



**ANCESTRAL PEDAGOGY: AN INVESTIGATION INTO THE EXISTENCE AND RESISTANCE OF THE IDENTITY OF THE QUILOMBOLA COMMUNITY OF ALTO DO CAPIM, QUIXABEIRA-BAHIA**

***PEDAGOGIA ANCESTRAL: UMA INVESTIGAÇÃO SOBRE EXISTÊNCIA E RESISTÊNCIA DA IDENTIDADE DA COMUNIDADE QUILOMBOLA DE ALTO DO CAPIM, QUIXABEIRA-BA***

***PEDAGOGÍA ANCESTRAL: UNA INVESTIGACIÓN SOBRE LA EXISTENCIA Y RESISTENCIA DE LA IDENTIDAD DE LA COMUNIDAD QUILOMBOLA DE ALTO DO CAPIM, QUIXABEIRA-BAHIA***

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**ABSTRACT:** This article is the result of an ethnographic research carried out in the Quilombola community of Alto do Capim that sought to investigate: How does an ancestral pedagogy contribute to the preservation of the identity of the Quilombola Community of Alto do Capim, in Quixabeira-BA? For this investigation it was necessary to understand how an ancestral pedagogy contributed to the existence and resistance of the identity of the Quilombola Community of Alto do Capim, in Quixabeira-BA; understand the relationships between pedagogy and ancestry; establish the importance of ancestral pedagogy for the preservation of the identity of quilombola communities; Get to know the history of the Quilombola Community of Alto do Capim and challenge the elements that foster ancestral pedagogy in the Quilombola community of Alto do Capim. Therefore, it is concluded that this is the Quilombola Community of Alto do Capim, the informal education processes have historical and cultural documents, since there is little self-recognition of ancestry in the community.

**KEYWORDS:** Pedagogy. Ancestry. Ancestral pedagogy.

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**RESUMO:** *Este trabalho é fruto de uma pesquisa de natureza etnográfica realizada na comunidade Quilombola de Alto do Capim que buscou investigar: Como a pedagogia ancestral contribui para a preservação da identidade da Comunidade Quilombola de Alto do Capim, em Quixabeira-BA? Para esta investigação foi necessário compreender como a pedagogia ancestral contribui para a existência e resistência da identidade da Comunidade Quilombola de Alto do Capim, em Quixabeira-BA; compreender as relações entre pedagogia e ancestralidade; estabelecer a importância da pedagogia ancestral para a preservação da identidade das comunidades quilombolas; Conhecer a história da Comunidade Quilombola de Alto do Capim e discutir sobre os elementos que fomentam a pedagogia ancestral na comunidade quilombola de Alto do Capim. Portanto conclui-se que em se tratando da Comunidade Quilombola de Alto do Capim, os processos de educação informal possuem fragilidades históricas e culturais, uma vez que há pouco autorreconhecimento da ancestralidade na comunidade.*

**PALAVRAS-CHAVE:** *Pedagogia. Ancestralidade. Pedagogia ancestral.*

**RESUMEN:** *Este trabajo es el resultado de una investigación etnográfica realizada en la comunidad quilombola de Alto do Capim que buscó investigar: ¿Cómo contribuye la pedagogía ancestral a la preservación de la identidad de la comunidad quilombola de Alto do Capim, en Quixabeira-BA? Para esta investigación fue necesario comprender cómo la pedagogía ancestral contribuye a la existencia y resistencia de la identidad de la Comunidad Quilombola de Alto do Capim, en Quixabeira-BA; comprender las relaciones entre pedagogía y ascendencia; establecer la importancia de la pedagogía ancestral para la preservación de la identidad de las comunidades quilombolas; Conocer la historia de la Comunidad Quilombola de Alto do Capim y discutir los elementos que fomentan la pedagogía ancestral en la comunidad quilombola de Alto do Capim. Por lo tanto, se concluye que en el caso de la Comunidad Quilombola de Alto do Capim, los procesos de educación informal tienen debilidades históricas y culturales, ya que hay poco autorreconocimiento de la ascendencia en la comunidad.*

**PALABRAS CLAVE:** *Pedagogía. Ancestralidad. Pedagogía ancestral.*

## **Introduction**

The need to carry out this research arose with the intention of clarifying information, seeking the insertion of memories, facts, stories and perspectives seen from a field that is not sufficiently studied. For the realization of the research a place the city of Quixabeira was chosen, located in the countryside of Bahia, more precisely the quilombola community of Alto do Capim.

The problem that guides this work is: How does ancestral pedagogy contribute to the preservation of the identity of the Quilombola Community of Alto do Capim, Quixabeira-BA? To answer this problem, it was necessary to investigate how ancestral pedagogy contributes to the existence and resistance of the identity of the Quilombola Community of



Alto do Capim, in Quixabeira-BA; understand the relations between pedagogy and ancestry; establish the importance of ancestral pedagogy for the preservation of the identity of quilombola communities; To know the history of the Community and discuss the elements that foster ancestral pedagogy in the quilombola community of Alto do Capim.

To carry out the research, we opted for an ethnographic study through participant observation and interviews in the format of guided conversation.

### **Ancestral pedagogy**

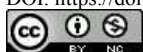
The systematic study of educational praxis that take place in society according to the fundamental processes of the human condition is what explains the existence of pedagogy. Therefore, pedagogy is based on human experience and its achievements and executions, which came to study these important and essential processes that take place in different contexts and fields of knowledge, and this study analyzes together the idealization of these methods and problems, configuring pedagogy as the science of education.

The knowledge grid that covers pedagogy is not only intended to centralize in school, but also in all environments in which individuals are performing their existence, following the idea that education is in all activities carried out by society as a whole, from the institutionalized way, at different levels, stages and modalities, even the informal knowledge, where education will exist. Therefore, all spaces are spaces that have constantly pedagogical actions.

Thus, the process of teaching and learning takes place since the prehistoric period, in a process of informal education through which the dissemination and expansion of the knowledge of a people takes place.

In view of this, many researchers analyze the current contemporary society as a knowledge society, but it is often not perceived that the pedagogical actions that preceded technological developments, such as hunting, fishing, the domestication of animals and so many other points that happened before we even thought about having a teacher as a learning guide can also be considered as reflexive practices about reality and, therefore, considered as pedagogical practices that functioned as a form of education among themselves.

Education can take place in different ways and in different places and is a vast field and under different modalities. Educational practice is one of the components of human integrity and living in society. The German pedagogue Schmied-Kowarzik (1983) reports on:



Education is an integral function of the production and reproduction of social life, which is determined through the natural task and, at the same time, socially coined in the regeneration of human subjects, without whom there would be no social praxis. The history of social progress is simultaneously also a development of individuals in their spiritual and bodily capacities and in their mutual relationships. Society depends as much on the formation and evolution of the individuals who constitute them as they cannot develop outside social relations.

Society and pedagogy are anthropologically linked and continue to be simultaneously constructor processes, and it is necessary, therefore, that nowadays the importance of the existence of this dissociation between pedagogy and social practices is recognized, thus enabling the understanding that, even outside the school, people's stories are being constructed pedagogically. Formative processes continue to be executed in the midst of the exchange and communication of human experiences, logos the knowledge and way of acting of a people are constructed and accumulated based on their informal experiences.

However, education favors the development of individuals in a sociocultural way. And the functioning of the society in which we are part is based on the phenomenon of educational social practices, which are being guided indirectly by the people themselves in a fluid way that unconsciously produces educational material of themselves, about themselves and for themselves, in a formative didactic field.

It is a social practice that acts in the configuration of individual and group human existence, to realize in human subjects the characteristics of "human beings". In a society in which social relations are based on relations of antagonism, on relations of exploitation of one another, education can only have an emancipatory nature, because full humanization implies the transformation of these relations (LIBÂNEO, 1998, p. 7).

Knowing that pedagogy, when placing itself in the world, needs a bond with practice, with criticism of thought and with the awareness of its space, it must, when reflecting on the construction of human educational relations of the past, align them not only to human actions linked to the domain of physical abilities, but also and, above all, on the way in which this knowledge was passed down through the generations, thus understanding that all anthropologically constructed human practices were also pedagogical practices.

So, what do we know is pedagogy? It is the relationship between human action and educational practices, where both are not isolated, and that education is a social phenomenon, which happens in different media and spaces. The management of pedagogical practice is precisely linked to the educational processes involved by society. But for pedagogy to be exercised in a way that has the scientific content tied to the learning bias, conscious,



organized, intentional and formal there is a need to be seen as a science, which not only analyzes, but that participates in theoretical practice and the execution of theory in the midst of practice.

All these formal pedagogical structures go through processes and studies that hold them as important knowledge so that they are passed on to the people. There are determinations that numerous historical facts were considered important to the educational structure. And through this line of study, it is possible to realize that formal education, pedagogical practices, and curriculum have an anthropological heritage through which they were formed, that is, the entire structure of formal education was made through the need for specific learning, based on the ancestors and their empirical experiences.

The concept of ancestry approaches the ideas of history, race and ethnicity, which in fact confirms an existing connection between what peoples carry, roots, cultures, habits, and this is very specific: ancestry.

Ancestry is basically the resistance of the people's past and the roots that have been left for long years beneath the earth, and which have been sought so that they do not remain submerged and hidden for any longer.

To contextualize about ancestral pedagogy, in a culture that runs away from the Eurocentric pattern, it is necessary to establish the connection between the experience of a people and the informal teaching there, because this teaching needs to be established based on the life experience of each individual, and his way of being the protagonist and executor of his space.

Ancestral pedagogy presents an ethnocentric study of the importance of studying the science of the ancestors of peoples who had their roots devalued and segregated, but who carried them informally and permeated all these teachings through their generations.



## **Ancestral pedagogy in quilombola communities**

The history of Brazil brings with it the trade and trafficking of blacks who came from countless parts of Africa and was the country that imported most blacks and the last that legally abolished slavery. Around 40% of enslaved Africans came to Brazil, and more than half, specifically 65% of America's black population, are Brazilians.

Because of this, of this whole process of exploration and domination, the Brazilian people had their history told for years by the Eurocentric look, which still continues to happen actively in schools, and this brings variables of thoughts and reflections. The African people, under the dominating and colonizing view, did not have the possibility to build an appreciation of themselves.

With the decline of sugar systems, the large owners began to make donations of land as a means of reward, along with the little autonomy of some other owners the slaves were taking possession of these territories and making them their own abode, Almeida points out that "in this context, the process of *acamponesamento* or formation of a layer of small family producers tends to expand and consolidate" (ALMEIDA, 2002, p. 59). Thus, all these territorial processes of change that were called *quilombo*, were adding there a space not only physical, but expansion and immeasurable size of culture expansion.

In this, the *quilombos* were basically the insubordination of this black people who were living in a country with a distinct culture of which they were accustomed in their original territorial. They were searching for spaces for survival by unlinking themselves from the slave regime in which they were inserted. Emphasizes the author Haesbaert:

[...] more than the loss or disappearance of territories, we propose to discuss the complexity of the processes of (re)territorialization in which we are involved, building much more multiple territories or, more appropriately, making our multiterritoriality much more complex. Thus, deterritorialization would [...] be unable to recognize the immanent character of (multi)territorialization in the lives of individuals and social groups. [...] These (multi)territorialization processes need to be understood especially by the potential for innovative political perspectives that they imply (HAESBAERT, 2004, p. 1).

With the formation of the *quilombos* and the liberations of the enslaved after long centuries it was the beginning of an era in which Africans would begin to experience in a new territory their learnings and hierarchies, adding here to Brazil, the construction of our roots, beliefs and cultures. And so, while still existing, *quilombola* communities that have housed slaves and still harbor descent from them.

If there is a need for definition and denomination of quilombo of a scientific nature, the Brazilian Association of Anthropology brings a document with the following definition:

[...] it does not refer to archaeological waste or remnants of temporal occupation or biological proof. Nor are these isolated groups or a strictly homogeneous population. Similarly, they were not always constituted from a common historical reference, constructed from shared experiences and values (BRAZILIAN ANTHROPOLOGY ASSOCIATION, 1994, p. 81-82).

However, there have been numerous changes and redefinitions since the time, knowing that today we have as a definition:

Quilombola communities are groups with their own historical trajectory, whose origin refers to different situations, such as land donations made from the disaggregation of monocultures; purchase of land by the subjects themselves, with the end of the slave system; obtained in exchange for the provision of services; or areas occupied in the process of resistance to the slave system (BRASIL, 2013).

In this sense, the ancestral pedagogy in quilombola communities aims at the study of black people and the valorization of the culture and experience of this same people trying to insert a look of criticality and scientificity as a determining factor for the non-forgetfulness of the history, memory and culture of the black people and thus be able to expand this dissemination of this people's dissemination and learning, using the pedagogy of ancestry as a means of valuing the quilombola community.

The pedagogy of ancestry aims to break with this Eurocentric pattern of Brazilian history, memory and culture and value all the knowledge that is passed on by the ancestors of a people, making their beliefs, habits, customs, stories and experiences, important foundations for the learning of the collectivity, making these learnings become builders of the formator knowledge of individuals. Thus, the very existence of these people will make their education guided by the way they live, individually and in society.

Therefore, the need to analyze these historical and cultural artifacts in a scientific way gives them real importance as a source of study and knowledge. When we point out our experience anthropologically, we realize that all our cultures are teachings that came from the past and that they are transformed over time.

Ancestral knowledge is considered as key elements in this learning process of what would be an Ancestral Pedagogy, considering that the elements of ancestors such as music, life histories, memories, poems, cooking, recipes, and everything that is passed on from generation to generation, serves as a means of study for this pedagogy.



It is important to think about this, because as education was formalized, these elements were sparsely treated as important, disregarded from traditional and official curricula and guided by Eurocentric ideals. The cultural realities of black peoples and communities, for example, have historically been abandoned by curricula and scientific studies, and are often treated as small relevance and of small prominence.

Quilombola communities are symbols of resistance of the black people. Knowing that these communities were formed by the fact that the enslaved fugitives needed to gather somewhere to escape the cruel circumstances in which they were subjected, they found places that made them feel safe and there began to experience the little knowledge of a utopian freedom that they could live from there.

After the abolition of slavery, these communities began to allocate more people, and through there began a resignification of life and a process of adaptation in that new reality, being able to exercise their culture, beliefs, food and roots, and began to develop and revive there in those spaces a stretch of their existence before being cruelly torn from their homeland.

Quilombola communities are spaces, not only territorially or geographically speaking, but also cultural and formative spaces, which greatly signify the science of past studies and the importance of preserving history and memory.

Through this, the present day carries with it numerous aspects, material and immaterial that were left by the slaves and their families, built on top of the new reality created by them.

When we refer to ancestry, it is soon possible to associate the importance of valuing the cultures that are left by our ancestors, with the pedagogy of ancestry, which points out the importance of science to study these facts and be able to bring them to the reality of the formation of individuals, studying the memories left by quilombola communities and causing them to be formally brought to the reality of society that knows little about itself and its roots.

Many historians have come to see that the sources documenting the past are not limited to written documents. Artistic manifestations, orality, material culture and other traces can contribute to the understanding of the past (ABUD, 1997).

In this sense, we can consider as inheritance left by the quilombos peoples the food, handicrafts, religiosity, clothing, ways of rearing and raising their children. Clearly, all these elements are worshiped in a hereditary way and that transcend, but when we approach a community remaining quilombos, we can realize that, perhaps, it is a culture that has been and still comes to be interrupted by numerous factors.



[...] our own daily lives present the importance of material culture for societies. The objects that make up our house, our clothing, the means of transport we use, the different instruments used for hygiene, communication, work, registration and protection, among many others, show not only the individual dynamics of our lives but also the social means in which we transit daily. The artifacts conceived and used by human beings are an important means of preserving memory, reconstructing history and providing the generations who succeed to build awareness of the historical trajectory of their society (ABUD; SILVA, U.S.; ALVES, 2013, p. 111).

Today, we have the remaining quilombos communities as a territory that culturally carry the whole concept of what happened and what the enslaved had to spare themselves, and their people after the abolition of slavery. When they began to live in freedom, they were able together to exercise the opportunity to be who they were born to be, being able to make their food, medicine, games, rituals, have their own faith and so many other points that slavery had robbed them.

Gradually these lands began to offer to those who inhabited their roots there, and making them able to put into practice everything they believed they owed and that in fact made sense to them at that time, amid all the weight they had been carrying for so long.

The historical conflicts perpetuated in the remaining quilombos communities have made it difficult to implement public policies aimed at such.

Considering that the number of communities that do not have schools is a major, that is, there are no schools located in the quilombola territories located in them, leading quilombolas to attend schools outside their origin. Knowing that access to these schools is difficult, that the government does not provide transport and that schools that will have to attend located outside the communities do not have a curriculum compatible with their historical and cultural reality.

The educational, cultural and political dimensions have particularities both in the historical context and in the Brazilian geographic context. With this in mind, Cne Resolution 08/2012 (BRASIL, 2012) was approved, which defines the National Curriculum Guidelines for Quilombola School Education in Basic Education. This guideline discusses the fact that Quilombola School Education needs the specificity of a pedagogy that respects the ethnic-racial and cultural issues of each community, that in its teaching staff there is specific training in the teaching staff, teaching materials and paradidactic.

When there is a need for a trained training so that it is possible within the curriculum to be provided a contextualized education, within the reality of each individual, it fosters the idea of the need for the approach of ancestral pedagogy.



It is essential for an education within our guidelines to permeate and talk about ancestry, especially when there are frequent students living in quilombola communities, knowing that not all communities have schools and that there are students studying in other nearby locations.

For the black population, an ancestral pedagogy, in addition to interconnecting its generations with the contemporary, manages to affect a curriculum permeated with real knowledge, which transitions from the reality of the student to his ancestors. Thus, the execution of an inclusive curriculum, having compliance with the laws that certify and guarantee a basic quality education, containing access to culture, and its origins, and citizenship can be exercised.

Article 205 of the Federal Constitution establishes that

Education, the right of all and the duty of the State and the family, will be promoted and encouraged with the collaboration of society, aiming at the full development of the person, his preparation for the exercise of citizenship and his qualification for work (BRASIL, 1988).

If education is a right guaranteed to all, the pedagogy of ancestry ensures in a very objective way the teachings that have been passed on and that still need to be passed on to society as a whole.

The ancestry linked to the pedagogical, guarantees the quilombolas the valorization of their memories, inserting them the science of education, using them as a source of didactic material to be offered and worked on themselves and for themselves.

Philosophies bring to ancestral practices, in addition to welcoming, it also refers to a liberating, inclusive education that values quilombola communities and their individuals, thus being able to make them perceive themselves in society based on their origins and those of their ancestors.



## Methodology

Ethnoresearch is based on the study of a people and the comprehension of the construction of their identity, in view of the whole process of history of this same people in order to reach a certain situation, being joined to the social sciences.

Thus, intimacy, authorization, comprehensive explanation and negotiation, implying struggles for significant, definitions of situation, construction of points of view, inflection of historical senses and reflections on the formative knowledge itself (metaformation), are in the constitutive bases of what we conceive as a critical and multi-referential ethnoresearch or of an ethnoresearch-formation (MACEDO, 2000, p. 207).

For this research of an ethnographic nature, a literature review was initially carried out with the intention of, when entering the field of research, having an already stocked view of information so that the collection of them could be facilitated. Participant observations were also made with the intention of knowing the space and the people belonging there. It is worth remembering that "observation enables a close personal contact of the researcher with the researched phenomenon" (LÜDKE; ANDRÉ, 1986, p. 26) and thus information collection happens according to the real lived there.

For this research, guided conversation interviews were also conducted with community representatives, seeking to understand how ancestral pedagogy contributes to the memory and culture of the Quilombola community of Alto do Capim.

After, with the analysis of the collected data it will be possible to highlight the results obtained with all the surveys obtained, thus reaching a perspective of conclusion, as Gil says:

The analysis aims to organize and sum up the data in such a way that they allow the provision of answers to the problem proposed for investigation. The interpretation aims to search for the broader meaning of answers, which is done through its connection to other knowledge previously obtained (GIL, 1999, p. 168).

The quilombola community of Alto do Capim, located in Quixabeira – Bahia, needed to be the object of this study, because the historical structure that this environment presents has an immense potential for learning, knowledge and experiences that run the risk of being erased over the years, with the possible changes of generation and the acts that will arise in history, if there is no proper record of your entire process.

This data collection and analysis of them aims to make the community be presented and or remembered to the maximum possible extent, bringing the possibility of possible data is a generator of ideas, curiosities, actions, which reconsider the valorization of this people.

Thus, with this study, it is intended that the pedagogy of ancestry has the function of helping to maintain alive the stories, experiences, tales, and experiences that have permeated generations, which have empiricism as a form of knowledge sharing, which through it, passes critically the new generations and thus can perceive themselves in their current and ancestral environment.

### **Data analysis and discussion**

Through reports of Dona Maria Madalena, her daughter Edeltrudez, and the former councilwoman of Quixabeira, Dona Isaura, it was possible to collect information about the origin of the village of Alto do Capim, according to what was taught and passed on to the people. Therefore, the lack of existing documentation regarding the village makes the interviews become one of the possible sources of information to ask the necessary questions and data collection regarding the origin of the village. In this sense, says Alessandro Portelli (1997, p. 31):

[...] Interviews always reveal unknown events or unknown aspects of known events: they always shed new light on unexplored areas of the daily life of non-hegemonic classes [...].

When asked about the fact that a document has not yet been formally made regarding the information punctuated by the oldest residents of the village, Ms. Isaura replies (in an interview on May 15, 2022) that there are few people who are interested in the history of the place, both those who are outside and the residents themselves. In this sense, the question remains: why is the origin of a people not a point of interest to itself?

There are very few living residents, in the year of this research, able to tell the origins of the people and their locality. People who pass their 70s on average and who sparsely tell these facts to their grandchildren and children.

According to Dona Edeltrudez, 69 years old and resident of Alto do Capim: "they have no interest in knowing anything that we know, everything is on the phone".

Contemporaneity has indeed arisen with few interests about our ancestry and about the memories that start from the past. Therefore, it is questioned whether in fact what is not stimulated is the fact that it does not interest the whole context of the past, or just the past that has not been exposed to Eurocentrism.

The pedagogy of ancestry refers precisely to the importance of valuing and maintaining the resistance of these facts, which are not part of the current school curriculum,

but which contains an absurd richness about the origin of the peoples who now reside or who have already resided in this region.

For Dona Maria Magdalene, 95, a resident and granddaughter of The Nazaria Slave, all she learned was from her mother and grandmother. Claims:

*My daughter, she scraped licuri straw to make plastic and line with the cotton she gave, taught me to make tapioca beijú, which ceased the grated cassava, to let settle and so we eat, and I did everything she taught, so we could eat while my mother made to be able to sell, in the city" (Testimony collected on 29/05/2021 of Dona Maria Madalena, 95 years old)*

Although she has not participated in formal classes, within a school, she carries with her historical information with an absolute teaching potential on various subjects, from the local economy to cooking, for example. Since according to the above report, it shows that it learned from the grandmother how to make *beijú*, food that is known throughout Brazil, but from the typical cuisine of Bahia.

This information would fit perfectly into a teaching of a geography, history, arts, or any other discipline valuing a multidisciplinary curriculum.

What ancestral pedagogy exemplifies is that this information, reports, memories, requires a scientific analysis that includes in the educational curriculum, information referring to the origins and roots of a given people.

Dona Isaura, a former city councilwoman from Quixabeira-Bahia who studied until her early 50s and finished high school, says: "[...] I've never seen or heard anyone talk about the quilombola community at school, people don't even know they are, I think I'm brunette myself and a half-Indian foot, but when I got here, I met a granddaughter of the slave, but here there are a lot of quilombola people".

Even though it was decreed by the Palmares Cultural Foundation, in 2011, as the remaining community of quilombos, the residents of the village of Alto do Capim do not understand what it is, and the value it has and adds to them as a society. The importance of ancestral pedagogy is to be able to give this people the liberation of socially fitting into environments that they have not historically been part of, is to make them see themselves within an origin, a history, a reality, is to be part of being and exercising under the world.

However, educational processes work in different ways and based on the way of perception of the importance of a society as a whole.

But the questions arise: What would indeed be important for history? How can we fail to teach that Afro descendant cultures are not actually pedagogically interesting?



When talking with Dona Isaura, she reported information that the process of building the village of Alto do Capim was with the help of the residents and the Catholic church. Considering this factor, it is perceived that the local culture was guided by a religious formator concept, that the church was completely inserted in the formation of the society of this village.

Currently these residents of the Quilombola Community of Alto do Capim do not feel belonging to the cultural roots of the enslaved, because when asked about being quilombolas, few of them affirm in a concrete and realized way that they really are. Some say yes, they say they are, but they don't know what it really means and that no one has explained who the people who lived there in the village before.

Finally, through these surveys, it was noticeable that the residents, despite having memories and stories of the experiences of the ancestors, little identify themselves and there is little curiosity of knowledge about their origins and place of belonging.

### **Final considerations**

From the research done with the objective of presenting the importance of ancestral pedagogy in the preservation and valorization of the quilombola community of Alto do Capim, located in Quixabeira-Bahia, it was possible to realize that the pedagogy of ancestry has the potential to demonstrate in a practical way the importance of a specific education, which values the ancestry of individuals, their memories, cultures and resistances.

However, it was also noticeable that, in the case of the Quilombola Community of Alto do Capim, the processes of informal education have historical and cultural weaknesses, since there is little self-recognition of ancestry in the community.

Finally, it is evident that formal education through the school institution present in the community, added to the other institutions belonging to the black movement, join their efforts to transform the curricular reality of that community into multicultural pedagogical processes that will help in the promotion of an education based on the recognition of the reality of its people.



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