



The rain and the sun in the voice of quilombola children from Marajó

A chuva e o sol na voz das crianças quilombolas do Marajó

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ABSTRACT

This article is the result of a project developed with children in the Marajó region of Pará, more specifically in the quilombola community of Boa Vista, located in the municipality of Salvaterra. The central question of the research sought to answer: what are the understandings of the children of the quilombola community of Boa Vista about nature, but specifically about rain and sun? The objective of the research is to listen to the children's understandings, their interpretations about the elements of nature in the Marajó quilombola community. The research is anchored in a qualitative approach with a bibliographic and field research type. The techniques used were: conversation circles with the children, listening meetings, games and activities in different spaces, at school and in the community. The results indicate that the children have their own understandings, their own knowledge concerning the elements of nature, specifically the moon and the sun, and the importance of referencing their knowledge for the production of knowledge and the protagonism of the children.

Key words: Children's understandings, Quilombola community, Marajó.

1 INTRODUCTION

Marajó is an archipelago of islands, considered one of the largest in the world because of its geographic extension, which includes 17 municipalities. Salvaterra is one of the towns in the archipelago, which has more than 17 quilombola communities in its territory, one of which is Boa Vista, located 10 km from the center of the town.

The formation of the village of Boa Vista began with the coming of people trafficked from Africa, in a situation of slavery to the state of Pará. Many managed to escape from the whip of the directors, leaving the large farms and arriving by raft at Marajó Island. They located themselves on the banks of the Matupirituba River and from there they penetrated the forest, in different hamlets, where the process of formation of small villages or small farms began.



For many years, the economy of Salvaterra focused on three main products: cattle, fish and coco-da-baia. Today, with the development of agriculture, more specifically pineapple cultivation, the municipality has included this crop as one of the main sources of income for the local economy. Currently, the municipality has 443 hectares planted, with a productivity equivalent to 30,000 fruits/h, having already been considered the main exporter of the state of Pará. In second place comes cassava, with an area of 14 hectares planted (IBGE, 2010).

Thinking about the reality of the Marajó region, Salvaterra, and trying to work with children from the Quilombola community, as I have already mentioned, is just as productive as working with adults, since children are also subjects with a voice and a culture; therefore, they can be investigated. Loureiro (1995) is a scholar who has done extensive work on Amazonian culture and, precisely from this perspective, enables an understanding of the region, considering that "Amazonian culture, an inheritance passed on from generation to generation, is shared by members of the regional society, to constitute it in this world of waters and forests" (LOUREIRO, 1995, p. 391).

Children learn about their ancestry, their stories, the specificities that are part of their way of life, and the sociocultural practices that are carried out in their community. The way children who live in traditional communities relate to the world is different than that of children in urban centers.

The way of relating to nature and the influence it has on children's thoughts instigate and stimulate us to do research in the quilombola community of Boa Vista on Marajó Island in Salvaterra- PA.

This paper is about children's understandings, about the elements of nature the knowledges of the elements of nature, specifically rain and sun.

It also seeks to contribute, with the production of knowledge, to the sociocultural perspective regarding the relations with quilombola education, affirmative action policies, and the politics of difference.

The central question of the research sought to answer: what are the understandings of the children of the quilombola community of Boa Vista about rain and sun?

The objective of the research is to listen to the children's understandings, their interpretations of the elements of nature in the Marajó quilombola community.

The methodology is anchored in a qualitative approach with documentary and field research. The techniques used were: conversations with the children in the most different spaces, both at school and during playtime in the community.



Children are the interlocutors we are interested in,

2 THE QUILOMBOLA COMMUNITY OF BOA VISTA- MARAJÓ

To get to know the children, who are the interlocutors of this article, it was necessary to map the quilombola territory where they live. The following information was passed on to me by the president of the Quilombola Association of Boa Vista.

In the following image, you can see some of the aspects described of the Boa Vista community.

Figure 01 - Community of Boa Vista.



Source: Personal file, 2020.

The importance of situating the Amazon and the sociocultural practices that are developed with children in science education, allows the interweaving of culture and these practices that are developed in rural schools, especially quilombola schools.

The community is full of backyards with fruit trees, and the houses are made of wood, clay, and masonry. Many houses have a flour oven in the backyard that is used for the production and consumption of this food, which is part of the eating habits of the inhabitants of the Amazon region. It is common in rural populations for this room in the backyard to be called an oven house.



Figure 02 - Flour Oven



Source: Personal file, 2020.

The Community of Boa Vista has over the years, specifically, since 2012, performing a work of recognition of sociocultural practices with their teachers and students, strengthening the quilombola identity. According to Mendes and Silva (2017, p. 104), "Culture, as a set of knowledge, doings, rules, beliefs, strategies, and myths, is expressed by diversity, creativity, innovation, always unfinished. We are marked by the unity and diversity of culture". (MENDES; FARIAS, 2014). Thus, it is necessary that the school works with students within this diversity, respecting the history and knowledge that exist in the community that are passed from parents to children over the years.

This work has been happening mainly through projects carried out in the community's school, which is also called the Boa Vista Elementary School.

In the memorial of Boa Vista, the history and memory of the remaining quilombo community of Boa Vista is recorded, where we understand the relationship of these stories with the quilombola cultural identity of the region, which leads us to understand the memory and the stories told by the residents of the second generation of the quilombo. Among the oldest residents we have Mr. Laurêncio Pereira Pinho, 83 years old, also known as "tio Lôro" and Mrs. Silvia Nascimento, 86 years old, who tell us about the formation of the quilombo of Boa Vista.



People who are part of the history of the community and that school of Boa Vista, have done works involving and valuing these people who represent the tradition and resistance of this community "help to raise questions concerning the aspects of migration; the place of origin and the movements of social transit between urban and rural space" (FARIAS, 2006, p. 107).

3 THE WAYS OF LEARNING AND TEACHING IN QUILOMBOLA COMMUNITIES

The quilombola communities have their own social organization and the children who live in these communities learn and interpret the elements of nature with an understanding that is influenced by the sociocultural knowledge that is present in the communities. These ways of learning of the quilombola children are guaranteed in the legislation, in the national curricular guidelines for quilombola education:

X - the right to ethnodevelopment understood as an alternative development model that considers the participation of quilombola communities, their local traditions, their ecological point of view, sustainability, and their ways of producing work and life;

XVI - recognition and respect for the history of the quilombos, the spaces and times in which quilombola children, adolescents, youth, adults, and the elderly learn and are educated;

4 CHILDREN'S UNDERSTANDINGS

When dealing with science teaching in a quilombola community, we tried to interpret the relations between these fields through the experiences lived during the contact with the community. The existence between what they study at school and what they live in the community.

Based on Edgar Morin's complexity theory, it is important to highlight that beyond what was observed, it was essential to listen to the margins, not only the children as the main actors, but also the people with whom they live with, such as their families, teachers, and people from the community.

After the contextualization of the community, it was important When carrying out the field research, it was possible to notice the concern in developing activities that value the sociocultural knowledge of the community.

In their narratives, the students say that they like to study science through nature walks, where they observe the care they should take with the environment, with the



preservation of the forest, rivers, and the collection of garbage. These are the most common aspects in their speeches.

5 RESEARCH ANALYSIS

I present a synthesis of the children's understandings about the elements that make up Nature, as told by them in their narratives, full of meanings about the knowledge and sociocultural aspects that they experience in their daily lives in the community of Boa Vista. In this aspect, we agree with Farias when he points out: "that every educator should be aware of the cognitive resources made possible by stories. Far from serving only as something playful and recreational, such narratives open new universes of meaning for life and sew together content from various disciplines towards a totalizer". (FARIAS, 2006, p. 46).

Children's Understandings of Rain

The rain serves to wet the plants" (Wallace Fernando dos Prazeres Aragão, 10 years old)

The rain serves to wet the plants" (Naline Lorana do Nascimento Dias, 10 years old)

"Rain serves to wet the plants" (Jeovane da Silva Figueiredo - 10 years old)

"The rain serves to wet the plants. (Alícia Roberta Pereira dos Prazeres - 10 years old)

Source: Field research, November 2020.

Children's Understandings of the Sun

"The sun makes you hot" (Wallace Fernando dos Prazeres Aragão, 10 years old)

"The sun makes the earth very hot" (Naline Lorana do Nascimento Dias - 10 years old)

"The sun is hot" (Jeovane da Silva Figueiredo - 10 years old)

"The sun is good for the plants" (Alícia Roberta Pereira dos Prazeres - 10 years old)

Source: Field research, November 2020.

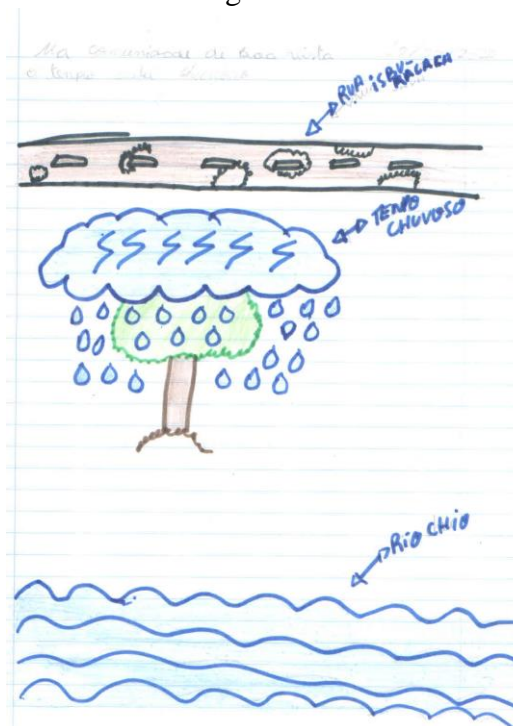
It is important to emphasize that because they are part of a quilombola community, the children are constituted by the knowledge present in the community, and that when they are encouraged to speak, this knowledge appears and marks their biocultural memory, interconnected and intertwined with the knowledge that comes from nature, with which the children live.



By analyzing the children's understandings we also corroborate with the idea of Almeida (2017) who highlights that "the narrative device of scientific knowledge is always recognized as a legitimate and true representative of things, phenomena and men." (p.47).

To understand the images produced by children, fruit of their daily recreation of the daily life they live, from their relationships with nature, I resort to what Loureiro (2007) calls semiotic conversion. Through it, I try to understand the symbolism and the imaginary that inhabit the memory of the children, especially in their sociocultural practices of daily life, which give vent to the multiple knowledge they possess and share. This translates what Loureiro tells us about the semiotic conversion, when the Amazonian man, who "transforms, recreates, re-signifies, reformulates, summarizes, or expands his understanding of things, his ideas, through what gives meaning to his existence" (2007, p.11). Through the drawings produced by the children, I understood the meaning they give to the environment and their own relationship with nature and the good life.

Figure 3:



Their drawings and narratives about the environment in which they live express their culture, speeches loaded with their experiences in the community and with the established relationships. Their numerous questions are also answered by scientists, but can be deconstructed at any time, as assured by Mendes and Farias (2014).



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