

PEDAGOGICAL EXPERIENCES AND ANCESTRAL KNOWLEDGE IN QUILOMBOLA COMMUNITIES



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ABSTRACT

In this study, we seek to understand the interconnections between Griô Pedagogy, a pedagogy with a decolonial bias, and the pedagogical experiences of the quilombola communities Remansó and Iúna/BA. In line with the qualitative epistemological basis of the research, the object of study and the research questions proposed for this study we take the perspective of narrative research, defended by Connelly and Clandinin (1995), allied to the decolonial perspective as an investigation procedure. The research devices used were the narrative interview and the conversation circles. With the development of the study, we realized that the pedagogical experiences in the daily school life of the quilombola communities involved in this study demonstrate points of convergence and divergence with regard to their relationship with the principles and practices of the Griô Pedagogy and are still entangled in the "threads" of coloniality.

Keywords: Pedagogical Experiences. Griô Pedagogy. Decolonial Theory.

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INTRODUCTION

This article deals with an excerpt from the research developed in the Doctoral Course in Education⁷ that aimed to understand the interconnections between Griô Pedagogy, a pedagogy with a decolonial bias, and the pedagogical experiences of the quilombola communities Remansó and Iúna/BA. Research linked to the matrix investigation *Teaching profession in Basic Education*⁸, of the DIVERSO Research Group, of the State University of Bahia.

The Griô Pedagogy was born in a scenario of intense social struggles and, consequently, at a time of historical transformations in education. These transformations began from the liberal tendencies of education, through the progressive ones to the trends of evolutionary education. In this movement of transformations in the field of education, I approach the Griô Pedagogy in this study not as another trend or model of education, but as another way of seeing education by presenting a pedagogical concept based on the culture of oral transmission of knowledge. It is a pedagogy that is defined as:

A pedagogy of affective and cultural experience that facilitates dialogue between ages, between school and community, between ethnic-racial groups interacting ancestral knowledge of oral tradition and formal sciences for the elaboration of knowledge and a life project that focus on strengthening identity and celebrating life. (PACHECO, 2006, p. 86)

The social bases of this pedagogy are not concentrated in research by isolated academic authors, but in the actions proposed by authors, research and study groups, community action groups and social movements that produce knowledge in a transdisciplinary and networked way, claiming the daily transversality between culture and education and cultural diversity.

The methodology of Griô Pedagogy proposes another way of conceiving education, focused on the experience and dialogue between oral tradition and formal education; community and school; griot masters, apprentice griots and educators; identity and ancestry. This pedagogy aims to "[...] revise the culture of politics and the culture of education through the concept and practice of a democracy still under construction in which diversity and interculturality are sources of creation" (PACHECO, 2016, p. 51) and contains a model of pedagogical action that presents six basic elements: music/songs and

⁷ Research linked to the matrix research *Teaching profession in Basic Education*, from the DIVERSO Research Group, of the State University of Bahia, funded by the Universal Notice/CNPQ 018/2018

traditional songs; myths, archetypes and life stories; dance, games and traditional dramas; rites and symbols; emotion, identity feelings and the science of traditional knowledge and practices.

The model of pedagogical action presented above is justified by the fact that Griô Pedagogy is theoretically and methodologically based on the knowledge of oral tradition, by the art and aesthetics of traditions, by the Dialogic Education created by Paulo Freire and having as an educator linked to the Griô Action his daughter, Fátima Freire Dowbor; by Education for Ethnic-Racial Relations and Africanities, developed by Vanda Machado and Carlos Petrovich; by the Biocentric Principle created by Rolando Toro and foundation of the Biodance System and Biocentric Education, dialoguing with the way it has been developed by Ruth Cavalcante and other biocentric educators mentioned above. Still on the Griô Pedagogy, Pacheco (2016, p.66) states that it "[...] has as theoretical and methodological references the people who walk and reinvent the wheel every day in Brazil and Africa: educators, community psychologists, educommunicators, political managers and Brazilian and African Griô masters".

According to Lillian Pacheco (2016), creator of the Griô Pedagogy and responsible for the training of teachers in this pedagogy in the region of Lençóis/BA, the pedagogical experiences of the Griô Pedagogy consider:

1. The sacred link between the being and his word; 2. The sacred responsibility of the being in relation to life on earth; 3. The function and development of memory; 4. The importance of total knowledge of life; 5. The importance of rituals in education; 6. The experience of the oral transmission network; 7. The valorization of the arts and crafts of oral tradition; 8. The political, cultural, social, educational and economic place of the griots and masters of oral tradition; 9. Intergenerational coexistence for the development of ethical awareness; 10. Life history as a source of total knowledge 11. Knowledge and the word as property and authorship of the great ancestral chain of oral transmission. (PACHECO, 2006, p. 43)

These are pedagogical experiences guided by the following principles:

- I. Recognition of the knowledge, practices of oral tradition as structuring for the affirmation and strengthening of the identity and ancestry of the Brazilian people.
- II. Valuing the ethnic-cultural diversity, identity and ancestry of the Brazilian people through the implementation of its theoretical-methodological references and legal frameworks in the area of education and culture.
- III. Empowerment of organized civil society in the role of mediator of the dialogue between contents and pedagogical experiences of formal public education with the knowledge, practices and pedagogical experiences of the community's oral tradition;
- IV. Strengthening the community's capacity for self-organization and social inclusion through the creation of shared management spaces and grassroots, affective and cultural social networks, of oral transmission;

- V. Recognition of the knowledge and practices and the sociocultural, political and economic place of the griots, masters and masters of oral tradition in education, by their own community of belonging;
- VI. Need to prioritize a differentiated system of public financial transfer in a simple, direct, transparent and decentralized way for the griots, masters and masters, and apprentice griots, which recognizes the specificity and uniqueness of the universe of oral tradition. (PACHECO, 2006, p. 43)

The principles that anchor the pedagogical experiences of Griô Pedagogy point to a way of being a teacher based on actions of valuing and strengthening the memory and knowledge of the community's oral tradition. These are principles that bring subjectivities and identities to the center of the circle and, therefore, call us to a critical reflection on this dominant Eurocentric logic that makes invisible the knowledge and cultural expressions that move subjects in their daily lives and that continues to be the model of culture in the various processes of education. These are principles that enable us to think of a teaching practice that intertwines knowledge from the past and the present, written tradition and oral tradition.

Through these principles, it is possible to take the knowledge and practices of the community to the school floor and, in this way, make it a space for the convergence of local knowledge and the relationship between the generations of oral tradition and the new generations of written tradition, thus placing at the center of the debate the discussions regarding the hegemony of the paradigms of Eurocentric culture, that has silenced the symbols, rituals, histories and identities of local subjects and their cultural diversities.

By taking the valorization of oral tradition as a principle, it is evident that Griô Pedagogy is questioned in relation to the primacy of writing when it states that "[...] Historically, in the Western world, the written tradition has become rationalist and hegemonic, but knowledge emerges from the world of orality, corporeality and experience. Writing cannot be confused with knowledge, it is a language of expression" (PACHECO, 2006, p. 38) and "knowledge is a light that exists in man. the inheritance of everything that our ancestors came to know and that is latent in everything they transmitted to us, just as the baobab already exists in potential in its seed". (PACHECO, 2006, p. 42)

Based on its principles, Griô Pedagogy places identity, oral tradition, the power of speech, ancestry, dialogue and experience at the center of the pedagogical process. In this way, it places oral tradition, identity, ethnic-racial relations, generational encounters, etc., at the center of the education wheel, therefore, it also places a counter-hegemonic movement at the center of the education wheel.

Griô Pedagogy, based on the principle of valuing oral tradition, thinks about the dialogue between the world of oral tradition and the world of written tradition and intergenerational dialogue. This dialogue is thought of in a horizontal way, in which these two fields of knowledge are different, but equally important. Griô Pedagogy is inserted in formal education through storytelling and nurtures a *culture in favor of the diversity of life and peoples* based on the Dialogue between Written Tradition and Oral Tradition.

It is a dive into the land, into the languages, experiences, traditions, histories and social and economic struggles of the people, in a great journey between communities, learning, teaching and reinventing culture in search of a new project of humanity, living the tensions, ruptures and possible dialogues between hegemonic and counter-hegemonic culture. (PACHECO, 2014, p. 44)

Dialogue does not always produce agreement, because it often generates tensions and ruptures necessary for the production of knowledge. A dialogical posture is that it will be able to maintain this healthy dialogue, therefore, a producer of knowledge. Dialogue implies speaking and listening. From the appreciation of oral tradition, the principles of Griô Pedagogy highlight the power of speech. Pacheco (2006, p. 86) translates the dimension of the power of speech in education through the following quote from Hampaté Bâ (1982, p. 172): "When Maa Ngala speaks, one can see, hear, smell, taste and touch his speech... That is why in the universe everything speaks: everything is speech that has gained body and form."

Still with regard to the principles of Griô Pedagogy, respect for orality reveals the appreciation of ancestry, African and Afro-Brazilian culture, in which the elders or griot masters are recognized for their knowledge and doing, for the oral practices and traditions that are part of each one, for the worldview to which they refer by putting themselves in the place of the other and for solidarity, based on what one believes as a human and social being. This practice of education among members or communities strengthens identity from the moment that the culture that permeated and/or permeates each ethnic group is known and valued.

The griot masters, elements addressed in the principles of Griô Pedagogy, are like a support to shelter and propagate knowledge, which they usually do through ritualistic performances full of playfulness, movement and interactivity. According to Pacheco:

The main record of oral tradition is experiential and dialogical, affective, cognitive and motor memory. It is a dancing, singing, storytelling and conversational memory. Brazil needs the walker (of the apprentice griot) who surrenders his corporeality, his

skin, his voice, his feelings, his divine word to record the continuity of the living history of the oral tradition. A walker who gives himself to the walk to connect the family and community threads of the oral transmission networks. (PACHECO, 2006, p. 44)

The intergenerational dialogues promoted by the Griô pedagogy, in accordance with the principle that addresses the political, cultural, social, educational and economic place of the griots and masters of oral tradition, indicate the social place of the elderly when they place them at the center of activities; recognize the legitimacy of a mode of knowledge production that escapes the already instituted mode of knowledge production and brings other references to the circle. In Western societies, structurally marked by capitalism and by the values generated from the material base, the social place of the elderly is linked to their ability to produce and formal educational institutions are considered the place of production and dissemination of valid knowledge. Older people (with advanced age) are generally considered unproductive, fragile, dependent, with anachronistic ideas, with no more contributions to offer society by the exhaustion of its greatest good (or perhaps the only one, according to capitalist logic): the labor force. Socially devalued, they become invisible, having their knowledge, memories and experiences dammed.

The experience of the oral transmission network is also one of the principles of Griô Pedagogy and is considered a stage in the didactic path of a class. The didactic path of Griô Pedagogy begins with a ritual of enchantment, a ritual of identity and ancestry (which is called experience), a dialogical ritual and a ritual of knowledge sharing. These correspond to each moment of a class, it is the methodological sequence. At this point in the class, there are circles, games and exercises that have as their main objective to enhance the "[...] memories, organic and psychosocial expressions of identity, the link with ancestry and the celebration of life" (PACHECO, 2014, p. 2).

Identity and ancestry are intertwined and important concepts within the scope of Griô Pedagogy because they support its principles. According to this pedagogy, ancestry "[...] it is a personal and communal search of each being, family, people, nation or community. It is a rooting and connection that nourishes and enhances the tree of identity" (PACHECO, 2014, p. 84) and is intertwined with the concept of identity due to the following definition:

Ancestry is that which resembles and reconnects the human being in a transcendent relationship to a territory, a family-community, a people, one or more deities, to the planet, to elements of nature, to ancestors and with life in the universe. It is revealed and humanized in the presence of belief in the spirit, in

nature, in divinity and in the stars, and in the presence of knowledge of its unconscious at a personal, collective and vital level. It is expressed as phylogenesis – the genesis of the species. (PACHECO, 2014, p. 86)

Identity, on the other hand, is resignified throughout life, according to the concept understood by the Griô Pedagogy:

That which differentiates and affirms the historical, ecological and ethnic-cultural bio-psycho-social human being, from the conception of his life to his death, through consciousness and lived corporeality. It reveals and humanizes itself in the presence of the other human being and expresses itself as ontogenesis – the genesis of being. (PACHECO, 2014, p. 85-86)

From the Griô Pedagogy and its principles, what is perceived is an epistemic-political and methodological investment so that the community and the school recognize the importance of oral tradition and, consequently, can translate, reinterpret and integrate their ancestral wisdom of the sciences with the world of writing and with the local economy. The approach to ancestral knowledge and the appreciation of oral tradition will be revitalized through Griô Pedagogy not as folklore, but as wisdom, ritual of bonding and learning, growth, art, sciences and myths that structure values of an identity. Like this

The Griô pedagogy intensifies the channels of perception of reality, ritualizing dialogue and the very process of teaching and learning between ages in the school and in the community. It intensifies an affective and symbolic perception that touches on the meaning of life of an identity intensely committed to ancestry and the life project of its community. (PACHECO, 2006, p. 86)

In view of the above, it is perceived that the Griô Pedagogy, by seeking its references in the ancestry of the Brazilian people, is also making a decolonial movement in the field of education, since it thinks about education from a logic against Eurocentric hegemony by pointing to the valorization of subalternized subjects/cultures, excluded by the process of coloniality.

In this sense, we consider it important to mention that when listing the pedagogical experiences of teachers in the quilombola communities Remanso and Iúna, the object of study of this research, we seek to understand the following research questions: How do these teachers from these communities understand the Griô Pedagogy? What are the approximations and distances between your pedagogical experiences and in the quilombola communities under study and the principles and pedagogical experiences of Griô Pedagogy? Are the school and the pedagogical experiences in quilombola communities aligned with what the Griô Pedagogy proposes and, therefore, with the

decolonial perspective? What are the reflections and tensions that involve the effectiveness of the Griô Pedagogy in the pedagogical practice of the collaborating teachers of this study?

In this way, considering the research questions already posed, I present as a general objective to understand the interconnections between Griô Pedagogy, a pedagogy with a decolonial bias, and the pedagogical experiences of the quilombola communities Remanso and Iúna/Ba.

In addition to this introduction, this text comprises two other sections. The next one, entitled "Through the methodological trails", is dedicated to presenting the methodological route of the study, presenting the epistemological basis and how the operationalization of the research took place, which made this text and the approach to the research findings possible, bringing to the fore what the collaborators of the study narrate, the ways in which each one understands and elucidates their pedagogical experiences in quilombola communities inserted in the context of Griô Pedagogy. Last but not least, we address the final considerations by exposing the reader to a discussion about the main results of the study.

GRIOT PEDAGOGY AND THE DECOLONIAL PERSPECTIVE

It should be noted that coloniality here is understood as "[...] constitutive of modernity and not derivative" (MIGNOLO, 2003, p. 75), which allows us to understand that modernity and coloniality are two sides of the same coin. In view of these considerations, it is worth highlighting the theoretical contributions proposed by Aníbal Quijano (2005), an author who states that we have inherited coloniality and that this, in turn, represents the continuation of the various forms of domination, hierarchization and coloniality existing in capitalist modernity that persists in establishing a world pattern of power. In other words, coloniality presents itself as a form of power that emerged from modern colonialism and is related to the way in which work, authority, knowledge and social relations dialogue with each other, through the ideal of capitalist market and race (MALDONADO-TORRES, 2007).

Thus, Griô Pedagogy presents itself as a pedagogy allied to the decolonial perspective by proposing the consideration and use of traditional, ancestral and cultural knowledge of quilombola communities and, thus, part of the ecology of knowledge, enabling the visibility of specific knowledge of subalternized groups such as quilombolas; for questioning and transgressing elements of the modernity/coloniality configuration (the

universal and the global lose their centrality and share their importance with the local and the particular); for validating not only scientific knowledge, but also other traditional knowledge; for promoting acceptance and the right to difference by not considering the subjects of a quilombola community as subjects outside the established standard; because it is a pedagogy whose principles suggest the construction of another society, in which Basic Education schools represent fundamental spaces in this construction because they act in the transgression of the coloniality of knowledge, power and being.

Griô Pedagogy also presents itself as a pedagogy allied to the decolonial perspective because it is idealized from and for the real needs of marginalized groups in order to ensure that all difference can dialogue in the same spaces with equality and ensure that education in the spaces where these groups live is effective and promotes more and more transgressions in school curricula, instead of maintaining the proposal of a unilinear and unidirectional development whose epistemology consists of defining/separating/making invisible subjects and knowledge based on a process of racial hierarchization.

Another aspect that makes it possible to consider the Griô Pedagogy as a decolonial pedagogy is because it dialogues with Law 10.639/03 and all the claims it deals with. It is, therefore, a pedagogy that is aligned with an education for ethnic-racial relations and, for this reason, it is also aligned with an anti-racist education that, in turn, suggests:

Undoing a secular racist and discriminatory mentality, overcoming European ethnocentrism, restoring ethnic-racial and social relations, de-alienating pedagogical processes. This cannot be reduced to words and reasoning disconnected from the experience of being inferior lived by blacks, nor from the low classifications attributed to them in the social, economic, educational and political inequalities scales. (BRASIL, 2011, p. 15)

Such a law is an instrument that inspires other ideologies, methodologies and epistemologies, because with it it is possible to develop a decolonial pedagogy, promoting a decolonization of curricula (FERNANDES, 2018), after all, its emergence is already a decolonial event, since it was the result of historical claims of militants of the Black Movement, so that its documents propose a subversion of the curricular traditions that, Most of the time, they build a unique place of conversation, anchored in the idea that markedly Eurocentric scientific knowledge will deal with all the issues present in a school, which is still a reproducer of ethnic-racial discrimination. Thus, it can be concluded that the references present in the legislation enable decolonial pedagogy to the extent that they

expose the coloniality of power, knowledge and being, enabling the mobilization around the hidden issues of racism present in social and educational practices in our country (OLIVEIRA; CANDAU, 2010).

THROUGH THE METHODOLOGICAL TRACKS

The study is anchored, as an epistemological basis, in the qualitative perspective of research which, according to Minayo (2005, p. 82) presents itself as an approach that works with attitudes, beliefs, behaviors and actions, seeking to understand how people interpret and give meaning to their experiences and the world in which they live.

In line with the qualitative epistemological basis of the research, the object of study and the research questions proposed for this research \u2012 we take the perspective of narrative research, defended by Connelly and Clandinin (1995), allied to the decolonial perspective as an investigation procedure considering its potentialities as a research method, considering that this study focuses on the narratives of Elementary School teachers (Early Years) who develop their activities professionals based on Griô Pedagogy.

We understand that these two theories dialogue because narrative research, to the extent that it takes narrative as a phenomenon to be studied and experience as lived and narrated stories, points to a decolonial epistemic-political movement by legitimizing narratives as a place of knowledge production, of social transformation, a place of (re)existence, thus demarcating an insurgent movement for questioning academic rationality and the researcher's distancing from the object as scientific principles by establishing approximation, interaction and intersubjective diving between those who research and those who collaborate with the research, now called to act as participative, active and voiced subjects, thus evidencing the principle of horizontality.

The research devices used were the narrative interview and conversation circles. The narrative interview was used because it considers that this device preserves particular perspectives, as they are related to the way of life and experiences lived by the subjects. To this end, we supported the studies in the theoretical contributions proposed by authors such as Bertaux (2010) and Jovchelovitch and Bauer (2002).

Taking as inspiration the Griô Pedagogy, which uses the circle as the representation of the search for the right of everyone to speak, disagree, try, expose their opinions and contributions, thus symbolizing the horizontality of knowledge and affective bonds during the exchange of knowledge, we also used the conversation circle as a research device in

this study. For Warschauer (2002, p. 47), an author who in her doctoral thesis proposed training through experience through the circles of educators and reflection and sought to break with the cycle of reproduction of the conception of school and teaching of teachers, the conversation circle "[...] It is a construction of each group. [...] It is a moment of dialogue, par excellence, in which the interaction between the participants of the group occurs, under the organization of the coordinator [...]."

A research that addresses decoloniality requests to bring to the center of the discussion methodologies from the field of the decolonial approach itself. However, I identified a gap that is still present with regard to the creation of specific methodologies in the area of decoloniality with regard to data analysis procedures and, therefore, I opted for the use of the comprehensive-interpretative approach proposed by Paul Ricoeur (1996). It is a type of analysis that is based on hermeneutics, since it understands narratives as a fruit that "springs" from the experiences, beliefs and judgments of a subject, and that seeks to highlight the regularities and irregularities of a set of narratives for the construction of understanding.

It should be noted that this use is made possible by the fact that the comprehensive-interpretative approach deals with a study that brings theoretical-methodological expressions and principles that dialogue with decoloniality, despite the geoeconomic and geoterritorial difference, and give us support to analyze the pedagogical experiences of teachers in the quilombola communities Remanso and Iúna, the object of study of this research.

This research had the collaboration of four teachers, three of whom were effective teachers of Elementary School (Early Years) of the Terezinha Guerra Athayde de Macedo Municipal School, located in the rural quilombola community Remanso/BA, and one teacher of the Irineu Dutra Municipal School, of the quilombola community Iúna/BA. These four collaborators make up the total number of teachers working in schools located in quilombola communities, in Elementary School (Early Years) of the Municipal Network of Lençóis/BA, who participated in the teacher training program centered on a perspective of Education for Ethnic-Racial Relations and Africanities, carried out by the NGO Grãos de Luz e Griô, in partnership with the Municipal Department of Education of Lençóis: training in Griô Pedagogy.

These collaborating professors are not quilombolas, there are three females and one male, two declare themselves black, one declares themselves brown and one declares

himself white, with an average age between 28 and 47 years, who, in relation to sexual identity, recognize themselves as heterosexual, all married, with children and most of them of the Catholic religion. Regarding professional and political characteristics, it is noteworthy that most work in only one school, teach in multigrade grades and all have degrees in Pedagogy, without specialization and claim to have a union membership. It is a collective of teachers who do not share the ways of being, living and belonging of quilombola communities.

The names of the interviewees, in accordance with the recommendations of the ethics committee that approved the research that originated this text, are fictitious to preserve the confidentiality of the informants. These names used were chosen by the researcher and refer to the names of medicinal herbs/roots (Ginger, Rosemary, Lemon Balm, Mastic).

Understanding the epistemic-political foundations of Griô Pedagogy and its interconnections with the pedagogical experiences in the quilombola communities under study requires a path that points to the narratives of the collaborating teachers of this study about their social, cultural, political and educational experiences, highlighting the formative aspects produced in these experiences.

Through their narratives, the teachers reveal that they understand the Griô Pedagogy as a pedagogy that "[...] proposes dialogue between oral tradition and formal education. While traditional training demands goals, Griô Pedagogy proposes knowledge reflected in practices of experience, dialogue and shared production of knowledge" (Professor Cidreira, Narrative interview, 2019).

Still based on the reports of the professors involved in this research, in the narrative "[...] the Griô Pedagogy opened the horizons of my mind in the perspective of an education that values the experience of that child's community and that respects the history of the place where he lives. This is very interesting" (Professora Ginger, Narrative interview, 2019), it is possible to infer that Griô Pedagogy presents itself as a differentiated proposal with regard to classical studies on teacher training because it brings up a pedagogical proposal that points to the appreciation of local culture, issues related to the quilombola community, that is, it is a pedagogy that breaks with many patterns about what is commonly discussed about teacher training; that provokes the construction of a community experience inscribed in the wisdom built by the collective, where the history of the place is

also the history of the black body-territory that fights and resists in the occupation, maintenance and constant struggle for existence without chains.

Despite the understanding of Griô Pedagogy \u2012 an understanding promoted by the training course in Griô Pedagogy \u2012 presented by the teachers in the previous narratives, these teachers working in a quilombola reality also present in their narratives reflections and tensions, with regard to the effectiveness of this pedagogy in their pedagogical practice, which make it possible to perceive limits, contradictions or pedagogical constructions produced by the teachers themselves who, in some aspects, they dialogue and/or distance themselves from Griô Pedagogy. It is worth noting that the contradictions observed in the narratives may represent the reflection of the conflicts experienced by these teachers. It was from this field of reflections and tensions exhibited through the teachers' narratives that we focused our gaze on narrated details that would make it possible to observe the approximations and distances between the ways of being a teacher in the quilombola communities under study and the pedagogical principles and experiences proposed by the Griô Pedagogy.

By reporting that "[...] I use the singing circles, the family experience, their ancestors, their customs" (teacher Aroeira, Conversation circle, 2019) and that "What I try to do is dialogue with the knowledge of those who came first in the community so that students learn about their stories" (Professor Alecrim, Conversation circle, 2019), the teachers evidence an approximation between their practice and what the Griô Pedagogy proposes, since they point out aspects/elements of the teaching practice that dialogue with the valorization of the knowledge and practices of the community's oral tradition and, from this, the knowledge and the word as property and authorship of the great ancestral chain of oral transmission demonstrate an alignment with a pedagogical practice that considers the "[...] sacred link between the being and his word" (PACHECO, 2006, p. 43). These are pedagogical experiences guided by the principle of Griô Pedagogy, which points to the "[...] recognition of the knowledge and practices and the sociocultural, political and economic place of the griots, masters and masters of oral tradition in education, by their own community of belonging" (PACHECO, 2006, p.43).

The narratives above corroborate Professor Cidreira's account:

In the classroom we work on the appreciation of art, life history and all the traditional knowledge and practices of the community. To place the life, identity and ancestry of the students of that locality as the center of knowledge. We tried to

reconcile traditional pedagogy with Griô pedagogy. (Teacher Cidreira, Narrative interview, 2019)

In addition to reinforcing the consideration of elements such as knowledge, the word, ancestry, oral tradition and life history as a source of knowledge, as proposed (PACHECO, 2006), the narrative above demarcates, as principles of Griô Pedagogy, the "[...] recognition of knowledge, practices of oral tradition as structuring for the affirmation and strengthening of identity and ancestry" (PACHECO, 2006, p. 43) and the "[...] empowerment of organized civil society in the role of mediator of the dialogue between pedagogical contents and experiences of formal public education with the knowledge, practices and pedagogical experiences of the community's oral tradition" (PACHECO, 2006, p. 43), thus reinforcing the approximation between the teaching practice in the quilombola communities Remanso/BA and Iúna/BA and the pedagogical principles/experiences of Griô pedagogy.

The pedagogical experiences of the collaborating teachers of this research are close to the pedagogical experiences proposed by the Griô Pedagogy through the valorization of orality, the use of family members' life stories and the work with the valorization of identity. The work with the valorization of identity is also perceived in the narrative of Professor Ginger:

I'm going to talk about something that happened within the community. They gave the nickname Kiriku to a student. I told Kiriku's story in the living room, explained that he is beautiful, he is a warrior, but Kiriku for him was pejorative. And then it wasn't just that. I wrote down several other attitudes of segregating there, who was "darker". We managed to materialize in actions. It was very good. I was able to sensitize my students to three things: that they are black; that I'm black and that my hair is curly. And then we brought this up, that we are black, that we are beautiful and that we need to respect our colleagues. (Professor Ginger, Conversation Circle, 2019)

This narrative of teacher Ginger configures a pedagogical practice that contributes to the process of valuing and affirming the student's identity. It is a practice that produces the effect of becoming aware of Africanities and the exercise of otherness through storytelling such as Kiriku's. Through the narrated experience, the teacher allows students to perceive similarities and differences between African culture presented in history and the Afro-descent experienced by them in their community. Among the similarities, a history of struggle marked by social inequalities and, as differences, clothing and some customs. In addition, it also enables the perception of values and principles such as courage, wisdom

and respect, evaluative traits marked by Kiriku's courage and the wisdom of his grandfather. By addressing positive values attributed to Afro-descendant characters, this teacher ensures, through her practice, the development of her students' ethical awareness.

The report of teacher Ginger allows us to perceive the affinity between her teaching practice and the pedagogical practice of Griô Pedagogy because it presents itself as a pedagogical practice that dialogues with education that considers ethnic-racial relations anchored in the quartet ancestry-identity-resistance-alterity. By valuing the context in which the student is inserted, so that he recognizes himself as a historical subject and values his experiences, discovering the meaning and his ancestry and identity, such pedagogical practice provides the student with the understanding that his history, the history of his ancestors and the memory that his family members keep, valuing, in line with school knowledge, the experiences of all the subjects involved in the process (students, teachers). It presents itself as a movement of commitment to overcoming racism in school and in society because it characterizes a movement that aims to transform the life experiences of these subjects into an experience of struggle, for a more humane, plural and racism-free society.

Despite the points of convergence between the pedagogical experiences of the teachers who work in the quilombola communities that constitute the *locus* of this research and the principles and practices of the Griô Pedagogy presented above, still with regard to the circles of experience, the narratives reveal that it is a pedagogical practice that, despite being recognized by the teachers as a path for dialogue between the school and the community, it is still a practice that does not guarantee such dialogue because of the constraints of traditional teaching, which corroborates a pedagogical practice that distances itself from the proposal of Griô Pedagogy, a pedagogy of affective and cultural experience that facilitates dialogue between ages, between school and community (PACHECO, 2006, p. 86). In addition, it reflects the difficulty of the collaborating teachers of this study in articulating the knowledge produced in the daily life of the quilombola communities in which they work with their pedagogical practice in order to promote school-community dialogue despite their training in Griô Pedagogy. This is an aspect that is evident in the reports of Professor Ginger:

The experience is what the student experiences in the community, what belongs to him and that is not explored within this traditional clothing that we have. "It's just that my mother is playing 'nylon', pro. What nylon, boy is your mother playing? "It's the nylon to catch the fish." Then it was half an hour for them to explain to me what

nylon was. So, this is very cool. That there, doing a workshop to build nylon or knowing the mechanics of that there, that gives you a lesson. But then, can I stop sometimes to talk a little bit about his experience? Within the content that we have programmed and framed? There is not, but it should have. This is experience, this is working from experience. (Professor Ginger, Narrative interview, 2019)

From this narrative it is possible to perceive that the pedagogical practice distances itself from what is proposed by the principles and practices of Griô Pedagogy because it does not consider the experience of its students as a possibility of dialogue between community and school and, therefore, does not consider the principle of Griô pedagogy that points to the "[...] empowerment of organized civil society as a mediator of the dialogue between pedagogical contents and experiences of formal public education with the knowledge, practices and pedagogical experiences of the community's oral tradition" (PACHECO, 2006, p. 43). This distancing configures the face of a pedagogical practice forged by the shackles of an epistemology that delegitimizes other forms of knowledge.

Despite the distance between the pedagogical practice and the proposal of the Griô Pedagogy with regard to the non-consideration of the students' experience as a possibility of dialogue between school and community, it is possible to perceive, through the words of teacher Aroeira, the recognition of the importance of a pedagogical practice that brings the student's experience to the school floor when she reports: "It's in this line, because the name already speaks, it's an experience. They have to bring what they have, what they live at home and in the community to school." (teacher Aroeira, Conversation circle, 2019). This awareness is also observed in the narrative of Professor Cidreira when she recognizes that:

The knowledge they have is a very rich knowledge that is not explored. So, their knowledge needs to be more valued, because they have knowledge, it just needs to be explored. Thus, many will know what their origin is, who their ancestors are. (Professor Cidreira, Conversation circle, 2019)

It is about the awareness of the need to recognize the experience of students as a structuring element of an important pedagogical practice for the affirmation and strengthening of identity and ancestry, but which ends up distancing itself from the proposal of Griô Pedagogy by not guaranteeing the recognition of knowledge, practices and oral tradition as a channel for dialogue between school and community institutions. reaffirming, in this way, a teaching practice that is aware of the need and importance of a pedagogy that transforms the educational system in force in the quilombola communities under study,

such as, for example, the Griô Pedagogy: a pedagogy that presents itself as insurgent with regard to Eurocentric epistemology for proposing a teaching process based on the valorization of the knowledge and practices of the community; in the power of oral tradition with regard to the production of knowledge and in the affirmation and strengthening of the identity and ancestry of the subjects of the community.

The non-recognition of knowledge, practices and oral tradition as a channel for dialogue between school and community institutions, by presenting itself as a point of distancing between the pedagogical practice of teaching in the quilombola communities of Remanso and Iúna/BA and the principles and practices of Griô Pedagogy, end up justifying the non-effectiveness of Griô Pedagogy in the municipal schools of these communities.

As highlighted by the teachers of the two communities in their narratives, there are some aspects that contribute to the non-effectiveness of the Griô Pedagogy, such as, for example, the tension between what the Griô Pedagogy proposes and a traditional basic education system that permeates the process of initial training of these teachers and the requests of the Municipal Department of Education, despite the partnership with the Non-Governmental Association Grains of Light and Griô:

The conditions we have are still limiting. And sometimes I keep questioning myself like this. The ideal is the real, they fight. It is time to unite this experience of Griô pedagogy with the concrete experience of the community, so that we can reach a middle ground. (Professor Ginger, Conversation Circle, 2019)

What I see with my practice in relation to Griô Pedagogy is that there is a demand on the part of the Secretariat that Grãos, it does not give this focus, it does not give this importance. They (Secretariat and Pedagogy Griô) have a different line of demanding what the student needs to read and learn. The Griô pedagogy has a way of working that is different from the demand we have from the Department of Education. So, there is no marriage between these two partnerships. I see a break in this environment, between one and the other. (Professor Alecrim, Conversation Circle, 2019)

From the narratives above, it is possible to perceive the signaling of a mismatch, a dispute between two teaching projects in quilombola schools: that of the municipal secretariat and that of the Griô Pedagogy. Two ways of existence of the teaching profession in the quilombola community: between the proposal of the Secretariat and the Griô Pedagogy. Teachers do not see in the Griô Pedagogy a space for struggle and resistance to a homogenizing education that, generally, has the education departments as its proposal. The teachers point out fragmentations and their positions reflect a lot of the teacher's non-belonging to the community, so they do not reveal to what extent the Griô

Pedagogy can be a place of identity of the community, of the students. These aspects contribute to the non-effectiveness of the proposal of Griô Pedagogy as a structuring axis of teaching practice in that space.

Another aspect pointed out as a justification for the non-effectiveness of the Griô Pedagogy in the schools of the communities under study is the lack of support in order to guarantee continuing education for teachers by the training group in Griô Pedagogy:

Unfortunately, in our practice it is not always possible to be inserting all the elements that the Griô pedagogy brings. In order for this junction between the various methodologies and for the Griô pedagogy to have its space established in school practice, it is necessary to have a more effective follow-up of the trainers and mentors of this innovative pedagogy. I wanted them to be closer. I wish they were closer to me so I could feel firm when I'm applying that class, you know? The way they led me during the course. This is the point I bring up. (Professor Ginger, Conversation Circle, 2019)

On the other hand, still on this issue of the non-effectiveness of the Griô Pedagogy in the quilombola schools involved in this research, in addition to the points observed in the narratives of the teachers working in these schools, Lillian Pacheco, in a dialogue of pedagogical orientation, highlights as contributing elements to this non-effectiveness "[...] the lack of stability/continuity of the teacher in the school; the lack of guarantee of the continuity of training and the change in municipal political management" (verbal information)⁹. The creator of the Griô Pedagogy and responsible for the training of teachers in this pedagogy in the region of Lençóis/BA also reports that:

These factors, added to the lack of pedagogical political projects, curricula and laws of the education system, leave the school vulnerable to the disputes of religious intolerance and liberal and technicist pedagogical tendencies, which is aggravated by the creation of non-quilombola teachers. Thus, the struggle of Griô Pedagogy in the municipality became the construction of the Quilombola political pedagogical project and curriculum, as well as laws that guarantee progressive, evolutionary and community tendencies, that integrate Griô Pedagogy as an institutionalized methodology and that guarantee teams of quilombola educators who have a lifetime commitment to community projects. (Verbal information)¹⁰

In view of the above, the pedagogical experiences observed in the Quilombola communities studied are marked by some points of convergence and divergence with regard to their relationship with the principles and practices of Griô Pedagogy. This is a

⁹ Speech by Lillian Pacheco, author and systematizer of Griô Pedagogy, during a pedagogical orientation dialogue with the researcher/author of this research on 05 Apr. 2021.

¹⁰ Speech by Lillian Pacheco, author and systematizer of Griô Pedagogy, during a pedagogical orientation dialogue with the researcher/author of this thesis on 05 Apr. 2021.

characteristic that contributes to the non-effectiveness of this pedagogy in that quilombola context. It will only be possible to make the Griô Pedagogy effective if the ways of being, doing and knowing of the teachers in that space are anchored in the uniqueness of the subjects of the community and their life experiences. However, it should be noted that the effectiveness of Griô Pedagogy in these schools does not point to the exclusion of formal education, but to the mediation of the dialogue between contents and pedagogical experiences of formal public education with the knowledge, practices and pedagogical experiences of the oral tradition of the community, structuring elements for the affirmation of belonging and ancestry in these spaces that ask teachers for a way of being, to do and be based on the recognition of the knowledge and practices of the community and the specificity and singularity of the universe of oral tradition in education, which configures the need for a pedagogical practice that is based on the pedagogy of absences and emergencies, a pedagogy that, according to Gomes (2017), aims to transform absences into presences because, "[...] it helps to value the knowledge that successfully resisted the epistemological domination imposed by colonialism".

CONCLUSIONS

The Griô Pedagogy is an invitation to see education in a different way and with all the senses and, in addition, it allows us to conceive education in a different way because its principles bring to the center of the education wheel the peculiarities of the local culture, the subjectivities, the knowledge and practices of the community, aspects that make it possible to understand the Griô Pedagogy as a pedagogy that is aligned with the decolonial pedagogy and that promotes the construction of a school that represents a place of dialogue/encounter between ancestral knowledge of local culture and its relationship between the generations of oral tradition and the new generations of written tradition, a movement that points to a critical reflection on this dominant Eurocentric logic that makes knowledge and cultural expressions invisible.

In view of the above, conceiving the Griô Pedagogy as a counter-hegemonic movement to overcome traditional policies makes it possible to understand that, in these communities, the teachers, even inserted in a training process that involves a pedagogy that is close to what the decolonial pedagogy proposes, a proposal that, in theory, should form insurgent subjects, the ways of being a teacher are not yet characterized as decolonial because they are colonized subjects, in colonized spaces, who are not

quilombolas and, therefore, not crossed by experiences lived in those communities. Therefore, they are not body-territories "[...] living text, a body-text that narrates the stories and experiences that cross it" (MIRANDA, 2014, p. 17) and, therefore, are far from what Menezes (2020) claims to sustain, permeate and feed back into teaching practices and calls root-knowledge because he understands that "Knowledge was understood as something that acts on us, not by accumulations of knowledge, but because they transform our doing, as well as constituting us in our way of being, living and acting in teaching" (MENEZES, 2020, p. 88).

Therefore, the pedagogical experiences in the Quilombolas communities Remanso and Iúna/BA, by not being lived in a decolonial way due to some points of convergence and divergence presented with regard to their relationship with the principles and practices of Griô Pedagogy, contributes to the non-effectiveness of Griô Pedagogy in that environment. It will only be possible to put this pedagogy into effect, related to the proposal of decolonial pedagogy, if the ways of being a teacher in that space are anchored in the singularity of the subjects of the community and their life experiences.

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