

PARTICIPATORY MANAGEMENT IN QUILOMBO AS SCHOOLS: THE PROTAGONISM OF THE QUILOMBOLA COMMUNITY OF CONDE-PB (GURUGI AND IPIRANGA) IN THE DECOLONIZATION OF SCHOOL MANAGEMENT PRACTICES

GESTÃO PARTICIPATIVA EM ESCOLAS QUILOMBOLAS: O PROTAGONISMO DA COMUNIDADE QUILOMBOLA DE CONDE -PB (GURUGI E IPIRANGA) NA DESCOLONIZAÇÃO DAS PRÁTICAS DE GESTÃO ESCOLAR

GESTIÓN PARTICIPATIVA EN ESCUELAS QUILOMBOLAS: EL PROTAGONISMO DE LA COMUNIDAD QUILOMBOLA DE CONDE-PB (GURUGI E IPIRANGA) EN LA DESCOLONIZACIÓN DE LAS PRÁCTICAS DE GESTIÓN ESCOLAR



Ana Paula Romão de Souza FERREIRA
Federal University of Paraíba
e-mail: anarosfe@gmail.com



Ancelmo Rodrigues da SILVA
Federal University of Paraíba
e-mail: ancelmogurugi@gmail.com

| 1



How to refer to this article

FERREIRA, A. P. R. de S.; SILVA, A. R. da. Participatory management in Quilombo as schools: The protagonism of the quilombola community of Conde-PB (Gurugi and Ipiranga) in the decolonization of school management practices. **Revista Educação e Fronteiras**, Dourados, v. 11, n. esp. 1, e021012, 2021. e-ISSN: 2237-258X. DOI: <https://doi.org/10.30612/eduf.v11iesp.1.16498>

Submitted: 18/06/2021

Revisions required: 13/08/2021

Approved: 19/09/2021

Published: 30/10/2021

ABSTRACT: The article presents a study on the role of the quilombola communities of Gurugi (1 and 2) and Ipiranga in the decolonization of school management. It had as an investigative space in the municipality of Conde-PB, located in the mesoregion of Mata Paraibana, south coast of the microrregion of João Pessoa-PB. Use the Lecture-Field Reports (dialogue between the quilombola community and students and teachers from the Pedagogy and Pedagogy Courses on the history of the community and the community-school relationship); The Political and Pedagogical Project of the Municipal School of Infant and Elementary Education José Albino Pimentel; INEP data and manager's narratives in school documents. Reflection on the findings points out that community participation in the school space progresses in democratic management and in school quality indexes.

KEYWORDS: Democratic management. Quilombola school education. Quilombola community. Decolonization.

RESUMO: O artigo apresenta um estudo sobre o papel das comunidades quilombolas do Gurugi (1 e 2) e Ipiranga na descolonização da gestão escolar. Teve como espaço investigativo o município de Conde-PB, situado na mesorregião da Mata Paraibana, no litoral sul da microrregião de João Pessoa-PB. Utilizou-se os Relatórios de Aulas-Campo (diálogo entre a comunidade quilombola e estudantes e docentes dos Cursos de Pedagogia e Pedagogia do Campo sobre a história da comunidade e a relação comunidade-escola); O Projeto Político e Pedagógico da Escola Municipal de Educação Infantil e Ensino Fundamental José Albino Pimentel; Dados do INEP e narrativas da gestora em documentos escolares. A reflexão sobre os achados aponta que a participação direta da comunidade no espaço escolar contribui significativamente na gestão democrática e nos índices de qualidade escolares. | 2

PALAVRAS-CHAVE: Gestão democrática. Educação escolar quilombola. Comunidade quilombola. Descolonização.

RESUMEN: El artículo presenta un estudio sobre el papel de las comunidades quilombolas de Gurugi (1 y 2) e Ipiranga en la descolonización de la gestión escolar. Su espacio de investigación fue el municipio de Conde-PB, ubicado en la mesorregión de Mata Paraibana, en la costa sur de la microrregión de João Pessoa-PB. Se utilizaron los Informes Lectura-Campo (diálogo entre la comunidad quilombola y estudiantes y docentes de los Cursos de Pedagogía y Educación Rural sobre la historia de la comunidad y la relación comunidad-escuela); El Proyecto Político y Pedagógico de la Escuela Municipal de Educación Infantil y Primaria José Albino Pimentel; Datos del INEP y narrativas del administrador en documentos escolares. La reflexión sobre los hallazgos señala que la participación directa de la comunidad en el espacio escolar contribuye significativamente a la gestión democrática y a los índices de calidad escolar

PALABRAS CLAVE: Gestión democrática. Educación escolar quilombola. Comunidad quilombola. Descolonización.

Introduction

When we reflect on recent studies focused on school management we are compared with a set of educational policies: Law of Guidelines and Basis of National Education/LDB (Law 9394/96), National Education Plan/PNE (consolidated from Law 10.172/2001), FUNDEB (2007), Decree 6.094/2007 with guidelines for the Commitment All for Education Goals Plan, which assigns attributions to federative entities (Union, States and Municipalities), among others, and this system is that guides and/or determines articulated dimensions for strategic, part-of-the-line, inclusive and innovative management.

The desired positive results in school indexes permeate a web of actions in the process of pedagogical and administrative management, intertwined in the educational system that goes from the global to the place. This verticalization is structural and the challenges of implementing participatory management need to follow norms, deadlines and dictates without detaching from this web, nor disregarding the principles of democratic management (PARO, 2006).

The schools of the countryside, specifically quilombola and indigenous schools, in the ambit of the municipalities are with the local power, often conflictive, rooted in the heritage of clientelist mandonism, forged in the colonialist mentality. Social relations within the school and community relationship can assume an authoritarian course resulting from this heritage and decolonizing these practices is necessary through new intercultural practices. We consider that a pedagogy of diversities needs to be assumed in the actions of management and involve the community in this dialogue, so that the organization of school work and the role of the manager assume a more horizontal dynamic. | 3

It is not only a question of including the community in democratic structures, as participants in the elaboration of the Political and Pedagogical Project and with the right to fully exercise the School Councils, in addition to these achievements that are standardized, a relationship between local culture and the practices of dialogue with the community is necessary, to the point of transcending the curriculum and management.

The dynamics of management in quilombola schools began to be impacted by the Educação do Campo¹, from educational policies for the so-called subjects of the field: peasants,

¹ Some documents cited by Arroyo, Caldart and Molina (2004) contextualize educational policies for education in and in the countryside. They are: Opinion CEB/CNE, no. 36/2001, of December 4, 2001, guides the Operational Guidelines for Basic Education of Rural Schools; Resolution CEB/CNE, no. 01/2002, of April 3, 2002, establishes the Operational Guidelines for Basic Education in rural schools; The CEB/CNE Opinion, no. 01/2006, of February 1, 2006, recommends the Adoption of the Pedagogy of Alternation in Field Schools; Decree No. 6,040/2007 of February 7, 2007, establishing the National Sustainable Policy of Traditional Peoples and Communities; *Rev. Educação e Fronteiras*, Dourados, v. 11, n. esp. 1, e021012, 2021.

indigenous, quilombolas, hit by dams, settled.

The Quilombola peoples are included in the agenda of education of and in the field, due to their identity with the land, but have specific guidelines regarding civilizing values, ancestral knowledge inherited from African culture preserved in the memories and oral culture in the communities. Combining the data of the Palmares Foundation and the Anísio Teixeira Institute (INEP) of 2013, we recorded that only 2,408 quilombolas were certified, after identification process, recognized and demarcated.

According to the National Institute of Colonization and Agrarian Reform (Incra), some of 139 titles have been issued to an estimated 207 communities. In a recent research, Leandro and Ferreira (2020) attest that, regarding the representation of quilombola groups at the national level, according to the INEP data collection, there is only 1.2% in the total basic education and ap education establishments and in the 0.45% of enrollments at this level.

The exclusionary findings mentioned in the social indicators are a result of the colonialist process and, at present, the delay in the attribution of the title of quilombola communities and the slowness in establishing field education policies, through an integrated view for the inclusion of students, contemplating a curriculum contextualized with local culture and participatory management. | 4

From the establishment of the National Program of Education in Agrarian Reform (PRONERA), in 2004, which reached different modalities of teaching and was involved in educational policy in 2010 directed to the subjects of the field, we highlight that apportion of students from the quilombola communities of Gurugi I and II, and Ipiranga, in the municipality of Conde-PB, he was able to complete the High School of Magisterium at UFPB and enter the Pedagogy Course/PRONERA. The role of the eight graduates in their return to the community brings another pedagogical and political dimension, the commitment to contribute to local development and participatory management in schools, especially with the resignification of black identity and quilombola.

This study is the result of research involving a transdisciplinary partnership started in 2018, between Professor Ana Paula Romão de S. Ferreira, minister of the disciplines of Policy and Management of Basic Education and Education of Ethnic-Racial Relations, offered by the Education Center of the University (UFPB), with Ancelmo Rodrigues da Silva², through field

CNE/CEB Resolution No. 2 of April 28, 2008. It establishes complementary guidelines, norms and principles for the development of public policies for the care of Basic Education of the Field and Decree No. 7,352 of November 4, 2010.

² Graduate of pedagogy course / PRONERA, Master in Education and resident settled agrarian reform in Gurugi-PB. He was Secretary of Agriculture in the management of Mayor Márcia Lucena (2016-2020). Her initial contact *Rev. Educação e Fronteiras*, Dourados, v. 11, n. esp. 1, e021012, 2021.

classes in the quilombola communities of Gurugi and Ipiranga, in order to strengthen the interfaces of teaching, research, extension of Initial Training with learning in field education and quilombola.

Our fundamental question: What is the role of the Quilombola Community of Gurugi and Ipiranga in the school management of the José Albino Pimentel Municipal School? The aim of this study is to describe and discuss the practices of decolonization of the management of the home, through the involvement of the community.

The research was guided with a qualitative approach, with documentary sources considering the Reports of Field Classes, which includes narratives of students and teachers of the Education Center, in 2018, in a visit to the Community of Gurugi and Ipiranga, the Political Pedagogical Project (PPP) of the José Albino Pimentel School, data from Inep (BRASIL, 2021) and narratives of the manager in a document evaluating the results.

Decolonial studies and their impacts on school management

The black population was excluded from the right to the land during slavery process, for almost four centuries, and this exclusion was still prescribed in the Land Law (1850) that ordered the land system in a regime of purchase and sales, after the regime of donations through royal letters and sesmarias, which were in force in the monarchist regimes until its promulgation, but left out black people slaves and made it difficult for those who had been released to be taken (CARVALHO, 1996).

The exclusion of the right to land in the post-slavery period directly affected indigenous populations and quilombolas. Covering the quilombolas with the practice of *grilagem* and concealment of land records acquired by the first families of the communities in the so-called quilombola territories. Thus, in addition to the exclusion to the land, different forms of social exploitation, especially of the labor in labor relations, settled in these territories. Thus, rural black communities in the countryside, called quilombola communities had to fight to secure the register of possession through anthropological recognition.

The black movement played an educational role, in addition to the activist character in the struggle for rights to black populations. We move forward with Law 10.639/2003 and

with Professor Ana Paula Romão occurred in 2008, when she was vice-coordinator of the Pedagogy Course of PRONERA/UFPA, professor of the disciplines of educational policy and research and developed activities guidance in the work of Time-School and Time-community in the first class of Pedagogy /PRONERA (2008-2012). She was a guide of her CBT, which referred to memory and local history as educational practices in education and in the field.

11.645/2008, which includes the indigenous and Afro-Brazilian in educational establishments. From then on, it was possible to realize that there are other ways of producing knowledge differing itself to what the Eurocentric curriculum proclaims. In the Afrocentered perspective, it uses other elements such as memory, orality and ancestry.

In African societies, orality is a central element in the production and maintenance of the most diverse cultures, values, knowledge, science, history, ways of life, ways of understanding reality, religion, art and ludicity. The spoken word, for the African peoples, has a vital energy, capable of creating and transforming the world and preserving the teachings. Oral narratives are records as complex as written texts. These narratives are articulated with musicality, intonation, rhythm, body expression and interpretation. They are guarded and verbalized by narrators or crickets, trained since childhood in the office of the oral word. They appropriate and transmit beliefs, legends, life lessons, secrets, knowledge, and are committed to what they say (BRASIL, 2014, p. 34, our translation).

The relationship between Cultural Knowledge and School Knowledge permeates the decolonization of the curriculum and new anti-colonialist practices throughout the school environment, so another profile of school management needs to be continuously formed in dialogue. It involves a decolonial practice that problematizes the curriculum and management enabling a circular learning between the different types of knowledges, inside and outside the school, to deconstruct a "coloniality of power" and a "coloniality of being".

| 6

According to Santos (2018, p. 47, our translation): "the coloniality of being is not a one-sided experience, it affects both the lived experiences of colonial subordinates, as well as those of the dominant sectors." Anticolonialism seeks in orality the reliability of transmission of the sacred of the so-called Cultural Knowledge and a culture between those who transmit, and who learn.

Moreover, interculturality manifests the analysis of cultural differences and not only the celebration of cultural differences, but also in multiculturalism (WALSH, 2009). Interculturality needs to be expressed in official documents, in the daily practice of the teaching and learning process and school management in order to "decolonization of minds", in order to use a founding expression of Decolonial Education, in the words of the Patron of Brazilian Education, Paulo Freire (2001).

We assume that democratic management needs to exercise listening to educational subjects:

Management implies one or more interlocutors with whom it dialogues for the art of interrogation and for the patience to seek answers that can assist in the government of education according to justice. In this perspective,

management implies dialogue as a superior way of meeting people and resolving conflicts (CURY apud COLARES, 2002, p. 165, our translation).

School management plays a key role in the so-called dialogue on and with cultural diversities. This listening to the community is dialogically involved in the democratic character and inclusion of subjects, public policies and educational structures/spheres (FERREIRA, 2019).

In this sense, we could have gone to school and asked what the role of the community in this relationship, but we made a pedagogical curve and the question was asked to people in the community about their history and about this relationship with the school, the dialogue was remarkable, we felt the Cultural Knowledge going back and forth from school, if we believe the role of the manager and intercultural dialogue.

The place of listening and the place of speech is where we put our feet: the protagonism of quilombola communities in the school-community relationship

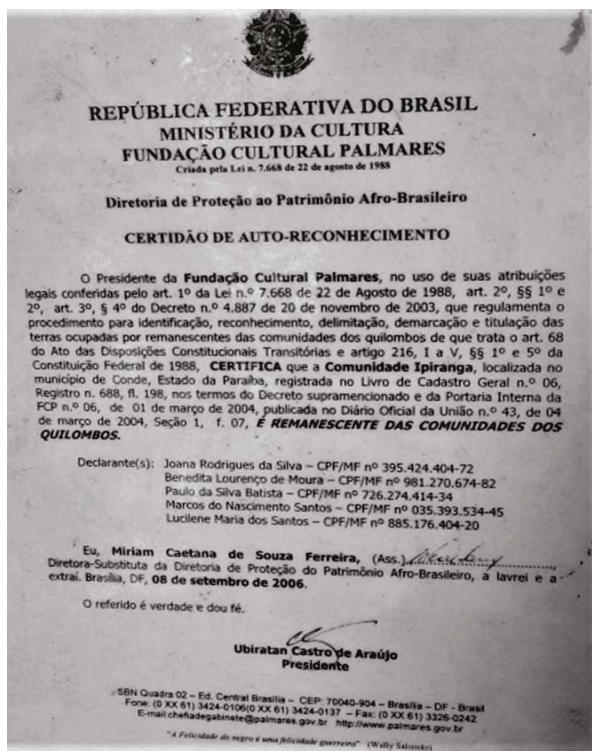
The municipality of Conde-PB has a location in the mesoregion of Mata Paraibana, on the southern coast of the microregion of João Pessoa-PB. The current territory of Conde-PB | 7 was inhabited mainly by Tabajaras indigenous peoples before the colonialist invasion and in the seventeenth century was named:

Sesmaria of the village of the Jacoca Indians, formed by caboclos of general language. In 1822, there was the suspension of sesmarias donations by D. Pedro I. The gap for the regularization of possessions triggers conflicts between landowners and so-called free poor men (RODRIGUES; MARQUES, 2018, p. 61, our translation).

The authors also attest that Gurugi's ownership dates back to 1866, with the "Piranga Site", corresponding to the Quilombola Ipiranga community.

The current Gurugi I (in the quilombola certification phase), Gurugi II (rural settlement) and the community of Ipiranga, certified in 2006, were once a great one with a great deal united by oral history, in which there was a moment of ancestral struggles linked by the history of an indigenous Tabajara, Pai Bô, and a black quilombista, Mãe Bu, who together created the Quilombo do Malunginhos, covering up to another region of Conde, in the Gramame Valley, the Quilombola Community of Mituaçu. Here is the photo of the Ipiranga community certification:

Figure 1 - Certificate of recognition of the Ipiranga community



Source: Quilombola Museum, Ipiranga, Conde-PB, 2018

8

The experience in the Communities of Gurugi I, Quilombo do Ipiranga and Assentamento Gurugi II led us in 2018 to reflect on the need for college extension and more field classes for undergraduate students, especially the Pedagogy of the Field, to know other experiences of pedagogical practices that take place in quilombola communities, in rural communities and settlements, and how these pedagogical experiences have strengthened the perm of the new generations in public schools, making the journey to the public universities and the movement to return to the Community.

It is worth noting that eight quilombola students from the communities of Ipiranga and Gurugi, graduates of PRONERA, have performance in at least one of these services: Social Movements of the Field (MSC), working in the Education Forum of / in the Field representing Pronera and Brazil Quilombola Program. Thus, they are subjects in the social movements that aim to:

[...] a basic education of the field focused on the interests and sociocultural and economic development of the peasant populations, considering their cultures and specificities. Thus, there would be the right to empower the educational policies of the field, regardless of the social condition of the individuals (ALVES; JÚNIOR MELO; CAIADO, 2018, p. 200, our translation).

the population, called "illiterate" by numerous colonialist narratives and enable the valorization of their culture and knowledge, to recognize that there is not only a "knowledge", as Paulo Freire (2001) said, "there is no greater or lesser knowledge, knowledge is different", and that education happens in several places, there is not only knowledge "escolarizado", and that has come to recognize other knowledge, other pedagogies. However, we still have in society the evidence of prejudice against uneducated people. For Sodré (2017, p. 17, our translation):

We get used to seeing culture only there where the concept and letter exercise its omnipotence mandate. Therefore, we find it difficult to recognize the wisdom of the illiterate or the poor, blind to the evidence that worship and wise (and not literate scholar) is one who produces knowledge from their precariousness in the world.

To understand that the formation of the Brazilian people took place by the combination of the indigenous, African and European matrices, and that each of them carries a worldview, however in the process of the constitution of Brazilian society, the hegemony of the European matrix defined the type of society in which we live, in contrast the indigenous and African matrices were relegated to oblivion, to the peripheries of our cities and to isolated rural communities. Hence, it was possible to perceive that there are other ways of producing | 9 knowledge, and that it uses other elements such as memory, oral culture and ancestry.

The time of acceptance to the Communities of Gurugi I, II and Ipiranga:

Table 1 – Transdisciplinary actions with the political curricular educational/ management components and history and african culture and Afro-Brazilian in communities quilombolas

Learners	Systematization of experience (memory and oral history)	Synthesis
<p>Master D. and Foreman M.</p>	<p>"[...] During this time of existence the struggle for land has always been a constant in the history of the community and that the work carried out together by the Social Pastoral are spaces of political formation for an entire generation that helped ensure their permanence in the place. Ana (resident and quilombola leader), reported that she experienced moments in which her mother, Dona Lenita, one of the local leaders articulated the resistance movement of residents against agribusiness attacks. In one of these events, she spoke of the articulation to give escape to residents who were threatened with morte. She said her mother asked the younger children to take tickets hidden in their socks and deliver only to those addressed, the code for delivery was "do you have that medicine?". The note said that the six residents could find a way to cross the Gramame River that would be taken there to the Monastery of São Bento, in João Pessoa - PB, where they were hidden</p> <p>[...] On the other side of the community, Dona Teca, began her speech saying that she was illiterate and would have nothing to teach us, she could tell us only about her experiences stored in memory, but stressed that the word said does not have the power of the written word. A wheel was formed around Dona Teca, some with their cell phones recording the place, the speech, the body of the black lady, small in stature and who in the course of his own speech grew before all of us, used memory to lead us to childhood in that place, running barefoot, climbing the hoses, the sleeping on the floor of beaten clay, and silenced for an instant, with a strong look before all of us, which she began calling "the doctors of</p>	<p>"Our experience in the Communities of Ipiranga, the Gurugi community and Gurugi II Settlement leads us to reflect the need for university extension and field classes for undergraduate students, especially Pedagogy, to learn about other experiences of pedagogical practices that take place in the remaining communities of Quilombos, in rural communities and settlements, and how these pedagogical experiences have strengthened the permanence of new generations in public schools making the journey to public universities. And that the relationship between school and community has obtained positive results at the end of our visit, four young people have told us a little of their life trajectories, and all graduated from PRONERA at UFPB."</p>

	<p>the university". Stopped. And very firmly denounced: -They came to pick us up here, girls with 12 years, to white houses. Nobody asked if we wanted to go. I've spent many years away from here in the kitchens of the rich. But I always said, "One day I'm going to come back. And the missus said you're going to do what there. From the accounts of Dona Teca, we can realize the importance of "memory" for maintaining the local history of the Gurugi Community. It is important to realize that the memory category becomes paramount for non-formal education, because it makes it possible to communicate the other generations of a culture of struggle."</p>	
<p>Pat.</p>	<p>"[...] When we arrived at the Count we were greeted by Ancelmo, resident of the Count, who promptly welcomed us with open arms, and we began our walk through the quilombo of Ipiranga, where we were greeted by Ana, and soon we were accommodated in the shed of the coconut wheel 'novo quilombo', where it pays homage to Mestre-Lenita and Mestre-Bitonho, we held a wheel of dialogues, with Anselmo and Dona Ana, and they told us a little of the history of quilombo [...] Quilombo has existed for 197 years, with much struggle and resistance, for the struggle of the land and its rights. The old documents of the community were stamped with the royal seal, and nowadays are in transition to the documentation of the land, in the standards of Brazilian laws. Previously, they were known as Sítio Gurugi I and II, later through the Brazil Quilombola Program, now they are now known as quilombola's remaining community. One side recognized as: Quilombo do Ypiranga and the other as: gurugi quilombola community. Every last Saturday of each month, a coconut tap is held, in the shed of the new coconut quilombo, in the quilombo of Ypiranga, where there is an integration between the members of the coconut community and the coconut of Mestre Zeca do Rolete,</p>	<p>"[...] There was enchantment in the reports of the Quilombolas, in the experiences, in the exchange of experience, in the local cuisine, in the production of biojewelry, in partnership with a teacher of the IFPB, among others. In the Departure for the Count, I was very delighted and thrilled with the partnership of teachers: A, B and C, by the partnership with the Griô Pedagogy Group, with their students all looking forward to our aulacampo, with the presence of 51 people, from different classes of UFPB, around 3 classes, all made more than expected, all very beautiful."</p>

	who is a resident of the community of Tururu, in the Janga Neighborhood, in Paulista /PE [...]."	
Mr. Glo.	"[...] The visit to the quilombola community provided by the Pedagogy Griô group was of great relevance to my development within the academy, an extension that goes beyond the limits of the ufpa walls and makes us enter the communities. [...] Since the visit to the museum, the dialogue with the people of the community who have spent experiences for them and the respect they have shown to have others. This visit was undoubtedly a reunion with my roots."	"[...] The visit was a milestone in my life, not only as a student, but as a person, because it led me to remember moments of my childhood and adolescence, considering that I spent much of it in a rural community, with traces of the visited community. [...]."
Jen.	"[...] There in Gurugi there was also a beautiful museum made of Taipa house, where the residents themselves gathered objects, photographs and various utensils that were in his family for a long time, keeping in that museum a rich memory of the place. Next door was a green space that was still in progress, there will be a place reserved for the education of the people of that community, a living education in direct contact with nature za with singing for reading, storytelling, play and etc."	"We were very enchanted by all the space and history of that people [...]. I feel that during the whole moment of exchange of knowledge was briefly taken away from the barrier of the university and the real world to where we need to go and transform it through education and create a better world [...]."

Source: Aula Campo in the communities of Gurugi I, II and Ipiranga, Conde-PB, 2018

Who are the teachers (educators) of these practices and who are their learners (students)? Abib (2017) clarifies the following: "The master is the one who allows the knowledge transmitted by the ancestors to live and be dignified in the collective memory" (ABIB, 2017, p. 97). In intercultural practice the apprentices are the future masters and the masters in this field class were the people of the community. It is worth noting that from the perspective of Quilombola School Education, the community educates first, with its orality.

For a teacher who accompanied the field class, as invited by the organizers:

At the second moment, when we were with Ms. Teca, she said she didn't know she could teach us. As do the real educators, who recognize their knowledge, but who do not place them above the other. At first, she was suspicious, putting herself down, as if there was nothing to teach "university students", but soon her speech gained confidence when she saw in us, ears and attentive and willing eyes and she begins to express the recognition and value of her struggle, her memory and even what she cannot explain (healing processes and spirituality).

Education is a process of seduction, of satisfaction. We were seduced by the

musical and playful atmosphere of Ipiranga's quilombo, then by the leafy shadow that materialized the stories told by The Weaver. Stories of girl's dreams, which climbs into a tree and does not descend. That makes you wish for a Christmas carol. Who faces more than the height of the tree and the scolding of an angry mother fearing the fall, faces life, discrimination, violence that preferred not to detail. As Ms. Teca spoke, a child asked for company to know the garden, and I went. I helped her climb a tree. I felt that she was happy, radiant to be "alone", conquering that tree territory, as owner Teca in her childhood. Courage makes us stronger, more daring, and wiser. The girl suddenly, from above the tree, wanted to know my name. She wasn't going to write to the trunk, or record it in any documents. He asked to stand there, in the sound, in the orality. Like it used to be. Existence was enough, and it didn't have to materialize to prove it. I felt that moment was recorded for her. It was for me, for us (AULA CAMPO REPORT, 2018, our translation).

In a second moment our dialogue focused on the question about "What is the role of the Quilombola Community of Gurugi and Ipiranga in the school management of the School Municipal José Albino Pimentel?". In the view of Dona Ana (daughter of D. Lenita and granddaughter of Lina Rodrigues, forerunners of quilombola struggles and agrarian reform):

The community takes the culture of the coconut wheel to school and the appreciation of our way of life is worked in workshops and visits in our educational space, where we retell the history of resistance by the earth [...]. The museum allows many learnings (AULA CAMPO REPORT, 2018, our translation).

| 13

The Museum was perceived by the learners that once established in that house of the family of Dona Ana, he could strengthen the Cultural Knowledge in a movement, which provoked reflections on the importance of each object that was exposed there and found: lamp, sieves, iron to the coals; religious objects with reverence to Catholic saints and religions of African Matrix; objects to use in artisanal fishing, wood stove and handmade refrigerator. Brands of resistance and cultural value.

Finally, we focus on the perspective on the role of school management of the José Albino Pimentel School. "How does this relationship happen?", and who answered us were already graduates of the Pedagogy Course / PRONERA, residents of the Community, who came to accompany us. One of them reported: "The manager of the Municipal School of Early Childhood and Elementary School José Albino Pimentel is Ana Maria França, teacher!".

It was also said that the school never chose by direct election its managers, but in the municipal management between 2016-2020, the process was dialogued with the community and met technical criteria (higher education, pedagogical experience and / or management) and local identity. In this case, the manager Ana Maria França, was designated by direct indication

of the secretary of education of Conde-PB, with prior consult to the leaders of the community of Ipiranga. Then, they sit us in a circle and explain that it was "A young black woman, quilombola, granddaughter of peasant leader martyred, by the agrarian struggle, in the 1980s, in the municipality of Conde, Paraíba, member of the first class of Pedagogy /PRONERA". (Idem, 2018).

His identity with quilombola culture was not something to be affected from the initial and/or continuing formation. It comes before anything else in its history, from the oralities and memories contained in this process. It was said that "his way of managing is to seek dialogue with the community." We understand that it is configured in a perspective of intercultural action as a practice in management, from a political and cultural positioning:

Assuming this perspective of interculturality requires an epistemological positioning of disobedience to Eurocentric and capital centric patterns (of interest to the capitalist productive system), which demands constantly inquiring reality. It is necessary to adopt as a principle and as a practice more inclusive conceptions that can corroborate the emancipation processes of historically subaltern social groups, which have their social identities forged from a colonialist perspective (SILVA; FERNANDES, SILVA, 2018, p. 77, our translation).

| 14

In this sense, in another moment, after the classroom, we focused on the analysis of the pedagogical political project of the school, where we could observe activities related to decolonial intercultural practices. The Albino Pimentel School is located in the "Ipiranga Site" and includes a small structure, and what was most evident in 2018 were the cultural projects in the school's PPP.

Table 2 - Analysis of projects with community involvement registered in the PPP of the Albino Pimentel School

Ancient Cries	
Emergence	The Group Clamores Antigos emerged spontaneously from a work with puppet theater developed by Professor Manoel Cosmo with his students and his students on cultural and historical aspects of the quilombola Ipiranga-Gurugi community.
Foundation	The group started in 2013 from the offer of extracurricular activity to deal with the content of Afro-Brazilian history and culture, at which time the work with puppet theater mediated by Professor Manoel Cosmo da Silva and having the participation of 25 children from the 3rd year of EMEIEF Albi Joséno Pimentel was inserted.

The proposal	The proposal aimed to work in a playful way critical thinking about ethnic-racial relations with emphasis on the formation of the cultural identity of the Brazilian people, based on Law 10.693/2003, as amended by Law 11.645/2008, which makes mandatory the teaching of Afro-Brazilian and African history and culture in all schools, public and private, of elementary and high school.
Expansion	Based on the demands of the children who came to know the origin of the community, the group included in the puppet theater presentations African dance and music.
Inclusion of dances and songs	The wheel coconut, maculelê and drum music were included, the latter being the main cultural expression of the group today.
Training	The group consists of children aged 6 to 13 years, students and former students of the Municipal School EIEF José Albino Pimentel and EMEF Lina Rodrigues do Nascimento.
The awakening of puppets	The significant number of puppets unused by the school aroused the interest of inserting it as a resource that promoted the study of racial issues in a creative way, deconstructing and mediating new knowledge.
Ancient Cries	
Focus on local history	The Gurugi/Ipiranga community became the focus of the stories created by the children.
The scientific text	The scientific texts were used as a starting point for reading their own reality, now announcing in the drama that the characters lived in the staging
The leading role of children by means of the puppet	
Production	The production of the stories that make up the plot for puppet presentation and the created plays, are productions of the children, who in conversation wheel elaborate the drama.
Children's productions process	Literate and unliterate children, on the wheel, contribute with the same enthusiasm. Those who already master writing assumes the role of scribe, those who do not, contribute by sharing their ideas, opining, drawing attention to new possibilities. The texts began to be written autonomously.

Creativity	With the dolls in hand, the children began to give them life, experiencing sensations, emotions, announcing conflicts, redesigning their own story.
Exchange of knowledge	The children with the elders discovered the local history from the dialogue.
Union with the Coco Group of Novo Quilombo wheel	The group realized that the story telling with the use of puppets could be enriched with dance and music of African origin, made loans of instruments to the group Coco De Roda Novo Quilombo, gradually inserting a new artistic language to dance.
Result	Children and young people took the lead through puppetry to tell their story and their community and present it to others outside the community at schools and events

Source: Frame systematized by Leandro and Ferreira, 2020

These practices were "fruits of the process of a concentrated work of school and community to do diagnostic research, participatory planning and include our quilombola culture", a record mentioned in the Evaluation Report of the Municipal Management. In addition, an indicator caught our attention a lot. | 16

By seeking the School Catalogue of the National Institute of Educational Studies and Research Anísio Teixeira (Inep), we attest that after three evaluations (2013, 2015, 2017) without being able to achieve the goals established for the Basic Education Development Index, IDEB, the José Albino Pimentel School was able to achieve and surpass it in 2019, whose established target was 5.6 and reached the indicator of 6.3. (BRAZIL, 2019)

Figure 2 - IDEB José Albino Pimentel School³



Ano	Ideb	
	Meta	Valor
2005		
2007		
2009		4,2
2011	4,4	4,5
2013	4,7	4,1
2015	5,0	4,6
2017	5,3	4,5
2019	5,6	6,3

■ Acima ou igual à meta
■ Abaixo da meta

Source: Brazil/Inep (2020)

The indicators related to Ideb corroborate changes that are still needed to be deepened in future studies, to know whether the implementation of cultural processes partially or fundamentally impacted the results obtained. However, one finding that can be affirmed is that this view of management in quilombola schools cannot be dissociated from practices of participatory management articulating normative precepts and intercultural dialogue. The challenges continue to meet the technical and pedagogical agenda to contemplate the planning and evaluation of management, from a decolonial perspective.

17

Final considerations

Weaving new concerns

The communities of Gurugi I and II and Ipiranga in the municipality of Conde, Paraíba, have enabled a pedagogical curve in the path of recent changes in the LDB, especially the inclusion of teaching of African history and culture and Brazilian access in the curriculum of schools and in relation to the competencies of school management. The theme needs to be present not only because it is mandatory, but because such discussion in the school environment is emerging and essential, recognizing Brazilian culture, deconstructing discrimination and racism. It is not today that we talk about the relevance of the Brazilian education to insert themes related to ethnic and racial relations. Unveiling and deconstructing structural racism in

³ Above the goal – Green; Below the goal – Red.

institutions is necessary and requires anti-colonialist attitudes.

The practice of decolonial education needs to be carried out not only in Quilombolas' Schools. Essentially, they cannot fail to occur in the processes of planning, evaluation and pedagogical actions and school management, as a whole, to collaborate in overcoming structural racism and democratization in relations with communities.

The study reflected here points out that the quilombola community goes to school, and does not go only to participate in meetings of fathers, mothers, family members and teachers. It goes to take the coconut, the capoeira, the maculelê, the storytelling. Bring culture and contribute to intercultural dialogue.

Studying the relationship between school and community, through the eyes of the community, made us understand that the articulated actions allowed greater visibility of memory, oral culture, black identity in the racial theme in the curriculum and in the pedagogical project of the school. In addition, we have consolidated and expanded important partnerships with other teachers and quilombola communities. Possibilities that have only materialized to the path of proposed challenges that aimed to sensitize the scientific community about the importance of cultural diversity and the fight against social prejudices; and that, above all, education is a process. A civilizing process. Based on policies that enabled the Initial Formation of subjects from the quilombola field, the return to local educational development became a fundamental condition for improving the quality of education, especially when graduates of this training assume the role in school management, or in other spaces of cooperation, for human development.

In the footsteps of the coconut that sings and enchants the students and educators, the with unity sends its message "our culture is strong" and at the entrance of the Quilombola Museum of Ipiranga:

Respects young man, my condition of black, poor and woman ... my curly hair that you find ugly and dirty. To me, they are beautiful and Love my curls. But you insist on saying that beauty is equal to your... Respect young man, I enter the university through quotas, is that while I worked a lot and studied little, your children attended the best schools and courses [...].

The conquest through the struggle of an entire generation translated into the voice of Ana do Côco, daughter of d. Lenita, has caused many concerns about how much the community is educational heritage and is configured in living curriculum. To understand that a woman like Dona Teca has an oral culture knowledge of the Quilombola peoples and that allowed us several students and professors of the university to drink from this source making many people go to

tears, in the field class, was remarkable. Also, see the kids taking pride in having a school notebook with the photo of d. Teca brings marks of this contextualized curriculum prescribed in the educational policy of field education, which we studied in Initial Formation, in the Course of Pedagogy of the Field (UFPB).

And what about management? He took projects to school with dialogue between the market, and achieved better rates at Ideb in 2019. The respect and admiration for the manager Ana França is verbalized in the speech of people from the community and their colleagues who graduated from the Pronera course, protagonists of the tireless struggle of country education.

REFERENCES

ABIB, P. R. J. **Capoeira Angola**: cultura popular e o jogo dos saberes na roda. 2. ed. Salvador: EDUFPB, 2017.

ALVES, J. S.; MELO JÚNIOR, A. L.; CAIADO, K. R. M. Um olhar sobre as políticas públicas da educação do campo e educação especial à luz da pedagogia histórico-crítica. **Educação e Fronteiras On-Line**, Dourados, v. 8, n. 23 p. 192-209, maio/ago. 2018. Available: <https://ojs.ufgd.edu.br/index.php/educacao/article/view/9454>. Access: 12 Feb. 2021.

ARROYO, M. G.; CALDART, R. S.; MOLINA, M. C. **Por uma Educação do Campo**. Petrópolis, RJ: Vozes, 2004.

BRASIL. **Decreto n. 7.352 de 4 de novembro de 2010**. Dispõe sobre a política de educação do campo e o Programa Nacional de Educação na Reforma Agrária - PRONERA. Brasília, DF, 2010. Available: <http://portal.mec.gov.br/docman/marco-2012-pdf/10199-8-decreto-7352-de4-de-novembro-de-2010/file>. Access: 30 June 2020.

BRASIL. Instituto Nacional de Estudos e Pesquisas Educacionais Anísio Teixeira. Ministério da Educação. Brasília, DF: INEP/MEC, 2020. **IDEB Escola José Albino Pimentel**. Available: <http://idebescola.inep.gov.br/ideb/escola/dadosEscola/25092146>. Access: 12 Jan. de 2021.

BRASIL. **Parecer CNE/CEB n. 16/2012**. Diretrizes Curriculares Nacionais para a Educação Escolar Quilombola. Brasília, DF: SECADI, 2012.

BRASIL. **Resolução CNE/CP 1/2004**. Diretrizes curriculares nacionais para a educação das relações étnico-raciais e para o ensino de história e cultura afro-brasileira e africana. Brasília, 2004b. Available: <http://portal.mec.gov.br/cne/arquivos/pdf/res012004.pdf>. Access: 20 July 2020.

BRASIL. **Resolução n. 8, de 20 de novembro de 2012**. Diretrizes Curriculares Nacionais para a Educação Escolar Quilombola. Brasília, DF. 2012.

CARVALHO, J. M. **Teatro das sombras**: A política imperial. 2. ed. Rio de Janeiro: Ed. UFRJ/Relume Dumará, 1996.

COLARES, M. L. I. S.; ROCHA, S. H. X.; COLARES, A. A. **A gestão educacional**: Práticas reflexivas e posições para escolas públicas. Belém: GTR, 2012.

FERREIRA, A. P. R. S. Diversidades culturais nos escritos da Escola de Gestores (PB): inquietudes dos gestores em sua produção científica. *In*: ARAGÃO, W. H.; SOUSA JR, L. de.; DANTAS, É. S. **Reflexões sobre gestão escolar democrática e política educacional**: Em busca de uma escola pública de qualidade. Curitiba: Appris, 2019.

FREIRE, P. **Política e educação**: Ensaios. 5. ed. São Paulo: Cortez, 2001.

LEANDRO, D. N. **Educação do Campo e as Relações Étnico-raciais**: à luz do Projeto Político Pedagógico da Escola Quilombola José Albino Pimentel (Conde-PB). 2020. Monografia (Trabalho de Conclusão do Curso de Especialização em Educação do Campo) - Universidade Federal da Paraíba, João Pessoa, 2020.

PARO, V. H. **Administração escolar**: Introdução crítica. 14. ed. São Paulo: Cortez, 2006.

RELATÓRIO. Aula-campo no município de Conde-PB. *In*: FERREIRA, A. P. R. S. **Centro de Educação**. Universidade Federal da Paraíba, João Pessoa, 2018.

RODRIGUES, M. F. F.; MARQUES, A. C. N. (org.). **A geografia dos povos tradicionais**: Marcos legais e construções sociais. João Pessoa: Editora UFPB, 2018.

| 20

SANTOS, C. M. A fenda na conspiração dos silêncios: vozes femininas nas literaturas africanas. *In*: TETTAMANZY, A. L. L.; SANTOS, C. M. **Lugares de Fala, Lugares de escuta**: Nas literaturas africanas, ameríndias e brasileira. Porto Alegre: Zouk, 2018.

SILVA, F. L. G. R.; FERNADES, S. R. S.; SILVA, S. J. R. Políticas educacionais e educação intercultural: implicações sobre os currículos escolares e construção de identidades descolonizadas. **Educação e Fronteiras On-Line**, Dourados, v. 8, n. 22, p. 72-88, jan./abr. 2018. Available: <https://ojs.ufgd.edu.br/index.php/educacao/article/view/9706>. Access: 10 Jan. 2021.

SODRÉ, M. **Pensar nagô**. Petrópolis, RJ: Vozes, 2017.

WALSH, C. Interculturalidade crítica e pedagogia decolonial: insurgir, resistir e reviver. *In*: CANDAU, V. M. (org.) **Educação Intercultural na América Latina**: Entre concepções, tensões e propostas. Rio de Janeiro: Letras, 2009.

About the authors

Ana Paula Romão de Souza Ferreira

PhD in Education. Professor at the Federal University of Paraíba (UFPB).

Ancelmo Rodrigues da Silva

Master's degree in Education from the Post-Graduate Program in Education of the Federal University of Paraíba (UFPB).

Processing and editing: Editora Ibero-Americana de Educação.

Correction, formatting, normalization and translation.

