



ISSN: 3085-6434•

DOI: <https://doi.org/10.71263/zvkf3q74>

**Quilombola School Education at the
Quilombola State College of São Tomé-BA:**
advances and setbacks under the aegis of Law
10.639/2003

Rita de Cássia Souza Martins¹

Anna Christina Freire Barbosa²

¹ PhD student at PPGADT/UNEB, campus III Juazeiro/BA, Master's student at PROF-Filo IF Sertão Pernambucano campus Zona Rural; Effective professor of Philosophy at IF BAIANO campus Senhor do Bonfim; Email mulungumartins@gmail.com

² PhD in Social Sciences from UFRN. Professor of the Graduate Program in Agroecology and Territorial Development (PPGADT); Professor of the Graduate Program in Human Ecology and Socio-Environmental Management (PPGECOH). Email: acbarbosa@uneb.br

1-INTRODUCTION

The present study launched itself into the challenge of carrying out an analysis of the pedagogical proposal of the Quilombola State School of São Tomé with a view to the implementation of Law 10.639/2003 and, consequently, the operationalization of the Quilombola School Education considering the *interdisciplinary and contextualized praxis* from the experiences of the community, cultures, histories and memories of African and Afro-Brazilian.

Even recognizing the innovative aspect of the Brazilian National Educational Legislation No. 9,394/96, with the institution of Law 10,639/2003 that modified article 26 that included Afro-Brazilian and African History and Culture in the curriculum of Teaching in Basic Education and preferably in Elementary and High School in the disciplines of Art, Portuguese Language and History with regard to the Teaching of Education of Ethnic-Racial Relations and the Teaching of Afro History and Culture It is notorious that significant changes in this path still need to be made.

After twenty-one years of this legislation, few advances have been made and it has been proven that some levels of education have considerably greater than others. Thus, according to data carried out by the Alana Institute (2023) " there is not enough data for an analysis of high school, as only 2% of the networks responded to the survey regarding this stage of education" with regard to the teaching of this theme.

Thus, in view of this problem and considerable gap throughout the national territory, the present study presents itself as an important indicator for educators, managers, as it proposed to analyze how the educational themes developed in the disciplines of Art, History and Brazilian Literature of the Quilombola State School of São Tomé-BA can contribute to the development of belonging, recognition and appreciation of the diversity of ethnic-racial identity, collective memories, African and Afro-Brazilian histories and cultures of high school students from the Quilombola Community of São Tomé-BA.

2-THEORETICAL FOUNDATION

The study of Ethnic-Racial Relations, which in this research focus focused on Afro-Brazilian and African History and Culture, was anchored in Hall's (2021) definition when he defines the African diaspora as a process that permeates the utopia that changes are provisional and that they will be conditions for a change in subsistence conditions in their territories of origin based on opportunities in colonizing contexts and territories.

Within this web, the formation of the individual's identity is a consequence of the relationships built and experienced in a given society, the result of the customs, beliefs and traditions practiced from generation to generation, solidifying the practices and networks of knowledge in the universe of knowledge of these different peoples and ethnicities.

In this way, the African cultural root is very significant in Brazilian society. However, it tends to disappear if they are not (re)known, lived, developed, propagated, valued and preserved. From this perspective, Ricœur (2007) points out that:

The transition from bodily memory to the memory of places is ensured by acts as important as orienting oneself, moving, and, above all, inhabiting. It is on the habitable surface of the earth that we remember having traveled and visited memorable locations. Thus, the "things" remembered are intrinsically associated with places. And it is not by chance that we say, about something that happened, that it took place. It is in fact at this primordial level that the phenomenon of "memory places" is constituted, before they become a reference for historical knowledge (Ricœur, 2007, p. 58)

In the meantime, and in the light of Ricœur (2007) the construction of identity, popular cultural practices are the result of memories, which are databases in the process of (re)construction and resignification of beliefs, traditions and manifestations that give longevity and support to symbolic sources in the interconnection of making stories, symbols and rites.

From the perspective of ethnicity, Santos (2010) makes the connection of space/territory as a place of memories, and therefore of identities and histories:

[...] When man is faced with a space that he did not help to create, whose history he does not know, whose memory is foreign to him, this place is the seat of a vigorous alienation. [...] Man lives perhaps less, or lives much less time, but he lives:

even if he is unemployed or a migrant. The "residence", the place of work, however brief they may be, are frames of life that have weight in the production of man (Santos, 2010, p. 597).

Within this context of territory as a place of memories, work, experiences, Santos, 2010, the non-creation of these places creates islands disconnected from reality and wants, in the specific case of this study, of the collective of the Remaining Quilombo Community of São Tomé-BA, and consequently, of the São Tomé Quilombola State College. And in this context, Bispo dos Santos (2023) warns:

[...] A river does not cease to be because it converges with another river, on the contrary, it becomes itself and other rivers, it is strengthened. When we confluence, we, we don't stop being us, we become us and other people – we yield. Confluence is a force that yields, that increases, that expands. This is the measure [...] (Bishop of the Saints, p.15, 2023).

Bispo dos Santos (2023) praises African knowledge, Afro-Brazilian and Afro-indigenous ancestry in full connection with Nature. In this way, proactive and engaged action in a decolonial perspective of school spaces are mechanisms of extreme relevance for the knowing beings of this human collective: educators, students and the community collective in all its representations for the implementation of Law 10.639/2003 and Quilombola School Education contextualized with the Quilombola Community of São Tomé-BA and the Quilombola State College of São Tomé-BA.

In this sense, of confluence highlighted by Bispo dos Santos (2023) "Nego Bispo," Nogueira (2014) stresses the relevance of educators to develop an educational praxis focused on an Afro-perspective that values culture, philosophy, history beyond the North (Europe, USA, among others):

In general terms, an Afro-perspectivist philosophical approach is pluralistic, recognizes diverse epistemic territories, is committed to evaluating perspectives and analyzing different methods. It has a special concern for the rehabilitation and encouragement of African and Afrodiasporic work in favor of the deconstruction of anti-black epistemic racism and the expansion of alternatives for an intercultural and non-hierarchical society (Nogueira, 2014, p. 68-69).

From the perspective of Nogueira (2014), teaching from the Afroperspective perspective recognizes other histories, rehabilitates and deconstructs epistemic racism and expands intercultural alternatives, and school institutions can be the first school institutions for this important change.

3-METHODOLOGY

The methodological approach of the research was based on the interdisciplinary perspective under the "umbrella" of Qualitative Research (Minayo, 1994) intersecting bibliographic and documentary research (Severino, 2007) and the Participatory Research-Action (IAP) of Fals Borda. The methodological design intersected the characteristics

of the different typologies, by the characteristics and interdisciplinary perspective, aiming at a better understanding of the theoretical foundation on the theme (bibliographic research), the documentary analysis of the Quilombola Pedagogical Political Project (PPPQ), curricular matrices of the courses, teaching plans of the disciplines of art, history, Brazilian literature (documentary research), participant observations in the events of the Community.

Discourse analysis was chosen, for the understanding followed by the concrete forms of the texts and the conditions of the life of the texts, in their interrelation and interaction" (Bakhtin, p.87, 2016) which concerns the documentary analysis, with regard to: PPP, the curricular matrices, the teaching plans of the disciplines of Art, Brazilian History, Literature and Formative Paths in the Area of Ethnic-Racial Studies of the High School of the Quilombola State College of São Tomé.

The analyses were constituted from the "dialogical relations between the utterances, which also cross isolated utterances, belong to metalinguistics" (Bakhtin, p.87-88, 2016). The statements analyzed were the following: "Teaching of Afro-Brazilian and African History and Culture"; "Quilombola School Education"; "Education of Ethnic-Racial Relations" with full problematization and contextualization with the Community and School researched.

4-RESULTS AND DISCUSSION

Law 10.639/2003 that instituted the mandatory study of Afro-Brazilian and African culture and history in Basic Education,

primarily in Elementary and High School in the disciplines of Art, History and Brazilian Literature, aiming at the preservation of memories and recognition of black people in the formation of the Brazilian nation through *praxis* educational institutions are still, roughly speaking, punctual and take place in the month instituted as the "Black Consciousness": November. Data made available by the Alana Institute (2023) describe that in High School only 2% of the State Secretariats responded to the consultations carried out, making it impossible to even estimate compliance, unlike other levels and modalities of education.

Regarding the *locus* of the research, the Quilombola Community of São Tomé-BA: Quilombola State School of São Tomé-BA, although the State Education Network of Bahia since 2013 has promulgated, disseminated and made available the State Curriculum Guidelines for Quilombola School Education, through Resolution CEE/CEB No. 68/2013, is not translated into the teaching plans of the disciplines of History and Brazilian Literature. The Art discipline, the aforementioned plan was not made available for analysis.

The curricular matrices in their diversified part bring the disciplines of History of My Ancestors and History, Afro-indigenous Culture, in addition to the disciplines of the common core that must be developed the issues of culture, Afro-Brazilian and African history. However, in the teaching plans the theme is not mentioned or is mentioned in a very generic way.

In the events of the Quilombola Community of São Tomé-BA in the year 2024, such as the Feast of the Holy Kings and the Penitents, except for the manager of the College, the other educators did not participate and the community in general did not join, resulting in a small audience of few people from the community and researchers from Universities and Institutes.

The researched locus is a reality that differs from most of the contexts portrayed in the conventional literature on the subject, insofar as it is a quilombola community, so ethnic-racial issues should be latent with regard to Afro-diasporic and Afro-perspective (Nogueira, 2014), but it is not. Although the state of Bahia has a Curriculum Guideline focused on this theme, the manager and the pedagogical coordinator are quilombola and the Community issues ethnic-racial, belonging, identity, quilombola, memory, blackness are not present in the discourses and practices observed.

Likewise, with regard to research related to the theme of Ethnic-Racial Relations, "Philosophy is the whitest among all areas in the field of Humanities" (Mills, 1999). Thus, Philosophy as an area of knowledge that fosters the essence of being and its relations needs to invest more in Afro-Brazilian and African studies, since the theme is still very little explored among us philosophers, and that is why we have so little research and exchange between Higher Education and Basic Education.

5-CONCLUSION

Law 10.639/2003 that instituted the mandatory study of Afro-Brazilian and African culture and history in Basic Education, primarily in Elementary and High School in the disciplines of Art, History and Brazilian Literature, aiming at the preservation of memories and recognition of black people in the formation of the Brazilian nation through *praxis* educational institutions are still, roughly speaking, punctual and take place in the month instituted as the "Black Consciousness": November.

Data made available by the Alana Institute (2023) describe that in High School only 2% of the State Secretariats responded to the consultations carried out, making it impossible to even estimate compliance, unlike other levels and modalities of education.

The Quilombola State School of São Tomé-BA is a high school educational institution of the State Education Network of Bahia, located within a quilombola community. The management team is made up of effective educators from the community. Although the school system has a public policy and a Curriculum Guideline for Quilombola School Education, it is not implemented. The PPPQ is a document in the process of construction by a single "hand", it is not a collective document, the teaching plans are generic and do not dimension the context and/or problematize the quilombola community researched and the theme of ethnic-racial relations according to what is recommended by Law 10.639/03.

7-KEYWORDS

1-Quilombola School Education; 2-Ethnic-Racial Relations; 3-Teaching of Philosophy; 4-Afro-Brazilian culture; 5-African culture,

8-REFERENCES

BAKHTIN, Mikhail. **Os gêneros do discurso**. 1ª ed. – São Paulo: Editora 34, 2016.

BENEDITO, Beatriz Soares; Carneiro Suelaine; Portella Tânia (Org.). **Lei 10.639/03: a atuação das Secretarias Municipais de Educação no ensino de história e cultura africana e afrobrasileira**. -- São Paulo, SP. Instituto Alana, 2023.

SANTOS, Antônio Bispo dos. **A terra dá, a terra quer**. São Paulo: Ubu Editora. PISEAGRAMA, 2023.

FALS BORDA. Aspectos teóricos da pesquisa participante: considerações sobre o significado e o papel da ciência na participação popular. In: Brandão, Carlos Rodrigues (Org.). **Pesquisa Participante**. São Paulo: Brasiliense, 2006. P 42-62.

HALL, Stuart. **Da Diáspora: Identidades e Mediações Culturais**. – Belo Horizonte, MG: Editora UFMG, 2003.

MILLS, Charles W. The racial polity. In Babbitt, Susan E; Campbell, Sue. *Racism and philosophy*. New York: Cornell University, 1999.

MINAYO, Maria Cecília de Souza. **Pesquisa social: teoria, método e criatividade**. – Petrópolis, RJ: Vozes, 1994.

NOGUEIRA, Renato. **O ensino de Filosofia e a Lei 10.639**. – 1.ed.- Rio de Janeiro: Pallas: Biblioteca nacional, 2014. (reimpressão 2020).

RICCEUR, Paul. **A memória, a história, o esquecimento**. Campinas, SP: Editora da Unicamp, 2007.

ROCHA, Gabriel Kafure. Hountondji and Bachelard: pluralism as a methodological and phenomenological concept in approaching the cultural knowledge of Africa. **Filosofia Theoretica: Journal of African**

Philosophy, Culture and Religions, v. 8, p. 97, 2019. Disponível em:
<https://journals.co.za/doi/epdf/10.4314/ft.v8i2.8>

SANTOS, Milton. O lugar e o cotidiano. In: Santos, Boaventura de Souza; Meneses, Maria Paula. **Epistemologias do Sul**. – São Paulo: Cortez, 2010.