODUCTION

The work is the result of an academic activity that is part of the curricular component of supervised internship II. We understand that this activity is a demonstration and, at the same time, a reflection on the professional practice that was developed at the São Francisco Cultural Center. Furthermore, this curricular component is a way to analyze the content

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obtained at the Federal University of Paraíba (UFPB) with the professional daily life.

The objective of this investigation is to reflect on the activities that were developed at the São Francisco Cultural Center so that we can relate the theory learned at the university to the reality of a religious scientist. The specific objectives outlined were: contextualize the São Francisco Cultural Center; plan activities to be developed at the São Francisco Cultural Center; relate theory and practice during activities at the São Francisco Cultural Center. Methodologically, it is a study to be carried out based on the following activities: visits to the cultural center; readings; research in databases such as Scielo and Google Scholar; organization and exhibition of the ex-voto. In this sense, it is necessary to mention that the internship was carried out at the São Francisco Cultural Center during the semester 2023.1. This space has been visited by numerous people from João Pessoa and other states, as stated in the theoretical foundation.

Therefore, the study is divided into the following phases: a theoretical reflection on the ex-votos and a brief characterization of the São Francisco Cultural Center, a reflection on the activities developed during supervised internship II. Finally, the concluding remarks.

THEORETICAL FOUNDATION

In this topic, we will divide it into two moments: in the first phase, we write about the concept of internship, and then we reflect on ex-votos so that we can insert the experiences lived during the internship at the São Francisco Cultural Center in the 2023.1 period.

Internships And Their Importance For The Scientist Of Religions

As previously mentioned, we emphasize the importance of supervised internships for the academic and professional development of students. In this sense, the purpose of this first topic is based on a theoretical discussion and then the methodology we used during the internship. Based on the



Pedagogical Political Project (PPP) of the bachelor's degree in religious sciences, the internship is one of the

[...] Methodological principles of scientific research applied to the study of religions and religiosities. Measurement instruments used in the contexts of religiosity. Introduction to descriptive and inferential statistics. Forms of organization of quantitative data in statistical packages for social sciences. Types of variables and corresponding statistical tests (UFPB, 2011, p.24).

Given the above, we justify the importance of relating theory to practice and vice versa, considering that supervised internship II is based on a methodological principle regarding an investigation that permeates scientific research.

Another justification used to support this article revolves around the need to think about updating the knowledge that is built during university. In this sense,

[...] provides a reflection on the knowledge absorbed by teachers, allowing the student to update their knowledge, thus achieving a greater complementation of their goals and strategies, which will necessarily be linked to their teaching practice (GUEDES, 2018, p.31).

The internship is an important moment for any students due to the need to apply the knowledge acquired in university. In this regard, Guedes (2018, p. 17) emphasizes:

[...]The internship experience is closely intertwined with the integration of theory and practice as inseparable processes, allowing for a strong connection between the theories absorbed during the course and practical application.

This fact about the inseparability between theory and practice needs to be problematized in the students' education due to the reflection that is built from the visits to the internship field. Moreover, this debate contributes to (re)affirming our professional identity.

In this context, it is necessary to problematize the theme of the exhibition that revolved around the topic of Ex-Votos. The exhibition, titled "Ex-Votos: Faith, Promise, and Gratitude," was the result of this relationship between theory and practice experienced during the internship.



Ex-Votos: Between Concepts And Contexts

The theme of ex-votos consists of the graces that have been obtained through religious faith. We observe that it is a concept that needs to be intensified in the Religious Sciences course due to its importance and representativeness for religions.

Therefore, the theme that was worked on during the internship, as well as chosen for the exhibition produced by interns and collaborators, was ex-votos. According to Teixeira et al. (2010, p. 123), the concept of ex-votos means:

[...]The fulfillment of the vow emphasizes the testimonial nature of the private gift, usually performed in the presence of another person. Despite the devotee's private and individual request to the deity, the acknowledgment of the grace received has a public character, both regarding the exhibition of the ex-voto in the miracle room and the testimonial condition of the vow's fulfillment involving the votive practice. This "give and receive" logic, prevalent in devotion practices, implies exchanges not only of material but also of spiritual nature, as there is communication between souls, allowing intersubjectivity. When offering the ex-voto, the devotee gives something of themselves to the saint, reciprocating the received gift. For those who believe in divine powers, there is nothing strange about it, even if it involves great effort: paying the vow allows the petitioner to make another vow if necessary. Not fulfilling the vow brings bad consequences, a sense of guilt, fear that materializes in punishment, and loss of credibility before the higher being (TEIXEIRA ET. AL, 2010, p.123).

During the development of this internship, we observed the existence of houses, as well as parts of the human body such as breasts, legs, heads, feet, among others. We understand that there is a representation and/or symbolism in these images, as they represent graces that were achieved by an individual. In this sense, the ex-votos became fundamental in this internship due to the objects present in the Centro Cultural São Francisco, which represent the need to discuss this theme for the Bachelor's in Religious Sciences course and for the internship field itself.

As mentioned earlier, it is necessary to provide a historical context about the location where the supervised internship II took place. The Centro Cultural São Francisco was built with the presence of Portuguese and Spanish settlers



who came to establish themselves in Paraíba. In the current scenario, it has become a space for tourists to visit, as well as for weddings, as follows:

[...]The use of this church for weddings of people living in the capital (in the chapel Casa da Casa de Oração Ordem Terceira de São Francisco), and it also serves religious groups in the population for retreats, due to the bucolic nature of the location. This museum, known as the Centro Cultural São Francisco, is where the tourist aspect of visiting one of the striking attractions of cultural and historical tourism in the city of João Pessoa is effectively developed. This complex has been listed as a cultural and historical heritage site by the National Institute of Historic and Artistic Heritage since 1938 (MEDEIROS, 2010, p. 10).

Therefore, we proceed to describe the activities that were developed in the internship field, which represent the activities carried out during this period.

THE INTERNSHIP REPORTS: EXPERIENCES AND LIVED EXPERIENCES OF THE SCIENTIST OF RELIGIONS

At this moment, we stopped to reflect on the activities that were developed during the Supervised Internship II, which took place at the São Francisco Cultural Center.

Activities Developed In The Internship Field - Internship Report For August 16, 20

On the sixteenth day of August, the São Francisco Cultural Center, located on São Francisco Hill, s/n, in the center of the city of João Pessoa in the state of Paraíba, welcomed a group of interns from the Religious Sciences program to fulfill the four-hour weekly workload required for the practical internship. The interns were tasked with organizing an exhibition using the collection of ex-votos available in that cultural complex. The proposal aimed to explore theoretical and practical aspects as support for the exhibition and public understanding of the ex-voto context and its typologies in the state of Paraíba, based on the Penha pilgrimage, considered intangible heritage in the state of Paraíba. On that occasion, a set of activities was proposed to contribute to the realization of the exhibition.



Table 1 - Internship Organization

ACTIVITY	DESCRIPTION
Objective	<p>General Objective: Curate and culturally produce an exhibition with the ex-votos collection of CCSF.</p> <p>Specific Objectives: Develop a solid curatorial approach; research and select the works to be exhibited; draft the curatorial text; create the visual identity of the exhibition; organize the arrangement of works in the exhibition (exhibition design); set up the exhibition; document all stages of the process through written and photographic records.</p>
Schedule	<p>The meetings will take place weekly, preferably on Tuesday afternoons, although adjustments to the schedule may be made regarding the day or time of the activities.</p>
Work Dynamics	<ul style="list-style-type: none"> ✓ Reading selected texts. ✓ Conversations with invited professionals. ✓ Guided tours. ✓ Practical activities in the pre-exhibition, exhibition, and post-exhibition phases.

Source: Developed by interns and collaborators (2023)

On August 29, 2023, we held a crucial meeting for the development of the stages of the exhibition with the theme "Ex-Votos: Faith, Promise, and Devotion." During this meeting, we defined the title of the exhibition, discussed the connection of ex-votos with the Penha Pilgrimage, as well as the materials of the objects to be used in the exhibition. Additionally, we addressed the selected typologies, the narrative we wish to convey, and the



visual identity of the exhibition, including colors, typography, and images. Here is a summary of the main decisions made during the meeting:

Exhibition Title: During a meeting between the interns and collaborators, the title of the exhibition was decided as "Ex-Votos: Faith, Promise, and Gratitude."

Connection to the Penha Pilgrimage: We discussed the importance of highlighting the relationship between ex-votos and the Penha Pilgrimage, as this pilgrimage plays a significant role in the religious culture of Paraíba. This connection will be explored in our exhibition through visual and narrative elements.

Object Materials: We conducted a survey of the materials of the objects comprising the ex-votos collection at CCSF to understand their characteristics and meanings. This allowed us to choose representative objects for the exhibition.

Typologies: We identified the main typologies symbolizing the ex-votos to be addressed in the exhibition, each with its specific narrative and historical context.

Visual Identity: We initiated the discussion on the visual identity of the exhibition, including colors, typography, and graphic elements. These aspects will be further developed to create a cohesive visual experience for visitors.

Deadlines: We set the delivery dates for the curatorial text (October 4) and the laid-out material (October 23) as important milestones for the project's progress.

Selection of Ex-Votos: We have established criteria for the selection of ex-votos to be presented in the exhibition, considering their historical relevance, aesthetics, and representativeness.



Distribution of Objects in Spaces: We planned the arrangement of the display cases in the exhibition spaces, aiming to create a cohesive and engaging visual narrative.

This meeting was productive and marked the effective start of the development of the exhibition "Ex-Votos: Promise, Faith, and Gratitude." The discussions and decisions made on this occasion will serve as a foundation for future work as we progress in creating this meaningful and enriching exhibition for our professional development.

On September 5, 2023, we gathered at the Centro Cultural São Francisco to continue the activities related to the Supervised Internship II course. On this occasion, various important aspects related to the exhibition project were discussed and defined. Below, we detail the main topics discussed and decided upon:

1 Exhibition Title: It was finally decided that the exhibition title will be "Ex-Votos: Faith, Promise, and Gratitude."

2 Project Synopsis: A project synopsis was drafted, summarizing its objective and content.

3 Project Justification: A justification was presented explaining the project's importance, emphasizing the cultural and religious relevance of ex-votos.

4 Target Audience: It was established that the target audience for the exhibition will consist of devotees of the Romaria de Penha, as well as scholars, individuals interested in the theme, and the general public.

5 Objectives: Objectives, both general and specific, were established for the project:

General Objective: Promote the understanding and appreciation of ex-votos as expressions of faith and religious culture.



Specific Objectives: Specific objectives related to research, production, dissemination, and education were detailed.

6. Project Execution Period: The project will begin on November 23, 2023 and will finish on January 23, 2024¹.

7 Project Execution Location: The project will be carried out at the São Francisco Cultural Center.

8 Action Plan: The practical part of the project has been divided into three distinct stages:

Pre-production: Includes activities such as research, defining the collection, narrative development, exhibition design, technical specifications, curatorial text, visual identity, and press advisory.

Execution: Involves setting up the exhibition, holding the vernissage, and engaging in educational interactions with guides and schools.

Post-production: Encompasses dismantling the exhibition, media clipping, preparing the final report, and a final meeting for project evaluation.

It is important to mention that the target audience for this exhibition consists of the devotees of the Penha Pilgrimage, as well as other interested individuals and scholars in the field. We hope that the exhibition will be a unique opportunity to explore and understand the significance of ex-votos in expressing faith, promises, and gratitude in different religious contexts. We look forward to welcoming all those interested in this journey of discovery and reflection.

We understand that ex-votos consist of the thanks given by the population for having seen their requests fulfilled, and their symbolism lies in

¹ We inform you that there has been a change in the date of the exhibition, which is still undefined.



the acknowledgment of answered prayers (TEIXEIRA et al., 2010). Furthermore, ex-votos represent a religious identity. Another characteristic of ex-votos is the faith that surrounds each object and its connection to the accomplished goal. Therefore, the symbols constructed by each one represents a narrated story.

The theme of the exhibition arose from the observation of personal objects that materialize this faith, taking as an example the extensive collection of ex-votos in the Historic Center São Francisco, primarily fueled by the collection of the Penha Church. Hence the importance of developing an exhibition based on this theme due to the lack of awareness among the population itself, as well as its significance for society as a whole.

This exhibition will not only unveil the richness of local religious culture but also allow people to understand the profound connection between faith, promises, and gratitude that ex-votos represent. According to Teixeira et al. (2010, p. 122), they emphasize, "[...] The offered ex-votos show the ways of constructing subjectivities, as devotees commission the object according to their particular characteristics, emphasizing the unique traits of their suffering and the grace obtained." With this, we hope that all visitors will be moved by these stories and objects that witness the devotion and spirituality of our community.

On September 12, 2023, we began by discussing the content of the narrative text that will be used in the exhibition. We analyzed the language and narrative to ensure that this text effectively conveys the desired message. We also assessed the budget available for the event and how we could allocate it efficiently to ensure the expected goal in the exhibition, as observed below:

Exhibition Rehearsal: We conducted a rehearsal of the exhibition, placing the display stands in their designated positions and partially adjusting their distribution to create the desired atmosphere.

Furniture Color: We decided on the color white for the furniture to be used in the exhibition, considering the event's aesthetics.



Counting of Display Stands: We checked the quantity we will use as a safety margin to ensure that there are enough display stands for the excellent execution of the work.

Handling of Artifacts: To preserve the integrity of the selected pieces for display, we used gloves for handling, avoiding direct contact with the selected items.

Theoretical Points: In addition to practical aspects, we also discussed theoretical concepts related to the exhibition. In particular, we explored the concepts of pilgrimage, pilgrimage, and procession.

At the next meeting, there was a deepening of research into the concepts and meanings of ex-votos in a more comprehensive sense for the curatorial text of the exhibition. This was a productive day for the event's preparation, emphasizing both practical and theoretical aspects related to the planned success of the exhibition.

On October 3, there was a session with a presentation led by a collaborator from the São Francisco Cultural Center, focusing on the arrangement of objects for the planned exhibition. The event took place at the São Francisco Cultural Center and was attended by interns and other collaborators from the internship field. The discussion included how these devotional objects would be exhibited to emphasize the dialogue with the faithful.

The collaborator discussed with the interns the design and distribution of invitations for the mentioned exhibition, considering the importance of attracting a diverse audience interested in the theme. Additionally, there was a presentation of the printed text on the invitation and the format, emphasizing that the text was drafted by the interns and highlighting how the theme would be crucial in communicating with exhibition visitors.

The contributions of the collaborators were informative and enlightening, providing a clear insight into the exhibition strategy. The



discussions represented a significant advancement in the project's development and served as a starting point for the implementation and guidelines presented for the success of this project.

On October 10, a debate took place about the planned exhibition by both parties, and on that occasion, it was communicated that there would be a change in the order of the theme previously presented by the interns. The collaborator suggested changing the exhibition theme to improve the aesthetics and proposed changing it to "Promise, Faith, and Gratitude." The reordering of elements was based on the quest for a better visual and narrative aesthetic in the exhibition. The discussion was directed towards how this reorganization could provide a more impactful and coherent experience for visitors. Additionally, during the meeting, points such as:

Developing a questionnaire: It was suggested that a questionnaire be created to collect feedback from visitors about their experience with the exhibition. This would allow for the assessment of the event's effectiveness in terms of communication, message delivery, and audience engagement. Additionally, there was a discussion about the expographic resources that would be used in the exhibition. Therefore, there was the classification and organization of objects, images, and visual elements that were part of the exhibition. The meeting was productive and represented a significant step in the project's development. The change in the order of theme elements demonstrated a commitment to aesthetic and narrative quality aimed at pleasing visitors, primarily.

The meeting was conducted productively, with the participation of the entire team. The developed questionnaire will serve as a way to assess the quality of our internship and exhibition, as well as the impact they had on visitors, allowing us to obtain meaningful information. The idea of creating a questionnaire for visitors aims to contribute to the improvement of activities at the Centro Cultural São Francisco and strengthen the connection with the audience that visits the space, providing knowledge about the religious and cultural practices developed in this venue.



Therefore, Internship II was an enriching experience of knowledge exchange. Additionally, it is necessary to mention that it was an opportunity to align practice with theories received within the scope of the Federal University of Paraíba (UFPB). This path allowed me to deepen my understanding of religious practices, including ex-votos, which reveal an important relationship between faith and cultural expression.

The organization of the exhibition "Ex-votos: Promise, Faith, and Gratitude" allowed us to comprehend the concept of ex-votos and the symbolism that exists in objects obtained through each individual's religious beliefs. Furthermore, the exhibition's organization enabled us to understand the functionality and/or contribution of materials such as body parts and houses that are present in the Centro Cultural São Francisco.

Internship II also allowed me to analyze more consciously how ex-votos play a significant role in preserving religious memory and understanding the interactions between people and the divine. This experience enriched my understanding of religious dynamics and the importance of symbolic expression in devotion.

CONCLUSION

The study and research conducted by the scientist of religions play a significant role in the context of the São Francisco historical center. The internship contributed to the understanding of religious diversity, belief systems, and spiritual practices that shape culture and history. Additionally, it helps promote inter-religious dialogue, tolerance, and mutual respect among different religious communities, which are essential for harmonious cultural coexistence.

Therefore, it involves interdisciplinary work, combining elements of anthropology, sociology, history, philosophy, psychology, and other areas of knowledge to understand religions in their cultural and social context, avoiding religious bias and the promotion of a specific religion. This work



contributes to society's understanding of religions, their influences on history, culture, and politics, fostering religious tolerance and peace.

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OUR HERO'S JOURNEY: OVERCOMING CHALLENGES IN RELATION TO SUPERVISED INTERNSHIPS IN THE BACHELOR'S DEGREE PROGRAM

Maria Vitória Ferreira de Melo¹

ABSTRACT

This article aims to contribute to studies and research, present the importance of the religious scientist in the bachelor's program, and their contributions to developing activities based on the knowledge acquired in the classroom from a scientific perspective. It provides necessary information for students in the Bachelor of Religious Sciences program so that future interns have a reference for the activities developed during supervised internships. Here, we will address supervised internship 1 with the theme of literature and the sacred, offering support for academic development. The article emphasizes the importance of the religious scientist in various fields, aims to increase visibility not only regarding our area of expertise but also our role in society, and seeks to enhance visibility regarding religious and cultural diversity.

Keywords: Internship. Sciences. Religions. Bachelor's degree. Contributions. Visibility. Diversity.

INTRODUCTION

The American writer Joseph Campbell, in 'The Hero with a Thousand Faces,' states that the hero's journey is an adventure initiated by someone who feels that something is lacking in the available experience for members of society. In other words, being a hero is overcoming historical-personal and local limitations. Students of the Bachelor's Degree in Religious Sciences at the Federal University of Paraíba felt the need for practical experience in professional fields, not necessarily limited to the realm of research. We needed to develop our knowledge in practice, as the course aimed for students in Religious Sciences to contribute to studies and research rather than solely focusing on practical experiences.

However, the external internship in the academic experience of the religious scientist is a crucial stage, enabling the integration of practical aspects into their education. This contributes to the application of theoretically acquired knowledge in activities that allow the development and

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improvement of professionals' skills and competencies, ultimately leading to better performance for the Bachelor of Religious Sciences.

However, this need was understood by Professor Thaysy Lopes, recently appointed at UFPB (Federal University of Paraíba), graduating in Religious Sciences in 2009 from UFPB. She initiated classes for supervised internships 1 and 2 on July 11, 2023, and July 14, 2023, respectively, incorporating the amendments of the new internship model. This marked the beginning of our hero's journey, inspiring us to become the pioneering groups contributing our knowledge through practical activities in places that require skilled professionals. Since the research scope will not diminish but rather undergo necessary updates for the curricular evolution of the course, students will go beyond research to work in the job market, meeting the demands of society and aligning with the course's pedagogical and political project.

In light of the above, it is observed that for the academic formation of the student, providing opportunities for the construction of their own knowledge in the professional field goes beyond the transmission of knowledge in the classroom and as a researcher. The student must be prepared to carry out the activities that will be assigned to them after academic graduation.

“The climate of right thinking has nothing to do with pre-established formulas, but it would be a denial of right thinking if we tried to forge it in an atmosphere of licentiousness or spontaneity. Without methodological rigor, there is no right thinking.” FREIRE, Paulo, 2004 p.25

The aforementioned theme addresses the issue of the teaching method, which is connected to the internship format offered up to that point, where the application of knowledge was 'confined' to theories and research. The new syllabi introduced by Professor Thaysy, aligned with the pedagogical and political project of the course, aim to break down this barrier, allowing students to share their knowledge and contribute in their assigned areas. The goal is to meet the demands of the job market through an education that enables the development of skills, competencies, and knowledge. This way, after completing their studies, the religious scientist can put into practice



everything accumulated throughout their academic life to contribute to society.

THE CHALLENGES OF FACING THE NEW

As soon as I arrived in the classroom, surprise! We had a new teacher, recently appointed, super charismatic and dedicated, Thaysy Lopes, who also graduated in Religious Sciences at UFPB. She was now teaching supervised internships 1 and 2. In just a month, she managed to change our syllabi, including us in spaces where we could put into practice the knowledge acquired in the classroom. Soon, ecstasy took over me because, for a young person in their first university course, inclusion in the job market is extremely important. Since this integral part of the academic formation of the religious scientist allowed, in addition to the wonderful academic experience, the development of skills in different areas, putting into practice the knowledge acquired in the classroom, and enhancing our performance as religious scientists and researchers.

As classes progressed, Thaysy guided us on the activities we would develop and the internship locations. Part of the group was assigned to intern at Juarez da Gama Batista Library, where they carried out activities such as cataloging books in the collections and placing books on the shelves. I was assigned to intern at Ivy Enber University, in the Information Technology department, to develop an informational website about the CRCR - Religious Sciences course, supervised internships, and activities carried out in this initial contact of CRCR graduates in the internship field. I felt completely desperate for the challenge because I had rarely used a computer in my life. How could I develop a website? Did I back down? Of course not! Challenges exist to be overcome, and with dedication, we are capable of learning even the unimaginable.

From this perspective, I began my research on creating the website, which resources to use, how to build a structure, and information about the internal parts (which the public doesn't see). After the research, I started creating a website using Webnode (an online system for creating and editing

websites) to gain some knowledge about what to expect during the internship. After creating the site, the 'tabs' needed to be filled in, so I had to research the four lines of research (which are the four mandatory supervised internships):

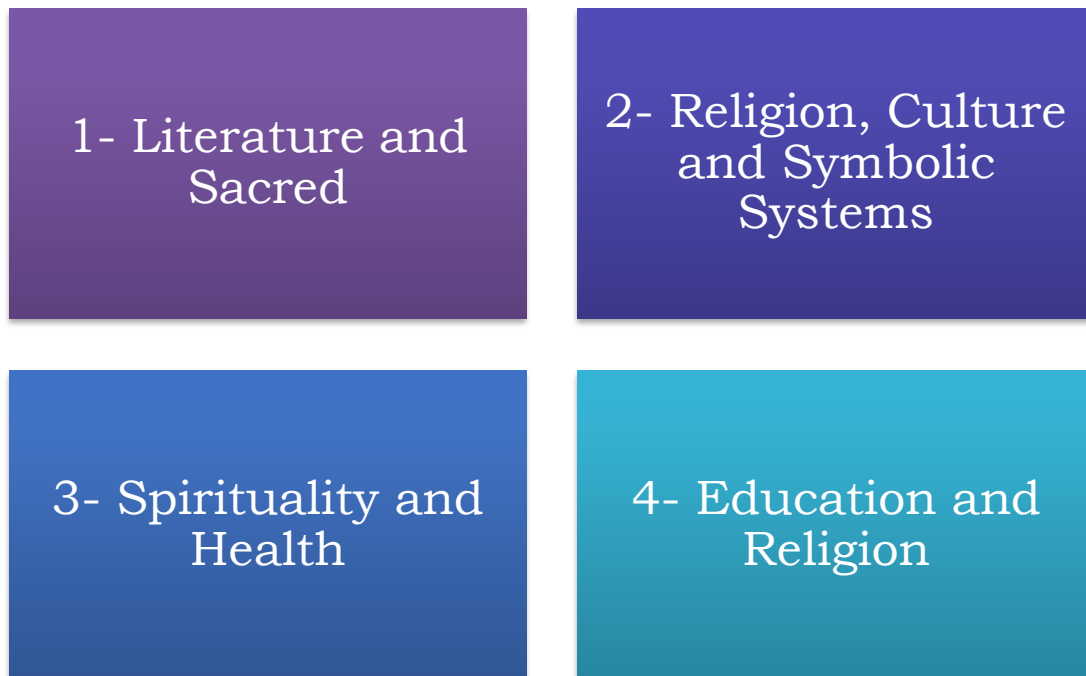


Figure 1 - Lines of research and activities in the supervised internships of the bachelor's degree in Religious Sciences at UFPB.

It was necessary to learn about the history of the course and the internship: How was it created? With what purpose? What required more research? This time, I had the help of my colleague from the supervised internship 1, Edvaldo, who came up with the idea of seeking information at the CE (Education Center) coordination at UFPB. There, Fábio directed us to the center's website, which contains information from the creation of the undergraduate program in Religious Sciences at the Federal University of Paraíba to the present day. Additionally, I also researched the internship placement where my colleagues were doing supervised internship 1, the Juarez da Gama Batista Library, located in the cultural space and named after the writer from João Pessoa, Juarez da Gama Batista. Therefore, it is clear that the curricular foundation in the research context was maintained and, I would say, even expanded. The updates came to complement theoretical knowledge with practical application in each location assigned to the internships.



At Enber, the headquarters of the university where I carried out my first supervised internship, I had the company and assistance of my colleague Rogério from supervised internship 2, who volunteered to embark on this "adventure" with me. There, we were very well received, especially by Marco, our supervisor, who guided and assisted us every day of our journey at Enber, as well as our coordinator, Angelli Mayra, who also provided assistance for the construction of the website.

The website aims to provide necessary information to students of the Bachelor of Religious Sciences, so that future interns have a place to consult about the activities developed during supervised internships, assisting in the development of their academic life; Highlight the importance of the religious scientist in the fields of action; Increase visibility not only about our field of study but also about our role in society; Expand visibility on religious diversity at Juarez da Gama Batista Library; and Promote or publicize events that cover the theme "literary diversity on religion", as well as emphasize the importance of information technology and work on the skills and competencies essential for the development of the religious scientist, whether as a citizen, a professional, or both.

For this purpose, I needed the collaboration of the colleagues from supervised internship 1 to keep me informed about the activities they carried out at the library and gather information about their experiences so that the website could contain as much information as possible. At the end of the day when they went to the library, they sent me reports, photos, videos, audios, from which, after filtering and summarizing, the content to be included on the site was determined.

At first, it was a bit daunting, as Rogério and I had no idea how to create a website without any basic background in the field. I don't even have a basic computer course. At the same time, we were motivated by the enthusiasm for the opportunity of a new experience that would provide an expanded perspective, not limited to classrooms or the internship site itself. This informational aspect, in a virtual way, allows our goal of bringing visibility,



and above all, recognition to our course, especially the bachelor's degree, to gain more strength. It aims to show that being inserted into the job market and demonstrating that we have spaces to be filled by qualified professionals in various areas is a significant advancement for the history of our course.

We introduced ourselves at Enber University on August 16, 2023, and got to know the headquarters, the staff, including Marco, the Information Technology professional (our supervisor), who welcomed us very kindly. We also met the director, Ozemar Araújo, and obtained his signature on the agreement.

On August 31, 2023, the third day of the internship, we met the internship coordinator, Angelli Mayra, who, along with Marco, patiently, clearly, and objectively guided us on how to use WordPress and its commands. The access had already been created, and Rogério and I proceeded with the internal structural formatting of the site. Moving away from the technical aspects, the development of the site was much simpler than we had imagined. With each new piece of information implemented and configuration enabled, there was a very gratifying feeling to see the site taking shape and our story "coming out of the drawers."

I emphasize the importance of the virtual platform in this innovative process of changing the supervised internship for Bachelor's students in Religious Sciences, for the smooth dissemination of relevant information for the next students and even as a research source, not only for students but also for faculty members in both the bachelor's and teaching programs, and for supporters of this project.

The development of the website proceeded smoothly, with Rogério and I dividing our tasks well. We had good communication from the time we met at the bus terminal to ensure we arrived on time, to the exchange of information, knowledge, and ideas. We were well-guided and did not encounter any disagreements.

FINAL CONSIDERATIONS



Finally, upon completing the mission assigned to me, it is observed that we started to research what we were experiencing, not just observing. This experience has been very enriching for the bachelor's students in the field of Religious Studies and for the academic life of the interns and their future professional careers. Being part of the pioneering group of internships at the bachelor's level in Religious Studies is very rewarding, both for academic life and personal life, as the construction of practical knowledge is beginning to be permeated through the professional dynamism in Religious Studies.

Information technology was far from my reality, while the possibility of engaging with it, however, proved to be of utmost importance for media propagation, as well as "easy" access for those interested in the subject and our history. Considering that progress in this area (IT) is increasingly frequent, and also observing that especially in the educational, daily, or job market context, the technological part of information is already so embedded in our lives that it is almost impossible to imagine ourselves without it. The inclusion of IT in our internship allowed the expansion of our knowledge, the opening of vision to other areas, and showed us that the vastness of our course extends beyond what we imagine.

Furthermore, only gratitude to all involved for this fundamental and groundbreaking moment to occur and for it to have happened so smoothly, responsibly, and enrichingly, especially to Professor Thaisy Lopes; the internship coordinator at Enber, Angelli; the supervisor, Marco; the internship colleague, Rogério; and all the students in our supervised internship 1 class, who were very responsible in sharing their reports with me.

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THE INFLUENCE OF CURRICULUM POLICIES ON PREPARING STUDENTS FOR THE CHALLENGES OF GLOBALIZATION

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ABSTRACT

The article discusses the influence of curriculum policies on preparing students for the challenges of globalization. Globalization requires schools to prepare students for an increasingly connected world, where social, cultural, and language skills are essential. Curriculum policies play a significant role in this preparation, as they define what should be taught and how it should be taught. The literature review showed that there are different approaches to curriculum policy development worldwide, each with its own objectives, priorities, and challenges. Some countries, like Finland, emphasize competency-based learning, while others, like China, focus on technical skills and theoretical knowledge. Despite the differences, some common trends emerge, such as the need for more interdisciplinary education, the development of socio-emotional skills, and the importance of using technology in learning. However, implementing these policies is often challenging due to issues like lack of resources and inadequate teacher training. To address these challenges, it is crucial for curriculum policies to be adapted to local needs and realities, and teachers should be empowered to implement them effectively. Furthermore, curriculum policies should be regularly evaluated to ensure they are meeting the objectives of preparing students for the challenges of globalization. In summary, the article highlights the importance of curriculum policies in preparing students for a globalized world and emphasizes the need for an adaptable approach and constant evaluation to ensure these policies are fulfilling their objectives.

Keywords: Globalization. Curriculum Policies. Education.

INTRODUCTION

Globalization is a phenomenon that has transformed the economy, culture, and politics worldwide. With the expansion of markets, the circulation of information, and the intensification of migration, globalization has created new challenges for education, demanding a broader and more comprehensive preparation of students to face a constantly changing world. In this context, curriculum policies play a crucial role in building an educational system that equips students for globalization. Fullan (2007, p. 25) states that

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"globalization has become one of the key factors influencing educational policies worldwide, as the global economy is increasingly demanding in terms of workers' skills and competencies." Globalization has profoundly affected all aspects of society, including education. As the world becomes more interconnected, education plays a crucial role in preparing students to meet the challenges and opportunities of the globalized era. In this regard, curriculum policies play a fundamental role in shaping the knowledge and skills of students, which will be necessary for their participation and success in the global workforce.

Curricular policies are a set of guidelines and practices that guide the development and implementation of school curricula at different levels of education. They are essential to ensure the quality and relevance of education, as they define what students should learn and how they should learn. Additionally, curricular policies have the power to shape the thinking and actions of students, making them capable of facing the challenges of globalization. According to Sleeter (2008, p. 85), "curricular policies should be created with the goal of ensuring that students are prepared to participate in a diverse and inclusive global society."

It is important to emphasize that, although curricular policies can be powerful tools for promoting global education, they are not solely responsible for students' success. Other factors, such as the quality of teaching, accessibility to education, and support for students, are also crucial to ensure that students are ready to face the challenges of globalization. In summary, preparing students for the challenges of globalization is a complex and multifaceted task. Curricular policies play a crucial role in shaping students for personal and professional life in a globalized world, but it is important to consider other dimensions of education to ensure that students are ready to face the challenges and seize the opportunities offered by globalization. According to Ball (2008, p. 16), "curricular policies are formulated based on a variety of factors, including social expectations, employer needs, and pressure



from international organizations such as the World Bank and the International Monetary Fund."

In this context, this article aims to discuss the influence of curricular policies on preparing students for the challenges of globalization. To achieve this, topics such as the importance of teaching global skills, the need for an intercultural curriculum, curricular policies in different countries, and the role of teachers in implementing these policies will be addressed. We have reviewed the literature on the subject and analyzed data and case studies from different countries. From there, we seek to understand how curricular policies have been used to promote a globalized and inclusive education, capable of preparing students to face the challenges of globalization.

GENERAL OBJECTIVE

The aim of this article is to analyze and discuss the influence of curriculum policies on the preparation of students for the challenges of globalization. We seek to understand how curriculum policies can contribute to the education of students capable of dealing with the demands and complexities of the globalized world, exploring different approaches and strategies adopted in various educational contexts. Additionally, we intend to identify the challenges and obstacles faced in the effective implementation of these policies, as well as possible solutions and best practices that can be adopted. By achieving this objective, we hope to contribute to the advancement of knowledge on educational policies and promote reflections on the role of the curriculum in preparing students for a constantly changing globalized society.

SPECIFIC OBJECTIVES

- Analyze the main curriculum policies adopted in different countries, considering their approaches, objectives, and strategies for preparing students for the challenges of globalization.



- Investigate curriculum elements that can contribute to the development of globally competent students, such as socio-emotional skills, intercultural competencies, and the use of technology in learning.
- Identify challenges and obstacles faced in the implementation of curriculum policies related to globalization, such as lack of resources, teacher resistance, and structural limitations.
- Explore best practices and solutions adopted in different educational contexts to overcome challenges in implementing curriculum policies, highlighting successful examples and lessons learned.
- Discuss the importance of the role of teachers in implementing curriculum policies related to globalization, considering the need for adequate training, institutional support, and continuous professional development.
- Propose recommendations and guidelines for improving curriculum policies, aiming for more effective preparation of students for the challenges of globalization, considering cultural diversity, equity, and inclusion.

By achieving these specific objectives, we aim to contribute to advancing knowledge about curriculum policies and their impact on preparing students for the challenges of globalization. This includes providing insights for the formulation of more effective and relevant educational policies.

METODOLOGY

This research will be conducted through a literature review that will encompass academic articles, books, official documents, and relevant research on the topic. The methodology will be divided into two distinct stages: the search and selection of studies and the analysis of data.



1. Search and Selection of Studies:

- Conducting a systematic search on academic databases such as Scopus, Web of Science, and Google Scholar, using keywords related to the topic, such as "curricular policies," "globalization," "student preparation," and "challenges of globalization."
- Inclusion of studies published in the last 10 years, considering relevance and suitability to the objectives of this research.
- Selection of studies based on reading titles, abstracts, and subsequently full texts, according to established inclusion and exclusion criteria.

2. Data Analysis:

- Organization and systematization of data obtained from selected studies, highlighting key information, concepts, theoretical approaches, and relevant results.
- Identification of emerging themes and connections between studies to build a consistent and well-founded analysis.
- Categorization of data according to the specific objectives of the research, allowing for a comparative analysis and the identification of knowledge gaps.

This literature review-based methodology will allow for a broad and in-depth approach to the topic, providing a comprehensive understanding of the influence of curricular policies on student preparation for the challenges of globalization. The analysis of obtained data will help identify trends, points of convergence and divergence in existing literature, and contribute to advancing knowledge in this area.

LITERATURE REVIEW



The literature on the subject highlights the importance of curriculum policies in preparing students for globalization. According to Altbach and Kelly (2018), curriculum policies are "key instruments for building an educational system capable of responding to the challenges of globalization." According to the authors, curriculum policies play a fundamental role in defining educational objectives and goals, selecting the content to be taught, training teachers, and evaluating outcomes.

The literature also emphasizes the importance of including socio-emotional skills, digital competencies, and cultural diversity in the curriculum as a way to prepare students for globalization. According to Fullan (2018), socio-emotional skills such as empathy, collaboration, and conflict resolution are essential for success in both professional and personal life and should be taught alongside cognitive skills. Digital competencies, such as the ability to use technology critically and creatively, are crucial for success in the workforce and for active participation in a networked society. Finally, the inclusion of cultural diversity in the curriculum is essential for shaping global citizens capable of understanding and respecting cultural differences in an increasingly interconnected world.

Globalization has been a frequent topic in education discussions over the last decades. With the increasing interconnectedness between countries, the need for a globalized education that prepares students to face the challenges of the globalized world has become increasingly urgent. In this context, curriculum policies play a fundamental role in shaping students' knowledge and skills. According to the UNESCO report (2017, p. 4), "globalization and economic changes have a significant impact on education, affecting the demand for specific skills and competencies."

Several studies have been conducted on the influence of curriculum policies on preparing students for the challenges of globalization. According to Fullan (2007), curriculum policies should align with the needs of the contemporary world and include the development of global skills, such as teamwork, intercultural communication, and problem-solving. According to



Schwandt et al. (2020, p. 123), "curriculum policies should be strategically planned to prepare students for the challenges of globalization, ensuring a quality and relevant education." As emphasized by Nogueira and Franco (2017, p. 78), "globalization requires a broader and more critical view of education to train citizens capable of acting in an increasingly interconnected world."

Additionally, other studies (Sleeter, 2008; Schleicher, 2018) highlight the importance of an intercultural curriculum that reflects cultural and global diversity. The inclusion of multiple perspectives and voices in the curriculum can help students better understand the globalized world they live in. However, it is essential to remember that curriculum policies are not solely responsible for students' success. Other factors, such as the quality of teaching, accessibility to education, and support for students, are also crucial to ensure that students are ready to face the challenges of globalization. According to Tavares (2016, p. 20), "curriculum policies are important because they define the competencies and skills that students should acquire throughout their education, aiming at preparing them for the social, economic, and cultural challenges of the contemporary world." According to the OECD report (2018, p. 12), "curriculum policies must be constantly updated to ensure that students are prepared for the challenges of globalization, including the development of communication skills, critical thinking, and problem-solving."

According to UNESCO data (2017), the quality of teaching has a direct impact on preparing students for globalization. Therefore, it is crucial for curriculum policies to be implemented in conjunction with measures to improve the quality of teaching, including teacher training and the use of appropriate resources. According to Apple (2018, p. 45), "curriculum policies are one of the ways in which globalization manifests in education, often in a concerning manner, as they reproduce inequalities and hierarchies."

In summary, existing literature highlights the importance of curriculum policies in preparing students for the challenges of globalization but also



underscores the significance of a holistic approach that includes other factors affecting quality education. According to Hargreaves et al. (2020, p. 56), "curriculum policies need to be flexible and adaptable to deal with the rapid changes and challenges imposed by globalization." According to Torres (2017, p. 28), "curriculum policies can be a powerful tool to promote social inclusion and educational equity in a globalized world."

Other authors point to the importance of global education in times of globalization. According to Robertson (1992), globalization is a complex process that impacts the economy, culture, politics, and education on a global scale. In this context, it is necessary for curriculum policies to include elements that enable students to have a critical and in-depth understanding of global interconnections and challenges.

Regarding the importance of global education, Schattle (2002) argues that it is crucial for curriculum policies to include the perspective of education for global citizenship, aiming to prepare students to engage in global issues responsibly and effectively. This implies educating students who can understand and navigate cultural diversity and building skills that enable collaboration with people from different cultures, languages, and traditions.

Another significant aspect of curriculum policies relates to inclusion and equity. As argued by Apple (2004), curriculum policies need to consider social and cultural inequalities, avoiding the reproduction of stereotypes and prejudices. In this sense, it is essential for curriculum policies to incorporate a critical and reflective perspective on society and its structures, aiming to construct a more inclusive and democratic education. The relevance of the role of teachers in implementing curriculum policies should be mentioned. As Giddens (2017) points out, teachers play a fundamental role in curriculum development and its application in the classroom. Therefore, curriculum policies should include measures for teacher training and appreciation, as well as support and encouragement for the effective and critical implementation of curriculum policies.



Finally, it is important to emphasize that curriculum policies must be adapted and customized for each educational context, taking into account the specific needs and challenges of each country. The implementation of effective curriculum policies requires a holistic and multifaceted approach that considers not only the influence of curriculum policies but also other factors that ensure a quality and relevant education for students.

RATIONALE FOR THE RESEARCH

The globalization is a phenomenon that has deeply impacted various aspects of society, including the field of education. In this context, understanding how curriculum policies can contribute to adequately preparing students becomes a matter of utmost importance.

The rationale for this research is based on the need to analyze how curriculum policies can be designed and implemented appropriately, considering the challenges posed by globalization. As the world becomes increasingly interconnected, it is essential that students develop the competencies and skills necessary to deal with the demands of this new reality.

By investigating curriculum policies in different contexts and countries, it is possible to identify best practices and strategies that can serve as a reference for the development of more effective curriculum policies. Furthermore, understanding the possible obstacles and challenges encountered in the implementation of these policies will allow proposing solutions and approaches that can overcome such barriers.

This research is relevant not only to the academic community but also to educational managers, policymakers, and teachers. The obtained results could provide insights to enhance existing curriculum policies, aiming to ensure a more comprehensive education adapted to the challenges of globalization, preparing students for active and successful participation in contemporary society.



Therefore, the rationale for this research lies in the importance of understanding and critically evaluating curriculum policies, seeking to promote the improvement of education quality and the preparation of students for the challenges of globalization, with the aim of contributing to the construction of a more just, inclusive, and sustainable society.

RESULTS

The results of the literature review indicate that curriculum policies play a crucial role in preparing students for the challenges of globalization. Countries like Finland and South Korea are examples of nations that have adopted effective approaches in building curricula that promote globalized and inclusive education.

Finland has a highly effective and inclusive educational system with a curriculum policy that focuses on the development of competencies and skills. There is an emphasis on equality and inclusion, incorporating socioemotional skills, digital competencies, and appreciation for cultural diversity. The inclusion of socioemotional skills in the Finnish curriculum aims to promote the well-being of students and strengthen their resilience to face life's challenges.

South Korea, in turn, has a highly competitive educational system with a curriculum policy that prioritizes students' skills and competencies. While academic excellence and preparation for the workforce are emphasized, South Korea also recognizes the importance of cultural diversity and globalization. The Korean curriculum policy includes an international studies program, aiming to provide students with a broader and more global understanding of the world.

DISCUSSIONS

However, the literature review also reveals that not all countries are adapting adequately to the changes brought about by globalization. Some face challenges in implementing curriculum policies that align with the requirements of the globalized era.



In some developing countries, curriculum policies may predominantly emphasize the memorization of facts and the repetition of formulas, at the expense of creativity and problem-solving skills. This limited approach may not adequately prepare students to deal with the complexity and volatility of the globalized world.

Furthermore, in some cases, curriculum policies may reflect cultural or political biases, hindering the inclusion of global and diverse perspectives in the curriculum. This lack of openness to intercultural dialogue and mutual understanding can compromise the development of globally competent citizens.

Therefore, the results emphasize the importance of curriculum policies that promote the preparation of students for the challenges of globalization, valuing socio-emotional skills, intercultural competencies, and a broad worldview. Constant adaptation and the pursuit of more inclusive and relevant curricula are challenges that must be addressed by educational systems worldwide. Investing in curriculum policies that ensure quality education is essential to prepare students for a globally connected and constantly evolving future.

Suggested topics for future research include the impact of artificial intelligence on education, the inclusion of socio-emotional skills in the curriculum, the relationship between foreign language teaching and globalization, the use of technology in distance learning, the role of education in promoting sustainability, the impact of cultural diversity on teaching and learning, the effectiveness of public education policies in different countries, the role of teachers in preparing students for the challenges of globalization and the relationship between education and economic development.

FINAL CONSIDERATIONS

Globalization has created new challenges for education worldwide, demanding a broader and more comprehensive preparation of students. In this context, curriculum policies play a crucial role in constructing an



educational system that equips students for globalization. Literature review indicates that well-crafted curriculum policies can promote a globalized and inclusive education, capable of preparing students for the challenges of globalization. However, the implementation of appropriate and effective curriculum policies requires a continuous commitment to innovation, collaboration, and ongoing improvement.

Throughout this article, we discussed the influence of curriculum policies on preparing students for the challenges of globalization. As we have seen, curriculum policies play a fundamental role in shaping students' knowledge and skills, essential for their participation and success in the global workforce. To achieve this, it is important for curriculum policies to encompass the teaching of global skills, as well as an intercultural curriculum that reflects cultural and global diversity.

Additionally, we discussed the importance of curriculum policies in different countries, as each country has its own needs and challenges regarding globalization. Therefore, it is crucial for curriculum policies to be adapted and personalized for each educational context.

We also highlighted the significant role of teachers in implementing these curriculum policies. Teachers play a crucial role in shaping students and promoting a globalized education, and thus, they need to be trained and supported in their teaching practices.

Hence, it is important to emphasize that, while curriculum policies can be powerful tools for promoting globalized education, they are not solely responsible for students' success. Other factors, such as the quality of teaching, accessibility to education, and support for students, are also essential to ensure that students are ready to face the challenges of globalization.

Therefore, we conclude that preparing students for the challenges of globalization requires a holistic and multifaceted approach, involving not only curriculum policies but also other factors that ensure quality and relevant



education. Globalized education is a necessity in today's world, and the implementation of curriculum policies that promote this vision is a fundamental task for the success of students and the construction of a better and more globally connected future.

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PUBLIC POLICIES ON SPECIAL EDUCATION IN BRAZIL: A BRIEF HISTORY

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ABSTRACT

This article analyzes Brazilian legislation regarding Inclusive Education and the work of the State and Brazilian society in order to enable students with disabilities to attend school. This is a historical study of documents and legislation, making brief reference to the first legislation and the gradual and evolutionary process of standardizing Inclusive Education in Brazil from the 1960s to the present day, where the involvement of the State and social movements in order to ensure access and permanence of students with special needs in regular schools and their subsequent integration into the social environment in which they are inserted. The debate referred to here turns to the legal precepts where the legal standards are presented that deal with the inclusive process from its beginning until today, which aims to provide specialized and quality educational services that need to be consolidated, reaching the target audience of Special Education. In this sense, we examined documents and bibliographies that deal with the subject, with the aim of understanding the trajectory of the process of establishing Inclusive Education in Brazil, through bibliographic and documentary research, followed by the analysis of the results of this research that led us to understand the path taken to effect inclusion in the country.

Keywords: Inclusive Education – legislation – Special Education.

INTRODUCTION

Currently, studies are being conducted, and projects are being developed in support of Special Education with the aim of educating people with disabilities and including them not only in the education system but in all sectors of society. Thus, education is seen as responsible for the socialization of these individuals and for the possibility of them achieving a quality of life by integrating fully and appropriately.

In Brazil, to reach this level, many laws were passed and implemented. Examples include the Federal Constitution of 1988, the National Education

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Guidelines and Bases Law, and Federal Law 7853/1989, among others. However, the creation of educational policies that would enable the access and retention of people with disabilities in regular education constituted a long path, and many movements needed to be initiated for inclusion to become a reality.

The development of inclusive policies at the national level in Brazil was influenced by international organizations and strong social pressure from families and groups dedicated to the cause of special education. This led to the creation of laws and decrees that required schools to reformulate and adapt to accommodate people with disabilities.

As a result, studies and research on inclusion in basic education schools have been the subject of discussions and debates throughout the national territory, with the collaboration of administrators and legislators. To understand the trajectory of this process and its current moment, we sought to learn about the historical and political aspects of the developments related to the theme through documentary and bibliographic research based on legislation relevant to the inclusion of people with disabilities. This involved considering national and international documents on the subject, highlighting the gradual and evolutionary process of regulating Inclusive Education in the country from the 1960s.

Therefore, we used the method of descriptive research to analyze the entire path to regulate inclusion in Brazil. In addition, we conducted a thorough bibliographic and documentary review that showed us the entire process up to the present day, starting from the time of the empire. Then, we arrived at the discussion of the results, which showed us how we achieved the progress made.

METODOLOGY

In this article, we used the method of descriptive research with the aim of analyzing how inclusive education was regulated in Brazil. The study started with a bibliographic and documentary review through the reading of



legislation implemented in the country, beginning in the 1960s up to the present day, making a brief mention of its beginnings in the empire and passing through the early years of the Republic.

What led us to this work was the intention to understand the historical trajectory and the movements undertaken for the inclusion of students with disabilities in regular education and their subsequent social integration. To this end, the research considered official documents such as the Federal Constitutions of 1824, 1934, and 1988, the Laws of Guidelines and Bases of National Education of 1961 and 1971, as well as decrees and ordinances that regulated inclusive education. We also relied on the studies of authors such as NISKIER, Jannuzzi, and Mazzotta, who aptly propose a discussion on the subject.

However, it is important to note that our goal was to show the evolution of the path followed by the process of including students with disabilities in regular education and consequently in society, as this is a principle stated in the country's highest law, the Federal Constitution. However, this is a long and challenging journey that still has much to progress. Thus, this study has a qualitative character with an emphasis on observation and bibliographic and documentary studies.

HOW IT WAS INITIALLY, FROM EXCLUSION TO THE FIRST LEGISLATIONS

The special education theme dates back to the time of the empire and the early years of the republic in the country. During this period, there was no discussion or consideration of the schooling of people with disabilities. However, the 1824 Constitution, in Article 179, § 32, stated that "primary education is free for all citizens" (NISKIER, 1989, p. 101). History, however, shows that this law did not cover students labeled as "abnormal."

The Federal Constitution of 1934, in Article 149, made primary education compulsory. However, students with disabilities continued to be excluded, as the public education system did not adapt to accommodate them,



demonstrating the government's neglect towards them. Thus, individuals deemed "abnormal" began to be taken to religious institutions that did not have a pedagogical purpose but only a protective one, marking the beginning of a phase of complete segregation and assistance focused on welfare and philanthropy, as highlighted by Jannuzzi:

The creation of these first specialized institutions... was nothing more than a few isolated initiatives that covered the most impaired individuals, those who stood out or distanced themselves either socially or through divergent behavior. Those who were not visibly so would be incorporated into simpler social tasks. In a rural society without formal education. (JANNUZZI, 2004, p. 28).

In this context, it is evident that the State's attention to educating and including individuals with disabilities in regular education and, consequently, in society came later when ideas introduced in Europe became known in Brazil around 1854. During this period, the Imperial Institute for Blind Children—currently Benjamin Constant Institute—and the Institute for Deaf-Mutes were founded in 1857, which is now the National Institute for the Deaf (INES), as mentioned by Mazzotta (2011). However, all education for people with disabilities was limited to basic instruction, and for those who were only deaf, there were classes in history, religion, arithmetic, geography, and a little about agriculture, as well as "bookbinding and shoemaking workshops" (1989, p. 157), where they were exploited as cheap labor since society did not view them otherwise.

THE GRADUAL AND EVOLVING PROCESS OF THE STANDARDIZATION OF INCLUSIVE EDUCATION IN BRAZIL FROM 1960 TO THE PRESENT DAY.

From the 1960s onwards, inclusion in Brazil began to be regulated slowly and gradually. In December 1961, in the Federal Chamber of Deputies, Law No. 4,024 was approved, consolidating the Guidelines and Bases of Education (LDB), during the administration of then-President Eurico Gaspar Dutra. This encompassed the political debate of the State and society on the subject. In this LDB, the provision of services for people with disabilities, then referred to as "exceptional," was outlined.

TITLE X. Special Education. Art. 88. The education of individuals with exceptionalities should, whenever possible, fit into the general



education system in order to integrate them into the community. Art. 89. Any private initiative deemed effective by state education councils, related to the education of individuals with exceptionalities, shall receive special treatment from public authorities through scholarships, loans, and subsidies (BRAZIL, 1961, p. 9).

From that point on, the inclusion of those with disabilities in the education system progressed, mobilizing society, scholars, and politicians. However, very few schools were still admitting these types of students, and most of the time, they remained confined to their homes or attended schools that welcomed them but did not prepare them for living in society.

In 1971, the second LDB (Law of Guidelines and Bases of National Education) was drafted during the military dictatorship, replacing the previous one that had been in effect since the early 1960s. It stipulated those students with physical or mental disabilities, those experiencing learning delays compared to the regular enrollment age, and the gifted should receive differentiated treatment, with the guidelines for this provided by the Education Councils. However, this law did not promote inclusion in the regular education system but rather in special schools created to accommodate these children.

Article 9. Students with physical or mental disabilities, those significantly delayed in terms of the regular enrollment age, and the gifted should receive special treatment according to the regulations established by the competent Education Councils (BRAZIL, 1971, p. 1).

In 1988, the new Federal Constitution, post-military dictatorship and known as the Citizen Constitution, in Article 205, asserts that education is "a right for all and a duty of the State and the family" (BRAZIL, 1988). It should be promoted and encouraged with the assistance of society, aiming to fully develop the individual, prepare them to be a citizen, and obtain qualifications for work. To achieve this, Article 206 states that "education must be based on equality of conditions for access and permanence in school" (BRAZIL, 1988). The text assumes, therefore, that educational institutions must adapt and provide conditions for students, regardless of their physical and intellectual conditions, to attend, stay, and complete their education.



Furthermore, Article 208, item III, also stipulates that it is "[...] the duty of the State to guarantee specialized educational assistance to people with disabilities, preferably in regular education (BRAZIL, 1988)." In this sense, it is possible to understand that students in need of Specialized Educational Assistance (SEA) have the right to study in regular schools, with the State being responsible for providing conditions for their access and permanence. In cases of omissions, the right to request necessary adjustments and indispensable attention is safeguarded.

In this way, inclusion is a recognized right in the country's supreme law. Through it, it is understood that all Brazilians, regardless of their physical or mental differences, must have access to education in public or private networks to be integrated into the society to which they belong. Exceptional cases requiring other forms of assistance are reserved. In light of the above, it is the responsibility of the public authorities to provide specialized professionals for the care of students with special needs and to offer specialized educational assistance (SEA) in schools.

Over the years, decrees, laws, and ordinances have been formulated to regulate and improve the quality of care, ensuring social and professional inclusion for people with disabilities. Among these is Law No. 7,853/1989, which establishes the National Policy for the Integration of Persons with Disabilities, consolidates protection standards, and provides other measures. The text aimed to establish general norms to guarantee the individual and social rights of people with disabilities and, consequently, their social integration effectively. The mentioned law provides support for individuals with special needs, regulates the role of the Public Prosecutor's Office in their defense, and defines crimes that can be committed against them to ensure their protection.

In October 2001, through Decree No. 3,956, the then President of the Republic, Fernando Henrique Cardoso (in office from January 1, 1995, to January 1, 2003), promulgated the Guatemala Convention, which came into effect throughout Brazilian territory. In this sense, before the promulgation of



the Guatemala Convention, Law No. 10,098/2000 was created, establishing general norms and criteria to facilitate the access of people with disabilities or reduced mobility. Since the Federal Constitution establishes education as a right for all and a duty of the State, it is considered the responsibility of public authorities and public and private education networks to ensure the entry of any individual, regardless of their physical or social conditions, as education enables the promotion of their quality of life.

Article I of this Law presents the general norms and basic criteria to implement the above through the removal of barriers and obstacles in buildings and roads, furniture, construction and renovations of buildings, means of transportation, and communication (BRAZIL, 2000). According to Moraes (2007, p. 9),

[...] For individuals without mobility issues, barriers go unnoticed, but our architecture is unjust toward that portion of the population. These obstacles, when present in public facilities, segregate and discriminate against this significant portion of the population by denying them the opportunity to enjoy (MORAES, 2007, p. 09).

What is understood by accessibility is the individual's ability to move autonomously. However, this aspect is often not respected by projects created in today's society, and the right to come and go proposed by the Federal Constitution ends up being restricted for the portion of citizens who have some physical limitation. In schools, these types of limitations can also occur and need to be addressed to ensure the inclusion of those with disabilities, whether temporary or permanent, but who seek knowledge and education to improve their condition in an exclusive society regarding social conditions, educational level, and physical limitations.

In the 1990s, the whole world began to mobilize in favor of the inclusion of people with disabilities in all areas of society. Regarding education, the inclusion of students with disabilities was progressing slowly, and the educational reforms in Brazil were marked by debates and discussions prompted by international organizations and the Constitutional principle that education should be for everyone (CEPAL, 1994).



During the government of Fernando Henrique Cardoso (from 1995 to 2001), the Ministry of Education and Culture underwent changes in its administrative organization, and the document National Special Education Policy – PNEE (BRAZIL, 1994) was then published to ensure educational access for "[...] people with disabilities, typical behaviors (behavioral problems), and high abilities (gifted), as well as guide all activities that ensure the achievement and maintenance of such objectives." From then on, the term "exceptional" ceased to be used, replaced by "individuals with special needs."

The PNEE guides that the process of instructional integration in regular schools is institutionalized, according to which students with special needs may be enrolled and follow and develop the curriculum activities planned for regular education alongside students considered "normal" (BRAZIL, 1994, p. 19). This legislation established a standard of homogeneity, without, however, promoting the reformulation of educational practices to value different learning possibilities, and it continued to maintain the responsibility for the education of these students within the realm of special education.

Next, the National Education Guidelines and Bases Law (LDBEN - Law No. 9,394/96) is implemented, which provides the following guidelines in its Article 59:

I - curricula, methods, techniques, educational resources, and specific organization to meet their needs;

II - specific termination for those who cannot reach the required level for the completion of elementary education due to their disabilities, and acceleration to complete the school program in less time for the gifted;

III - teachers with appropriate specialization at the middle or higher level for specialized assistance, as well as regular teachers trained for the integration of these students into regular classes;

IV - special education for work, aiming at their effective integration into society, including suitable conditions for those who do not demonstrate the ability to enter competitive work, through coordination with related official bodies, as well as for those who demonstrate superior abilities in artistic, intellectual, or psychomotor areas;



V - equal access to the benefits of supplementary social programs available for the respective level of regular education (BRAZIL, 1996, p. 25).

The mentioned article states that curriculum adaptations are measures aimed at making it suitable for the specific needs of students with special needs. Consequently, there will be an improvement in the situation and relationship of these students in school so that they can integrate and succeed in their learning. In this way, the PNEE will be fulfilling the objectives it set out to achieve. However, it is crucial that its practice is observed concerning physical space and the preparedness of human resources working with this audience.

In this regard, it is essential for schools to be prepared regarding accessibility, such as ramps on sidewalks, entrance doors to the building and classrooms, and equipment to facilitate the participation in classes for students with visual and hearing impairments. Another aspect that needs attention is access to upper levels of buildings, as many— as we have already witnessed—have computer and science labs on the second floor, making it challenging for wheelchair-bound students to participate in practical classes.

Another aspect to be observed is the preparation of teams that work with students with disabilities. Both monitors and teachers require knowledge of diversities and strategies to deal with them to make inclusion more effective, not just a palliative measure to comply with current legislation, as inclusion means becoming part, facilitating interaction, and integration.

RESULTS AND DISCUSSIONS

At this point, we focus on the results obtained in our study on the history and legal evolution of Inclusive Education in Brazil. We observe that the subject has been discussed since the Brazilian Empire, through the early days of the Republic to the present day.

After examining the records of studies by authors mentioned in the theoretical framework, such as Jannuzzi (2004), Mazzotta (2011), Moraes (2007), and Niskier (1989), along with the legislation developed over time –



LDB, Federal Constitution, Decrees, and Laws – we realize that Brazilian society and leaders have consistently worked towards integrating individuals with disabilities into the school environment. This inclusion is presented in the nation's governing documents as a right for every individual, regardless of the type or degree of their limitation.

However, as we delve into readings and research, we find that many mistakes occurred during this trajectory, such as referring to individuals with disabilities as "exceptional." Furthermore, we also note that despite the legislations passed initially, established governments did not equip schools or provide education workers with the necessary training to receive these students. This responsibility was often delegated to private institutions, resulting in students with disabilities remaining segregated and on the margins of society.

In this context, however, it is evident from analyzing recent literature and documents that the topic of inclusion is gaining strength and prominence from both the government and related movements. We see a growing number of research and studies aiming to integrate individuals with disabilities not only into regular schools but also into the workforce. However, it is important to highlight that much remains to be done, especially in terms of training teachers to work effectively with students included in regular classes and raising awareness among business owners and managers that it is everyone's duty to ensure space for these individuals to participate and live in society with dignity, guaranteeing the possibility of growth and human development.

FINAL CONSIDERATION

After this study in which we learned a bit about the history of the implementation and regulation of Inclusive Education in Brazil, we realize that it has been a long and arduous journey in our country. We saw that the beginning of everything was concentrated in an environment where people with disabilities were simply segregated, and the few actions in their favor were carried out by religious institutions that treated them as "abnormal" individuals and offered them only charity.



Throughout history, however, the political and social aspects discussed here led the State to turn its attention to the importance of working with people with disabilities in terms of their education and subsequent integration into society. Thus, the community and political representatives joined forces to legalize and institute government actions that would guarantee free education to these citizens. However, for a long time, this work was still delegated to the private sphere, which continued to marginalize this population that was increasing day by day.

Analyzing the history and documents relevant to the topic, we verify that the realization of rights, from the beginning, was surrounded by numerous social struggles and endless debates to break through prejudices, neglect, and the strong inclusion/exclusion paradox. Therefore, we understand that it is a complex undertaking that requires more concrete actions and not just the enactment of laws and decrees that do not always achieve their central objective of ensuring access to education for all, as provided by our Federal Constitution, as well as the social integration of people with disabilities.

We understand that legislation is very important to ensure rights. However, more than that, it is up to the State to promote the training of education professionals to work effectively with these students and also to equip schools to provide greater learning and preparation for them. Laws regulate rights; however, the awareness and proper training of educators are what will truly create space and welcome students with disabilities in schools and society with dignity and citizenship.

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RELIGIOUS TOURISM IN JOÃO PESSOA

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ABSTRACT

Religion and religiosity are human productions that exist within the cultural realm. Considering culture as an integral part of human life, it is deemed a cultural phenomenon occurring within the time and space experienced by each individual. In Brazil, the topic of religion has been garnering increasingly intense interest among researchers who recognize the importance of the sacred in people's lives. Various analyses encompass the diversity of religious phenomena and numerous assumptions to explain the expansion and/or contraction of different religions. Objectives: To examine the meaning attributed to the religious phenomenon in human daily life, especially beliefs and rituals based on scientific criteria. To understand religion as a system of beliefs and practices that determine the worldview of a society or community. Methodology: Thus, we aim to present Religious Tourism as a contribution of religious culture to a culture of peace – recognition of otherness – a basis for dialogue; • Religious principles – recovery of ethical values in society and common well-being. This work was based on bibliographic and documentary research to seek theoretical references and a deeper understanding of the addressed topic. Information was gathered through magazines, newspapers, and the Internet. Result: The purpose is to provide an insight into this important element of human life – religion, pilgrimage, and religious tourism in João Pessoa. Considerations: Paraíba presents a great religious diversity that reflects in its history, culture, and society. According to IBGE data, the predominant "religion" is Catholicism, covering about 78% of the population, followed by Evangelicals, representing about 15%. There are also other minority religions, such as Spiritism, Afro-Brazilian, Afro-American, and Eastern religions. This diverse religiosity influences various aspects of Paraíba's life, including education, politics, art, and popular festivals. Tolerance and respect are fundamental values for peaceful coexistence among different beliefs and religious manifestations in Paraíba and João Pessoa.

Keywords: Tourism. Religion. Religious Tourism in João Pessoa.

INTRODUCTION

Religion and religiosity are human productions and fall within the realm of culture. This, being an integral part of human life, is considered a cultural phenomenon occurring in the time and space experienced by each individual. This religious theme in Brazil has been garnering increasingly intense interest

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among researchers who recognize the importance of the sacred in people's lives.

In sociology, as articulated by thinkers such as Durkheim (2009) and Weber (1974), religiosity is manifested as a way to explain its origins, while from a humanistic perspective, emphasis is placed on subjectivity and the experiences that individuals undergo. Within these various classifications, the diversity of religious phenomena is encompassed, along with numerous assumptions to explain the expansion and/or contraction of different religions and their social groups.

In anthropology, GEERTZ (1989) emphasizes, "Attempting to understand and analyze a culture without knowing its history, without considering geographical realities, socio-political contexts, and others, we enter a delicate terrain where sometimes the boundary between what is truly cultural and what can be identified as a religious phenomenon is thin. Not to mention that in the pursuit of an interpretative theory, we will also face significant challenges, such as ethnocentrism, fundamentalism, pluralism, and others.

Within these various types of analysis, the diversity of religious phenomena is encompassed, along with numerous assumptions to explain the expansion and/or contraction of different religions. Examining the meaning attributed to the religious phenomenon in human daily life, especially beliefs and rituals based on scientific criteria. Understanding religion as a system of beliefs and practices that determine the worldview of a society or community.

The religious experience is the experience of the transcendent and transcendence in the search for the meaning of life, religiosity is the manifestation of the religious experience in a particular group, and religion is the institutionalization of the religious experience.

Geertz defines religion as "a system of symbols that acts to establish powerful, pervasive, and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing



these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic" (GEERTZ, 2013, p. 93).

Regarding religion, another thinker that should be taken into consideration for the understanding of the historical phenomenon is the German Ludwig Feuerbach (1804-1872). In "The Essence of Christianity" (2013), the author lays the groundwork for the future understanding of another German thinker, Karl Marx (1818-1883), conceptualizing religion as an alienation of human essence. Feuerbach's view does not encompass the social character of religion, as Weber does, but his contribution emphasizes the materiality of the religious phenomenon as a creation of human essence.

In this way, we seek to present Religious Tourism as a contribution of religious culture to a culture of peace – recognition of alterity – a basis for dialogue; • Religious principles – recovery of ethical values in society and common well-being. The development of this work was based on bibliographic and documentary research, in search of theoretical reference and deeper insight into the addressed topic. Information was gathered through magazines, newspapers, and the Internet.

RELIGIONS IN JOÃO PESSOA

The 'Map of Religions,' conducted by the Getulio Vargas Foundation, showed that the majority of the population in Paraíba is composed of Evangelicals and Catholics. Of the nearly 3.7 million people living in the state, more than three million follow the doctrines of the church of Pope Francis, and another 455,000 profess the Protestant faith. Another 245,000 residents either have no religion or belong to still considered minority beliefs. In João Pessoa, there are at least six religions that differ from those preached by Catholicism or Evangelicals, with believers of different religions; some worship Greek gods, others seek divine encounters through herbs, and there are religions that emerged in the Middle Ages, almost extinct during the Spanish Inquisition but resurged in the capital (BENI, 2019).

The most important factor for society was the Church, due to its way of catechizing the people. The main churches that accompanied Paraíba



during colonial times were: The main church of Nossa Senhora das Neves, Church of Misericórdia, Church of Mercês, Church of Nossa Senhora do Rosário dos Pretos, Chapel of Nossa Senhora da Mãe dos Homens, and the Church of Bom Jesus dos Martírios.

The origins of Jurema, Umbanda, and Candomblé have assertions and visibility in Paraíba. According to Marques et al. (2019),

To study religions is to be committed to knowledge and free from absolute truths, seeking possibilities and meanings. The historian of religions must be committed to knowledge and not to absolute truths. (MARQUES, et al., 2019).

This is the purpose: to present a perspective on this important element of human life, religion, pilgrimage, and religious tourism in João Pessoa.

Adventism

Adventism emerged from the studies of Guilherme Miller, which began to be revealed in 1831 in the United States of America. He preached that the return of Jesus would occur at a specific time between 1843 and 1844. From 1845, the Millerite Movement split into various groups, and one of them became the Seventh-day Adventist Church. The community grew, leading to the need to create a structure to support pastors and missionaries. Thus, they established themselves in the 1860s.

In the next decade, they began sending missionaries to other countries overseas. Adventist beliefs reached Brazil through literature, immigrants, door-to-door preachers, and, finally, pastors in the 1880s and 1890s. Missionary work initially developed in the South of the country due to the presence of many immigrants and later expanded to the North. Only in 1911 did Adventism reach Paraíba, but it only began to develop in the state from 1921 onward.

An interesting fact is that the Northeast was the stage for one of the largest spiritual revivals in the history of the church in Brazil. In 1951, evangelist Roberto Rabello held a series of public conferences in Recife,



Pernambuco, which resulted in more than 5 thousand baptisms in one year. This event became known as the "Pentecost of the Northeast" and marked the beginning of a period of rapid growth for the church in the region (KNIGHT, 2015).

Protestantism

Protestantism arrived in Brazil in the 16th century but faced repression from the Inquisition. The first Protestants were killed in Guanabara Bay in 1557. Protestantism only returned to Brazil in the 17th century with the Dutch colonization of the Northeast, especially in Pernambuco and Paraíba. It was only legalized in Brazil in the 19th century, after the country gained independence from Portugal.

It was a religious movement that opposed actions and rules of the Catholic Church. The main figure of the Reformation was the German monk Martin Luther (1483/1546), who, in 1517, published 95 theses fundamentally criticizing the sale of indulgences, where the "Church granted" divine forgiveness to anyone who paid. This act gave rise to a rupture procedure that seriously shook the Catholic religion.

In the 16th century, a significant reform took place within the Catholic Church, but before that, thinkers were already criticizing the practices of the Church, such as the English theologian John Wycliffe (1320-1384) and the Czech philosopher Jan Huss (1369-1415). Wycliffe wanted the Church to limit itself to spiritual matters, leaving politics to the State.

Jan Huss initiated a movement based on Wycliffe's ideas and opposed the sale of indulgences and the wealth of the clergy. The Baptist Evangelical Church of João Pessoa is one of the oldest and most traditional Baptist churches in the Northeast. It was founded in 1923 by a group of 50 people who separated from the influence of American missionaries. The church offers various worship services, events, news, and content on its website and Facebook page.



Neopentecostalism

Pentecostalism is a Protestant Christian movement that emerged in the early 20th century in the United States and spread worldwide. It is characterized by an emphasis on direct and personal experiences with God, highlighting the role of the Holy Spirit. The pursuit of spiritual gifts, such as divine healing, speaking in tongues, and prophecy, is common.

The term "Pentecostal" comes from Pentecost, the Jewish festival of weeks, which, for Christians, commemorates the descent of the Holy Spirit upon the apostles of Jesus, as narrated in Acts. Pentecostals believe that they can receive the same baptism in the Holy Spirit that the apostles received, and this is manifested through visible signs, such as speaking in tongues. Its followers are often referred to as Neo-Pentecostals.

Pentecostalism by incorporating elements of prosperity theology, spiritual warfare, positive confession, among others. Some of the most famous neopentecostal churches include the Universal Church of the Kingdom of God, the International Church of God's Grace, the World Church of the Power of God, the "Sara Nossa Terra" Church, among others, with a total of 18,615 followers in João Pessoa.

It is also a religious phenomenon that has impacted society, culture, politics, and the economy in many countries, especially in Latin America and Africa. It offers a message of hope, liberation, healing, and transformation for millions of people facing situations of poverty, oppression, illness, and violence. These beliefs have sparked debates and controversies on issues such as the relationship between faith and reason, religion and science, church and state, ethics and prosperity, tolerance and exclusivism, unity and diversity, tradition and innovation, charisma and institution, spirituality and materiality (LOPES, 2014).

In 1980s Brazil, against the backdrop of neoliberal restructuring and intense unemployment, there was a massive growth of the church preaching



promises of solutions to everyday material issues, the Universal Church of the Kingdom of God. According to PEREIRA (2020):

(...) With the impoverished population and businesses strangled by the unfavorable economic environment of hyperinflation and recession, the pastors of the Universal Church of the Kingdom of God (IURD) promised the attainment of employment, professional promotion, healing from illnesses, and the end of debts. In other words, a menu that did not take long to seduce thousands of desperate Brazilians (PEREIRA, 2020, p. 20).

Budism

Buddhism is an Eastern religion and philosophy founded in India in the 6th century BCE by Siddhartha Gautama, the Buddha ("the awakened" or "the enlightened" in Sanskrit). Buddhist philosophy is guided by the teachings of Buddha, which lead the individual to complete happiness through contemplative practices, mind control, and the elimination of suffering driven by desire and ignorance.

Buddhism is based on the Four Noble Truths, which are: 1) the essence is suffering (dukkha); 2) the origin of suffering is attachment (tanha); 3) the end of suffering is possible (nirvana); 4) the path to the end of suffering is the Noble Eightfold Path, which encompasses eight practices: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

Buddhism is divided into various traditions, beliefs, and practices, which can be grouped into three broad schools: Theravada, Mahayana, and Vajrayana. Theravada is the oldest and most conservative school, based on the Pali Canon, a collection of scriptures in the Pali language attributed to the historical Buddha. Mahayana is the most popular and comprehensive school, based on various sutras, which are discourses of the Buddha or his disciples in Sanskrit. Vajrayana is the most recent and esoteric school, relying on writings called tantras, which instruct rapid and effective methods to achieve enlightenment, such as the use of mantras, mandalas, and visualizations.



Buddhism is the fourth largest religion in the world, with over 500 million followers, primarily in Asia. In Brazil, there are about 245,000 Buddhists, and in Portugal, there are about 64,000 Buddhists. In João Pessoa, according to IBGE (2022), there are 4,387 Buddhists.

Since then, millions of people worldwide have embraced the pure spiritual path he revealed. The Buddhist way of life—peace, loving-kindness, and wisdom—is as relevant today as it was in ancient India.

Buddha clarified that all our problems and sufferings arise from negative and confused mental states, while all happiness and good fortune emerge from peaceful and positive mental states. He provided methods for us to gradually overcome our negative minds such as anger, jealousy, and ignorance and to cultivate our positive minds like love, compassion, and wisdom. Through this, we will come to experience the lasting peace and happiness we so desire.

Islamism

Islam, which in Portuguese means "submission to God," is a monotheistic religion that originated in the 7th century through its prophet, Ab al-Qsim Muammad ibn Abd Allh ibn Abd al-Mualib ibn Hshim, or simply Muhammad. Embracing Islam, the follower becomes a Muslim, one who converts and embraces the Islamic doctrine. Regardless of ethnicity or social class, anyone can declare their faith. For a Muslim, the religion of Islam entails obedience to the precepts of Allah, as revealed to his final prophet, Muhammad (ADGHIRNI, 2014).

The duties of the faithful are summarized in the five pillars of Islam: Shahada or the testimony of faith, Salat (praying five times a day), Zakat or almsgiving to the poor, Ramadan (month of fasting), and Hajj (pilgrimage to the city of Mecca). "Islam, on the surface, appears to be a simple religion with clear doctrines, obligations, and prohibitions," as described by DEMANT (2009, pg. 27).



The first commandment of every Muslim is to believe in Allah as the only God, who was not begotten nor has begotten, was not created, but created all creatures, the universe, and everything else. Allah cannot be portrayed as trinity; He is the true God, and any other deity is false. It is said of Him: "He is Allah, the One. Allah, to whom the creatures turn for their needs. He begets not, nor was He begotten, and there is nothing comparable to Him." (Quran, 112:14). The declaration of faith is made as follows: The believer stands facing Mecca, with the index finger raised, and recites the following phrase three times: "La ilaha illallah," meaning "There is no god but Allah" (EL AYEK).

Thus, by affirming that God is one, after this confession of faith, the individual becomes a Muslim. From then on, the new Muslim will seek to fulfill the other pillars of Islam. According to Islam, every human being is born a Muslim. For some reason during their history, they deviate from the paths of Allah. However, upon returning to the presence of the one God, they have performed an act of reversion, not conversion. O Islã tem como regra de fé o seu livro sagrado intitulado de Alcorão ou Corão que transliterado do árabe significa recitação, segundo narra a história ele tem as palavras de Allah confessadas pelo anjo Gabriel ao Jovem Muhammad. O Livro está dividido em 114 capítulos, que por sua vez subdivide-se em versículos conhecidos por Surata, cada Surata tem um título relacionado ao que está escrito.

Surah II, 97 states that "every word of the Quran is the word of God." In summary, the Prophet did not narrate anything that was declared to him but memorized and relayed it to his companions, who, in turn, memorized all the recitations and recorded them in writing. According to Islamic tradition, the Prophet, faced with this fact, reviewed the Quran with the angel Gabriel before his death. The style of memorizing the Quran has been passed down through generations, and this practice is still common in traditional families today, being transmitted from father to children (PALAZZO, 2014).

Islam was conceived as a universal religion, and Muslims believe that the Quran was not written for an exclusive people or a specific group but for



all of humanity. The entire Quran was written in Arabic, and it is the duty of every Muslim, whether Arabic-speaking or not, to pray in this language.

The arrival of Muslims in Paraíba, establishing their first official Quran study location, occurs during a period when Brazil welcomes war refugees from Syria and other countries in the Middle East. However, the majority of Muslims in the capital of Paraíba are Brazilian converts, individuals who embraced the Islamic faith. This is not enough to alleviate prejudice and association with terrorists, a stereotype built over decades by Western media (ARAUJO, 2005; BURNES, 2010).

The presence of women in the mosque is strong and prominent, but in their daily lives outside the mosque, they describe experiences of prejudice, such as difficulty in finding employment that accommodates the use of the veil. There are also reports of social rejection when people avoid contact upon discovering their professed faith, and countless cases of bullying, singing Arabic songs in front of them, calling them 'bomb women,' and so on. The connection between Islam and terrorism will not be resolved overnight, but the fact that Paraíba already has its first mosque is a sign that the message of peace is having an effect (ROBINSON, 2007).

Upon entering the small mosque, there is a room with two large prayer rugs and some inscriptions in Arabic: this is where, with men in the front and women behind, Muslims pray. For those unfamiliar with the religion, it may seem strange that they position themselves diagonally, but followers of Islam always pray in the direction of Mecca, in Saudi Arabia, the holiest city in Islam.

Afro-Brazilian and Indigenous Religions

Afro-Brazilian religions are those originating from the culture of various African peoples brought as slaves to Brazil between the 16th and 19th centuries, playing an important role in preserving the cultural traditions of different black ethnic groups.



In João Pessoa, there is a religious manifestation called "Jurema Sagrada," which originated from the ancient indigenous people, passed through the descendants of the city of Alhandra in Paraíba, incorporating elements from Christian norms, and finally evolving into its current form and figures present in the "Jurema Sagrada" of João Pessoa.

In the sessions, there are curious and explosive blends of religious manifestations with Afro origins, others with Christian traits, but strongly influenced by indigenous traditions of communicating with ancestors.

The chanting is intoxicating, and its basic instruments include the maraca (of indigenous origin) and African drums. Researchers argue that the trance is not exactly induced by the jurema drink but by this combination of sounds and dances, creating an atmosphere conducive to alterations in consciousness. Similar to African-derived religions, there is the incorporation of entities by participants who enter into a trance and are recognized through gestures and speech. In this case, they are the masters and the departed caboclos. However, there is a great variety in the forms of worship. Originally, though, the juremeiro masters are considered scientists by the community around them, precisely because of their knowledge of the healing powers of plants, the last resort for the most afflicted populations seeking treatment for their physical and spiritual ailments (BORGES et al., 2020).

Speaking of "catimbó" is to speak pejoratively of traditionally indigenous origins. In the common language here in the Northeast, for example, the term means black magic, witchcraft, as well as any devilish manifestation intended to cause harm. According to Guimarães Salles (2011), this cult is linked to the end of indigenous villages in the 18th century, with indigenous people being assimilated by "poor urban" communities as rural workers subjected to large landowners (SALLES, 2011, p.3).

The Sacred Jurema is a religion characterized by the use of tobacco and a drink made from the bark of the tree of the same name. It has the characteristic of "connecting the user to the Master and the enchanted"



through the ecstasy caused by the ingestion of the tea and the "blowing" of its smoke. The ingestion of Jurema is crucial to make contact with the Master (enchanted) who descends from the tree considered sacred. The ritual Always begins with music (drums and flutes) to call the enchanted or Master.

Having originated in the Brazilian Northeast, Jurema has three forms of ritual: Jurema de terreiro (where the "gira" takes place) with African rhythms marked by drums, Jurema de mesa (a session of chants, prayers marked by pipe smoke and the ingestion of the drink, used for consultations or to consecrate Jurema practitioners), and Jurema de chão when practitioners squat, using chants and the "maracá," a musical instrument always used by indigenous people in their catimbó or shamanistic rituals. In these rituals, the influence of Catholicism is significant, as there are representations of "Catholic Saints," rosaries, holy water, and prayers, always repeating the refrain "Praised be Our Lord Jesus Christ" or "God be Praised."

In these rituals, figures such as "caboclos" and "pretos velhos" are also present, as well as the "spirits of the Indians," commonly found in most Afro-Brazilian or Afro-Indigenous religions. In origin, however, Jurema masters are considered scientists by the community around them, precisely because of their knowledge of the healing powers of plants, the last resort for the most suffering populations seeking treatment for their physical and spiritual ailments.

Kardecism

Spiritism, Kardecism, or Kardecist Spiritism is a religious doctrine with a philosophical and scientific approach. Its main belief revolves around the constant spiritual evolution of human beings through reincarnations.

The Spiritist doctrine emerged in France in the mid-19th century. It began with the studies and observations conducted by the renowned French educator Hippolyte Léon Denizard Rivail, also known by the pseudonym Allan Kardec (1804 – 1869).



Kardec initially devoted himself to the scientific study of magnetism and the investigation of the so-called "spinning tables." Later, he became interested in subjects related to the dematerialization of bodies and the journey of the human spirit.

It is a religion without external worship, without organized priesthood, without ceremonies of any kind, without intermediaries between the creature and the Creator, and can be considered a cosmic religion with love and charity as its highest ideal. Spiritism has three fundamental precepts: the evolution of the spirit through reincarnation, the existence of life on other worlds, and the practice of mediumship as a means of communication between the living and the dead. It also believes in doing good as a way to improve spiritual status; therefore, charity is highly valued. One of the mottos is that "outside of charity, there is no salvation." Spiritists also believe in God as the supreme intelligence, the author of the laws of nature, and the creator of the universe. In their view, Jesus Christ is the son of God and an evolved spirit (ZARZALEJOS, 2017).

CONSIDERATIONS

Religion emerged at a certain moment between the Paleolithic and Neolithic periods when the first human groups became sedentary. The main religious manifestations were related to natural events; in other words, natural phenomena were understood as divine manifestations.

Religion is acknowledged to understand the place where people live their values in a culture. It is influenced by culture, but it also influences the culture of those living in its environment. Religion allows for a deeper understanding of the values that encompass a given society, especially its ethical values. It positions itself as a light that illuminates human attitudes in pursuit of the Eternal, and there is no religion in which this eternal is annihilation. It is explained that this path is ethical, well-grounded, allowing an understanding of the path that the society is following to realize itself as a collective in the pursuit of ensuring the fulfillment of the individuals who are part of it.



Religious manifestations formed from one or more sources organize this universe, providing answers to life's concerns. This is reflected in mystical accounts of the events that unfold. Humans have a great capacity to detach themselves from numerous responses to what troubles them. Since time immemorial, biblical times, the interpretation of events through the eyes of faith has brought forth the presence of the sacred as a companion and resolver of difficulties, with the promise of better days, even if they are in eschatological times (a theory related to events at the end of the world and humanity, meaning the last things that must happen before and after the extinction of life on Earth).

Paraíba presents a great religious diversity that reflects its history, culture, and society. The predominant religion is Catholicism, encompassing about 78% of the population, followed by evangelicalism, representing around 15%. There are also minority religions, such as Spiritism, Afro-Brazilian and Afro-Indigenous religions, and Eastern religions. This diverse religiosity influences various aspects of the lives of the people of Paraíba, including education, politics, art, and popular festivals. Tolerance and respect are fundamental values for peaceful coexistence among different beliefs and religious expressions in Paraíba and João Pessoa.

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