




# Pedagogic and empowering dynamics of identity in a quilombola community in the Recôncavo of Bahia, Brazil: The case of the CEAJAT community

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## Abstract

This study aims to analyze and understand the pedagogical process developed in an afro descendant learning community, the Anna Junqueira Ayres Tourinho State College (CEAJAT), a rural school, located in the Recôncavo da Bahia de Todos-os- Santos, about 60 kilometers from Salvador, capital of the State of Bahia, locus of this research. Our purpose is to identify the pedagogical and empowering dynamics of quilombola identity in this community that can be disseminated in other communities as an example of educational pedagogical praxis. The study uses an approach directed to the understanding of the construction of a black identity in this school space, in the period from 2019 to 2022, for which purpose it was important to consider its identity history, of Quilombola (Afro-Brazilian) ethnicity where teachers, students and school community will be the object of study. As methodology we opted for a case study, combining qualitative research with ethnographic elements.

**Keywords:** Pedagogical dynamics, empowerment, identity, quilombola education.

## Introduction

In contemporary times, discussions, research, and educational conferences in the last decade have emphasized concerns about inequalities and diversity, defining and implementing affirmative action policies (Gomes, 2012, p. 688). In this context, ancestralities are reinforced, with particular focus on indigenous and quilombola (Afro-Brazilian) peoples in this study. The motivation to develop this work on learning practices in Afro-Brazilian communities arose initially from the ancestral memory of my black grandmother, a midwife and healer, and later from my experience as a teacher in Basic Education at CEAJAT. Throughout the 28 years in which I worked in this community, the educational process was marked by contrasts, learning experiences, skill development, and, above all, collaborations and partnerships that strengthened during the pandemic. This institution, throughout its existence, has guided its pedagogical approach through the development of interdisciplinary projects that directly engage various artistic languages (visual, film, literary, among others) with the aim of valuing and enhancing local and regional history and culture. In 2019, the state of Bahia began implementing the Learning Schools Project in the 544 pilot schools of the state network that adhered to the Program to Support the New High School (MEC Ordinance No. 649/2018). It also began the process of developing the Curricular Reference Document of Bahia - DCRB - Volume II - High School stage in the same year. High school was designed to guarantee essential learning for students in this educational modality, based on a curricular organization guided by the principles of knowledge historically produced by humanity and the development of competencies and skills through teaching work, with the political and pedagogical intention of promoting the integral formation of citizens with social quality and in view of strengthening a democratic society of rights (DCRB, 2021). It is within this perspective that the CEAJAT community has been developing its educational activities to guarantee learning for the students within this context. The collaborative learning experience provided by the community is based on the perspective of historical-cultural appropriation, with technology as a tool that stimulates and assists in solving real problems, constituting an element of social inclusion and empowerment. The protagonists of CEAJAT are the students and their community, mainly composed of small farmers, fishermen, seafood gatherers, and quilombolas who derive their subsistence from the sea, mangrove, and land. The CEAJAT community is characterized by its work with project-based pedagogy, applied in high school. This context raises questions for discussion, based on the following questions: How do teaching and learning practices contribute to the construction of the black identity of CEAJAT students? Are these learning practices meaningful and empowering in terms of knowledge and skills for their actors

connected to local identity and empowerment? Therefore, the main objective of this study is to understand the pedagogical process developed in an Afro-Brazilian learning community, CEAJAT, a rural school located in the Recôncavo of the Bahia de Todos os Santos, about 60 kilometers from Salvador, the capital of the state of Bahia, the locus of this research.

**Method:** We used a qualitative research approach following the recommendations of Amado (2020) to understand the construction of a black identity in this school environment from 2019 to 2022. We considered its identity history as a quilombola (Afro-Brazilian) community, where teachers, students, and the school community constitute the study object. We opted for a case study (Amado, 2020), combining qualitative research with ethnographic elements through the historical-cultural bias of the community that cannot be overlooked. Data is being collected through interviews and participant observation. For this purpose, we plan to study the quilombola student population, encompassing 180 final-year students out of a universe of 700, as they are about to enter the job market. Interviews and participant observation are used as data collection methods, which have shown reliability and validity. Technical analyses will be carried out using the SPSS software for data analysis to implement future studies.

## 2. Theoretical Framework

### 2.1 Pedagogical Dynamics

#### 2.1.1 The Social Role of Education

The social role of education is to emancipate individuals, and in this premise, we understand school education as a process that aims to provide the appropriation of historically systematized knowledge, enriching the universe of meanings and promoting elevation beyond the most immediate and apparent meanings made available by merely empirical dimensions of phenomena (DCRB, 2022, p.15). Cabanas (2002) cites the teachings of Plato to define education as "the formation that, from childhood, exercises man and inspires in him a lively desire to become a perfect citizen capable of governing and being governed according to 'right' justice" (Cabanas, 2002, p. 57). This statement reminds us that we are constantly in a process of construction and learning from birth to old age. The author also brings Kant's ideas into the discussion, affirming that "it is the education of personality, the education of a being who works freely, who is self-sufficient and is a member of society" (Cabanas, 2002, p. 57). In this context, the author introduces a philosophical approach to the educational process, configuring the educational enigma within a process of evolution. On the other hand, Paulo Freire (2003), in his work "Challenges of adult education in the face of new technological restructuring," states that "education is always a certain theory of knowledge put into practice" (2003, p. 40). According to Freire's conception, education is a philosophical and/or scientific understanding of knowledge put into practice. In this perspective, the theory of knowledge brought by this author can be summarized as follows: knowledge is a social process created through the transformative action-reflection of humans on reality. Freire refutes the specific definition of education as a process in constant creation of knowledge and in the search for the transformation-reinvention of reality through human action. He presents education as a process of love and courage, proposing an education method that includes cultural circles, moving away from the nationally applied model where literacy was purely mechanical. Freire's (1967) literacy method is based on the reality of the learner, empowering them as subjects, providing them with a culture capable of aligning them with social engagement, motivating them to intervene in their learning process, acting, and reflecting on their action of change and transformation into a critical and participatory citizen. It is an education for development that does not exclude people from popular strata through the experiences carried out in literacy. In this sense, for this method to succeed, it must be based on dialogue, a horizontal relationship between educator and learner, among all participants in the educational practice. This educational process brings into Brazilian popular education, in Freire's words, "an act of love, and therefore, an act of courage." In this perspective, we bring to this essay the contributions of a Brazilian author that converges with Afro-Brazilian education, which advances in thinking about minorities and brings unthinkable issues to the dialogue. The analyses of reality cannot escape creative discussion, lest it be a farce" (FREIRE, 1967, p. 97). We need a Pedagogy of Communication to overcome the uncritical lack of dialogue. The book is recommended to all educators and those interested in immanent issues of education, ethics, and citizenship.

#### Communities of Learning

The experience with curricular changes at CEAJAT occurred through the Innovative High School Program - PROEMI of the Ministry of Education of Brazil (MEC), launched in 2009 nationwide, with the objective of supporting and strengthening the development of innovative curricular proposals in high schools, seeking to ensure comprehensive training by integrating activities that made the curriculum more dynamic, meeting students' expectations and the demands of contemporary society.

In this context, the CEAJAT community gained access to the Community of Learning Movement - MCA, which emerged from common social problems in certain spaces that directly reverberated in schools. According to the Natura Institute (2011), it originated in Barcelona, Spain, in 1978 in the Saint Martí district, with a school for young people and adults in Veneda, created in 1978 when residents, driven by Ramón Flecha and Jesús Gómez, organized a school with the aim of making education accessible to everyone in the neighborhood, including adults. In the 1990s, the Research Center on Theories and Practices of Overcoming Inequalities (CREA) at the University of Barcelona, based on the knowledge accumulated by the international scientific community and in collaboration with leading authors from different disciplines worldwide, promoted the implementation of Communities of Learning (CA) in schools for Early Childhood Education, Elementary School, and High School (CREA, 2020).

Motivated by the actions of CREA and MCA, drawing from the reality and life stories of the communities gathered in the CEAJAT community, driven by problems of school dropout and repetition, and supported by their local beliefs, values, customs, dances, festivals, crafts, plantations, foods, and the cycles of the tides that permeate the existence of this people, their culture, and their territory (Giroux and Simon, 2005, p. 112), all of this reflected and dynamized in a school community that serves quilombola students, belonging to that territory, with 80% of registered students self-identifying as black and brown (SEC/BA, 2020). This fact leads us to reflect on this collaborative work as an example of resistance.

We highlight that the community educational model, in which educational practice is based on an implicit organization at the service of peer learning through mutual collaboration among teachers, students, and the communities involved, has become a school project based on a "set of Successful Educational Actions" aimed at educational and social transformation, which starts in school but encompasses everything around it (CREA, 2020).

We bring the communities of learning to the field of study as a way to rethink the identity of a community. It is essential to listen to various voices that have been silenced by the Brazilian colonization process. Analyzing the discourses presented by those who make history, or the "other stories" of life, voices of Brazilians who are invisible, the minorities: blacks and indigenous people who are part of education in rural areas and need to be attended to in their specificities, despite all the currently regulated legislation on these people, there is a huge gap in terms of pedagogical practices that require reflections that go beyond the school walls.

## 2.2 Afro-Brazilian Education

In Brazil, discussions about education for minorities have been on the government's agenda for over a decade. The Brazilian state has been expanding these discussions in its plenary sessions, and the legal framework for implementation came with the promulgation of Law 10,639 on January 9, 2003, which "amends Law 9,394, of December 20, 1996, and establishes the guidelines and bases of national education, to include in the official curriculum of the Education Network the mandatory theme 'Afro-Brazilian History and Culture'" (BRASIL, 2003). Article 26 emphasizes that the contents related to Afro-Brazilian History and Culture will be taught within the school curriculum.

Both Law 10,639/03 and the National Curricular Guidelines for Ethnic-Racial Relations Education and for the Teaching of Afro-Brazilian and African History and Culture served as guidelines for understanding the importance of the Law and its implementation in the daily school life of the school communities that should participate in these curricular studies and planning in quilombola schools.

Drawing from the reality and life stories of the communities gathered in the CEAJAT community, imbued with their beliefs, values, customs, dances, festivals, crafts, plantations, foods, and the cycles of the tides that permeate the existence of this people, their culture, and their territory (Giroux and Simon, 2005, p. 112), all of this reflected and dynamized in a school community that serves quilombola students, belonging to that territory, with 80% of registered students self-identifying as black and brown (SEC/BA, 2020). This fact leads us to reflect on this collaborative work as an example of resistance.

To respond to the objectives of this essay, we also consider the studies carried out by UNESCO, which highlights the fact that we are in the International Decade for People of African Descent (2015-2024), whose main objective is to "promote respect, protection, and the realization of all human rights and fundamental freedoms of people of African descent, as recognized in the Universal Declaration of Human Rights." The International Decade for the Rapprochement of Cultures (2013-2022), which aims essentially to "[...] eradicate prejudice and the stereotypes that give rise to it through intercultural dialogue." Considering UNESCO's pillars of education for the 21st century, in which we find ourselves, and the fact that the International Decade for People of African Descent and the International Decade for the Rapprochement of Cultures are ongoing, it is essential that actions be developed in the school environment to achieve the proposed objectives, especially when it comes to young black quilombola individuals, who are in spaces that present strong intercultural traits in their formation.

There is an interface between education in rural areas, including quilombola education. However, it is recorded that this debate intensified with the creation of the National Curricular Guidelines for Ethnic-Racial Relations Education and for the Teaching of Afro-Brazilian and African History and Culture and deepened with the National Curricular Guidelines for Quilombola School Education in Basic Education (Miranda et al., 2018, p.474).

We also highlight the actions carried out by the United Nations Educational, Scientific and Cultural Organization (UNESCO), which states that we are in the International Decade for People of African Descent (2015-2024), with the objective of "promoting respect, protection, and the realization of all human rights and fundamental freedoms of people of African descent," as recognized in the Universal Declaration of Human Rights, as well as the proposition of real measures to include these citizens (UNESCO, 2011).

According to the National Curricular Guidelines - DCNB (2013), the teaching of Afro-Brazilian and African History and Culture and Ethnic-Racial Relations should be developed in the daily life of schools, in different levels and modalities of education, as well as in the content of specially created disciplines within various languages and human areas in curricular activities that encompass all other areas of knowledge and also include technologies and related areas (BRASIL, 2013, p. 507-508).

I bring to the scope of this essay the Curricular Reference Document of the State of Bahia (DCRB) for High School, Integral and Professional Education, which aims to: "... ensure the consolidation and deepening of the knowledge acquired in Elementary Education; basic preparation for the world of work and citizenship; the improvement of the student as a whole human being, including ethical training and the development of intellectual autonomy and critical thinking; and understanding the historical-cultural and scientific-technological foundations that structure society" (BAHIA, 2022, p. 11).

The DCRB (2022) serves as the official document that guides educational actions at the state level, regulates the curriculum and educational practices in Bahia, and is essential in this essay. In this document, the historical-cultural dimensions that align with the National Common Bases (BNCC) and the current legislation in Brazil are evident, and it includes the mark of the 17 territories and their territorialities that make up the 477 municipalities in Bahia where these discussions were the agenda for this collective construction, and that is why I bring it to this research work.

It is appropriate to highlight that agreeing with the commitment to a socially quality education in a state with a predominantly black population is important and tends to create a curricular organization that promotes racial repair and all its intentions.

Supporting the DCRB (2022), which highlights in its framework the Article 23 of the Statute of Racial Equality and the Fight Against Religious Intolerance of the State of Bahia (Law No. 13,182, of June 6, 2014), which "ensures the participation of the black population on equal opportunities in the spaces of participation and social control of public policies in education, with the Public Power promoting access of the black population to education in all levels, including High School, Technical and Higher Education," as well as special programs in education, aiming at their insertion in the academic and professional worlds (Bahia, 2014).

It is understood that throughout history, quilombolas have had their lives concretely marked by struggles of resistance and liberation movements of their people and their ancestry. Therefore, the state of Bahia (BR) inserts in the educational legislation an authentic pedagogical approach to guide the didactic actions developed by its actors and collaborators, respecting their territorialities, emphasizing that any step that leads to regression is risky (DCRB, 2022, p.15). Thus, the political commitment of this Brazilian state and its governance to propose public policies that promote reparation and social equity, including educational policies immersed in the routines and local practices, is emphasized, corroborating with the quilombola learning communities that have been exposed here.

The aim of this essay is to highlight the complex and revolutionary role of meaningful learning in quilombola communities and to unveil this educational concept; it is necessary to remember the meaning of the term quilombo, which was originally used to refer to a settlement of runaway slaves in colonial Brazil in the late 17th century. Today, it encompasses an entire culture constructed by Afro-Brazilian blacks, who have a distinct identity from other peoples and ethnicities.

It is recognized that there are gaps that need other legal approaches to consolidate affirmative public policies that include these Brazilians who, in the 21st century, struggle for their recognition as citizens with rights. In this sense, legislation has been expanding the range of general norms that support these citizens.

Brazilian social movements ensure that this demand has a voice and place and, concerning rights for social minorities, have gained strength in society, which calls for quality education and respect for the fundamental rights of certain groups that historically had their rights disrespected, namely indigenous peoples and Afro-Brazilian populations.

### 2.2.1 Quilombola Education

In the last decade, social movements, within the context of mobilizations concerning education and diversity policies, have occupied various spaces of power. As highlighted by the Curricular Reference Document for High School, Integral, and Professional Education (DCRB) (2007, p.159), high school, like the various modalities of Basic Education, caters to different segments of the Brazilian population with diverse characteristics, such as indigenous people, rural populations, and quilombolas. We specifically emphasize the particularities of quilombola schools, which, according to current legislation, must have... (translation continued)

...their own specificities, with education aimed at quilombola communities developed in educational units located within their lands and culture, requiring a unique pedagogy that respects the ethno-cultural specificities of each community and specific training for their teaching staff (DCRB, 2007, p.160).

According to Brazilian literature, the term "quilombo" refers to groups of Brazilian blacks from various regions who, as described by Souza (2016), inhabited "...lands purchased by freed blacks or peacefully possessed by ex-slaves on lands abandoned by their owners during times of economic crisis, and also through the occupation of lands donated to patron saints." These quilombos emerged in the mid-16th century during the colonial times of Brazil as a result of the resistance of enslaved African people. Notably, Quilombo dos Palmares, located in the state of Alagoas, with Zumbi dos Palmares as its most important figure, became the largest and most well-known of these communities. However, the first records of quilombos were found in Bahia, also in the northeastern region of Brazil.

Munanga (1996) defines a quilombo as a military institution and the result of a long history involving various peoples and regions. He also warns that the quilombo in Brazil reflects the African quilombo due to its content, as it was "...reconstructed by the enslaved to oppose a slaveholding structure, through the implementation of one or another political structure in which all the oppressed are found" (Munanga, 1996, p.63).

According to Gomes (2015), quilombo is better understood when we first discuss its territorial configuration, which refers to a territory of struggle and resistance in Brazil since the early years of the colonial period when it was called "mocambo" and later referred to as quilombo:

These terms were used in Central Africa to designate improvised camps used for wars or even the capture of slaves. In the 17th century, the word "quilombo" was also associated with the Imbangalas (jagas) warriors and their initiation rituals. "Mocambo" or "mukambu," both in Kimbundu and Kicongo (languages from various parts of Central Africa), meant a line of stakes used to build huts in the camps. (Gomes, 2015, p.10).

These designations shed light on the hardships experienced by this people, who were uprooted from their lands to work in sugarcane plantations and estates of the Brazilian aristocracy. It is worth noting that within these communities, quilombolas lived alongside indigenous and free white people, producing everything they needed for their survival (GOMES, 2015, p.13).

In Brazilian literature, quilombolas are the descendants of runaway African slaves who formed their own communities in Brazil. These communities have their etymological roots directly linked to collectivity, ancestral memory, cultural practices, territoriality, and the ancestry of the populations that resided in these so-called "quilombos." These were places meticulously chosen by the black leaders of slave escapes, where these individuals were treated as animals, subjected to all kinds of atrocities, perversities, and barbarism by Brazilian slaveholders who treated them as subhuman, actions that would be condemned in current times.

In this perspective, quilombola school education is directly related to the ancestry of these populations and carries within it the struggle of a group that has been invisible to local governments, leading to a delay in the evolution of inclusive policies for this group, which is now on the agendas of worldwide discussions. It is essential in this direction that the curriculum is in line with the socio-cultural reality of the quilombos, becoming a categorical element in this discussion since the quilombo school emerges from the identity marks of the ancestors of this territory.

Referring to the National Curricular Guidelines for Ethnic-Racial Relations Education and for the Teaching of Afro-Brazilian and African History and Culture (DCNB) (2013), the teaching of Afro-Brazilian and African History and Culture and Ethnic-Racial Relations should be developed in the daily life of schools, at different levels and modalities

of education, and also as content in specifically created disciplines within various languages and human areas in curricular activities that encompass all other areas of knowledge and also include technologies and related fields (BRASIL, 2013, p. 507-508).

This educational endeavor should relate to local territoriality and be embedded in the lines of pedagogical praxis, resonating in community/educational actions, utilizing both material and immaterial instruments existing in educational institutions and local cultures to implement competencies and broaden their cultural repertoire, valuing their knowledge about the world in which they live and act. As the DCNB highlights: "...The teaching of Afro-Brazilian Culture will highlight their own way of being, living, and thinking, manifested in both everyday life and celebrations, such as congadas, moçambiques, rehearsals, maracatus, samba circles, among others..." (BRASIL, 2013, p. 507).

The content of Law 10,639/03, as well as the DCNB for Ethnic-Racial Relations Education and the Teaching of Afro-Brazilian and African History and Culture, served as guiding principles for understanding the importance of the Law and its implementation in the local classroom in São Francisco do Conde, Bahia, by the managers and teachers who participated in these studies and currently work at CEAJAT, putting the municipality at the forefront of these public policies.

According to Gomes (2020), "the process of deconstructing minds and practices as an action to combat racism in society is tense and conflicting," allowing for contemporary "conflicts, historical and epistemological erasures" that are detrimental, either due to lack of knowledge or to the theoretical and conceptual ignorance of the teaching staff in formal school institutions, due to the process of "whitening" that Brazilian society has undergone over time. These processes will only be overcome if the educational field and scientific production see themselves as spaces that need to decolonize.

At CEAJAT, the part of the curriculum where the arts are integrated permeates all areas of knowledge. Thus, in interdisciplinary projects developed over the past ten years, the formal curriculum aligns with the cultural manifestations that emerge in the necessary constitution of the involved individuals.

With the implementation of democratic and participatory management at CEAJAT from 2012, a curricular restructuring was introduced to meet the demands of the school community, in line with the National Curricular Guidelines for Quilombola School Education (DCNEEQ) and the CNE/CEB Opinion No. 16/2012 (BRASIL, 2012). Quilombola School Education requires a unique pedagogy that considers and respects the ethno-cultural specificities of the community in which it is inserted, indicating the need for specific training for its teaching staff based on the recommendations of the National Common Base (BCN) that govern Brazilian Basic Education.

In this perspective, CEAJAT develops its curricular and extracurricular activities in all areas of knowledge, with a focus on an educational approach related to the local social competencies that define the territoriality of that people. From the differentiated curriculum to effective actions with workshops during extra-curricular activities, playful and entrepreneurial activities become the embodiment of a school matrix developed according to the eligibility criteria guided by DCNEEQ.

### 3.0 Discoveries

The study revealed that initially, the students in this community did not identify themselves as Afro-descendants. This denial of identity was impactful at the beginning of the work and became the guiding thread of subsequent studies aimed at empowering the local citizens. From this perspective, the pedagogical work had to be reformulated, and through partnerships, ten initial training sessions were conducted on the subject, followed by eight more study sessions focused on teachers, students, and the community.

Additionally, partnerships with companies, educational institutes, and universities facilitated collaborative work in conjunction with the pedagogical nucleus of the State Department of Education and the ProEMI team, which accompanied the educational work at CEAJAT for a decade. It became evident that the pedagogical practice and knowledge about Afro-Brazilian culture encountered challenges due to insufficient teacher training and understanding of multicultural education, as highlighted by Gomes and Jesus (2013), who state that the implementation by Education Departments, supported by participatory and collegial management, constitutes a stimulus in building an ongoing process. The continuous training adopted by the Teaching Unit, supported by Law 10,639/2003, was crucial for the actions in the school to achieve the desired effect, essential for changing the practices of the teachers involved in these actions.

#### 4.0 Results

Quilombola school education is a historical demand of social movements in Brazil, and in this community where the Revolt of the Males took place, a rebellion of enslaved Muslim Africans that occurred in Bahia during the Brazilian regency period in 1835 against the government. CEAJAT is characterized by its project-based pedagogy applied in high school, which has brought forth new guidelines for pedagogical dynamics and has given rise to three projects that are worked on during the academic year in collaboration and partnership with the surrounding communities through games, challenges, fairs, seminars, field trips, visits to museums, theaters, among other activities suggested by the community.

With the aim of local empowerment, the talent show on empowerment and identity is organized, where students are encouraged to produce cultural actions that, according to Freire (2003), represent "education as the practice of freedom" and as a liberator from a paradigm constructed with the blood of the black population. Today, this paradigm is being reinvented and reconstructed through intercultural actions organized through the formal curriculum specifically designed for this community and with the democratic participation of the school community. This empowers both the school curriculum and the actions desired by the entire community.

Thus, entrepreneurship, born out of a real necessity, but during the teaching-learning process at CEAJAT, students and the community become aware of local and natural potentialities, focusing on this perspective and guided by the school and its partners, turn their small businesses into a perspective of personal fulfillment that emanates the will to succeed in life with what is part of their daily lives.

In the teaching-learning process, the community learns the mechanisms of managing a business, whether in understanding and learning business management, culminating in the construction of a business plan based on SWOT analysis (Strengths, Weaknesses, Opportunities, and Threats), and, most importantly, the relevance of the articulation between daily experiences (dance, poetry, drawings, music, paintings, hip-hop, and arts in general) and the process of self-identification and ethnic empowerment. In this way, the community becomes the subject, bringing personal and cultural experiences and experiences into the discussions in the construction of the curriculum on concepts such as Interculturality, Identity, and Education. We take as references for Afro-Brazilian culture, education, territoriality, etc., the studies from authors such as SANTOS (2011), GOMES (2012, 2013, 2015), LIMA (2012), PERINI (2012), MIRANDA (2013), among others.

#### 5.0 Final Considerations

Currently, the community of Ceajaiant verbalizes the empowerment that is affirmed as a learning community where inequalities are transformed into strengths and emanate power in the lives of its residents. This promotion of autonomy and power is the result of a process that has been built over more than a decade in conjunction with the structuring projects of the Ministry of Education aimed at strengthening high school education in Brazil. The ProEMI Program presents propositions that presuppose an interdisciplinary articulation perspective, aimed at the development of knowledge - know-how, skills, values, and practices (Brazil, 2009b). It is within this perspective that the school curriculum of CEAJAT operates. The document also mentions new forms of organizing subjects through integrated activities, based on interrelationships between work, science, technology, and culture.

Entrepreneurship emerges in the territorial perspective informally as a means of survival. But within the four entrepreneurial pillars, albeit intuitively: Vision, Resilience, Creativity, and Determination. I would even say that it is entrepreneurship of survival, but one that has been embraced and guided by CEAJAT in order to equip and promote formal practices of business management.

The community, in need, considers the school as a support and resource for contiguous learning, and when combined with their socio-cultural experiences, it leads to a successful educational experience as a space for "everyone." There are many gaps to fill in this group of "quilombola" people, a significant group in this study, composed of shellfish gatherers and fishermen with their vulnerabilities and frailties, who are invisible from the national to the local context, lacking studies that open a range of narratives for this population.

We acknowledge that we faced difficulties in collecting data; it was a challenging phase of the study. The lack and quality of certain technological data were the main obstacles, as well as initial difficulties in interpersonal relationships here in Portugal, which were overcome with the continuation of activities.

Translating this discussion to the educational field, with a differentiated focus on quilombola communities, this concept provides an opportunity for significant learning, offering a unique educational experience deeply rooted in the culture

and values of the black people of Bahia. This concept of learning community values the importance of education and the power of ancestral knowledge, creating a safe, reliable, inclusive, and empowering environment for the actors involved, enabling them to learn and grow.

In this sense, the school curriculum was adapted to regional and local specificities, bringing multiculturalism with relevance to teaching practices. Therefore, the professionals involved were trained to have a deep and familiar understanding of the culture and background of the students to act with authority in this premise.

## 6.0 Recommendations

As mentioned earlier, data collection was a difficult stage during the study. It is recommended to further investigate this topic for future work and as a reference for the communities studied here and for the region where the study is being developed, especially for the Afro-Brazilian community, with a focus on quilombolas.

Analyzing the pedagogical dynamics developed by the teachers involved in the study allows for systematizing and understanding this practice in relation to the assumptions of the statistics in the context of quilombola school education. It is emphasized that this pedagogical practice is closely related to the culture of the communities and contains didactic elements recommended in the Curricular Reference Document for High School (DCRB) (2020) related to the relationship between school knowledge and culture.

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