

ANTI-RACIST EDUCATION IN QUILOMBOS: A PUBLIC POLICY PROPOSAL FROM THE CULTURAL CONTENTS OF LEISURE IN QUILOMBO DE BAÍA FORMOSA IN BÚZIOS (RJ)

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ABSTRACT: This article deals with a public leisure and tourism policy aimed at anti-racist education. Its objective is to sensitize students from the public and private schools in Búzios to the racial issue based on a schedule focused on African traditions, grounded on the cultural contents of leisure to be experienced in Quilombo de Baía Formosa. The methodology was based on the case study, supported on the bibliographic research and action research, using the semi-open questionnaire and unsystematic observation as instruments, covering the year 2019. The results showed that these activities helped in the recognition and respect for African traditions, as well as in sensitizing students to ethnic-racial issues, providing opportunities for the construction of an anti-racist conscience by making known the quilombola cultural elements and their places of reference in the city.

KEYWORDS: Leisure and tourism public policy. Anti-racist education. Cultural leisure contents.

EDUCAÇÃO ANTIRRACISTA EM QUILOMBOS: UMA PROPOSTA DE POLÍTICA PÚBLICA A PARTIR DOS CONTEÚDOS CULTURAIS DO LAZER NO QUILOMBO DE BAÍA FORMOSA EM BÚZIOS (RJ)

RESUMO: Este artigo trata de uma política pública de lazer e turismo voltada à educação antirracista. Seu objetivo é sensibilizar os alunos buzianos das redes pública e privada para a questão racial com base em uma programação voltada às tradições africanas, a partir dos conteúdos culturais do lazer a ser vivenciada no Quilombo de Baía Formosa. A metodologia se baseou em um estudo de caso, calcado nas pesquisas bibliográfica e pesquisa-ação, tendo como instrumentos o questionário semiaberto e a observação assistemática, compreendendo o ano de 2019. Os resultados demonstraram que essas atividades ajudaram no (re)conhecimento e respeito às tradições africanas, bem como na sensibilização dos alunos para as questões étnico-raciais, oportunizando a construção de uma consciência antirracista ao fazer conhecer os elementos culturais quilombolas e seus

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lugares de referência na cidade.

PALAVRAS-CHAVE: Política pública de lazer e turismo. Educação antirracista. Conteúdos culturais do lazer.

Introduction

Among the challenges school currently faces is the overcoming of racism, since prejudice undermines self-esteem, offends and weakens the student and, consequently, society itself by denying the variety and complexity of identities that cohabit the school environment. School as a space of coexistence, a place to be, feel, experience and transform, disrespect, prejudice and intolerance do not fit, as such attitudes hurt basic principles of any human being, such as the right to freedom and equality.

What has been observed, however, is that racial prejudice has been accentuating not only in everyday school life, but in the world as a whole. There is still a clear setback in the achievements of blacks in society, making it clear that they continue to suffer a series of violations of their social, political, cultural and economic rights. This reality can and should be addressed at school with the purpose of an anti-racist education, because despite the country being the result of a multicultural and racial historical formation, the invisibility that many of the African cultural elements acquired or were denied in their formation is undeniable. For this reason, it is important to give visibility to quilombola communities, after all, they are the holders of this knowledge.

Thinking about leisure as a cross-cutting theme of culture and associated with ethnic tourism, it is noted that this can become an effective means of acquiring knowledge of the quilombola customs and cultural manifestations. Leisure as a privileged space for critical and creative experiences of cultural content, can “advance its understanding only as rest and fun and think about the possibility of providing personal and social development, through different experiences” (SILVA *et al.*, 2011, p. 19). For other

authors as Freitas, Silva and Galvão (2009), leisure practices within the scope of racial promotion can contribute to these communities not running the risk of losing their historical and cultural heritage. Thus, when leisure assumes an anti-racist education bias, it corroborates to make it more than moments of relaxation, and can arouse feelings of respect and tolerance through its disinterested character. In this regard, the people involved come to value African culture through these activities, whose lightness and naturalness help them to identify with many of its elements, which reverberates in a more conscious, critical and responsible citizen education.

Keeping that in mind, this paper was structured from the concepts that marked the historical and political evolution of the quilombos and that resulted in their current conformation, as well as the legal precepts for their preservation. As for ethnic tourism, this was the element that promoted the approximation between quilombolas, students, guardians and other visitors. Anti-racist education, considered from the process of welcoming and recognizing Afro-Brazilian culture, was guided by the identities that circulate through the school and that are immersed in the problem of racism in society. The concept of public policy embraced questions such as: who gets what, why and what difference does their initiative make in local society. The way found to raise students' awareness was through direct contact with the Quilombo de Baía Formosa, in activities based on cultural leisure content.

The Project “Nossos Quilombos” by C. E. João de Oliveira Botas

The school as a place of multiple knowledge is also the undeniable result of different ways of life and social groups that transit through it, becoming the stage for political, social and cultural discussions, whose ideas tend to be legitimized (or not) in their spaces. At school, students interact with the most varied types of cultures, and may or may not appropriate their knowledge. It is also there that they experience difference,

discrimination, intolerance and prejudice, which is why it is necessary to find ways to address these issues in the school curriculum.

Regarding this reality, Colégio Estadual João de Oliveira Botas (CEJOB), located in Armação dos Búzios (RJ), decided to implement anti-racist education in its curriculum, supported by law 10.639/2003³. The initial idea was to discuss cases of racism, taking the opportunity to demonstrate the influences of African culture in the construction of Búzios identity. Due to the positive repercussion, it was understood that these activities could be brought together in something bigger, thus creating the “Nossos Quilombos” (Our Quilombos) project. Created by professor Taisa Ferraz Eduardo, in 2017, its name alludes to the existing quilombos in Búzios: the quilombos of Rasa and Baía Formosa.

The project brings together activities that refer to the ethnic-racial issue, whose practices are aimed at combating inequality, intolerance and racial prejudice in order to produce knowledge. These practices translate into activities that seek to forge attitudes, postures and reaffirm values through the understanding of African culture, but also to discuss the historical-social inequalities experienced by blacks in society. Therefore, it is characterized by the knowledge and dissemination of quilombola cultural elements among students and the local community, through anti-racist educational practices that take place inside and outside the school.

These practices unfold in activities carried out in workshops, lectures, conversation circles, debates, films, theater, videos, documentaries, photo exhibitions, visits, studies of the environment, among others. The themes revolve around rituals, religiosity, dance, gastronomy, clothing, handicrafts, utensils, language, aesthetic aspects of black beauty and quilombola reference places in the municipality. The project has its own calendar of

³ Law No. 10.639 of January 9, 2003. It amends Law No. 9,394, of December 20, 1996, which establishes the guidelines and bases of national education, to include in the official curriculum of the teaching network the mandatory subject “Afro-Brazilian History and Culture”, and makes other provisions (BRASIL, 2003).

activities, starting on March 15 (Municipal Quilombo Day in Armação dos Búzios) and ending on November 20 (Black Awareness Day).

The project aroused the interest of the Municipality of Armação dos Búzios, which joined the school in 2018, including “Nossos Quilombos” in its cultural activities. The project was adapted, which culminated in the creation of a public policy for leisure and tourism focused on anti-racist education. However, even though school is a place of identity statements and covering this theme in its curriculum, a place was sought where this culture could be experienced, which is why the partnership gained a new member, Quilombo de Baía Formosa.

The Quilombo of Baía Formosa

This quilombo is one of ten self-identified remaining quilombola communities in the Baixadas Litorâneas of Rio de Janeiro. He was recognized in 2010 by the Palmares Cultural Foundation and, in 2012, by the National Institute of Colonization and Agrarian Reform (INCRA). The Quilombo de Baía Formosa is located near the RJ-102 Highway (Cabo Frio-Búzios road), in the municipality of Armação dos Búzios (RJ) and its territory is arranged in a discontinuous morphology, which encompasses four distinct nuclei, fragmented by roads, lots and private condominiums. Of these, three remain in their traditionally occupied areas and are known as Elisa, José and Zerbina Nuclei. The fourth, known as the “Expulsos” nucleus, is made up of families expelled from the land in the 1970s⁴ and who migrated to Cabo Frio as a result of the expropriation process orchestrated by farmer Henrique Cunha Bueno.

⁴ In the 1970s, the area that today is Quilombo de Baía Formosa was bought by farmer Henrique Cunha Bueno. This farmer begins his enterprise of expulsion of rural workers, acting first with mechanisms of "persuasion" for the displacement of these people and, later, in the face of their failures, with more violent forms of expropriation of the population of the lands. Given the situation, the residents “accepted” to leave, compensated with payments of amounts ranging from 14 to 40 square meters, in areas covered by mud and scrub in Cabo Frio, currently known as Jardim Però, Jardim Caiçara and São Cristóvão (CORREA *et al.*, 2020, p. 29).

Currently, the community is composed of 177 families distributed in the four nuclei, maintaining social and affective relationships, organized in the fight for the territory through an association. There, it is the the Quilombola Traditions Center of Baía Formosa, where activities related to the daily life of the quilombo are developed, guided by its self-sustainable proposal. It is a very relaxed atmosphere that reproduces the simple way of life of quilombola families. There they customize and repair their clothes, rehearse and present cirandas, jongo, capoeira, dances and songs to tell their stories. The handicrafts produced by them are sold in the small shop and stand out for the wealth of materials collected in the quilombo itself, which, transformed into countless pieces and objects, express in a unique way the way of life of this community.

The quilombolas with their family agriculture cultivate vegetable gardens and orchards, raise animals and extract the mastic from their forests for use in their cooking. The gastronomy is a strong point of the visit, as it brings together typical dishes of ancestral tradition, which are served at breakfast/afternoon and quilombola lunch. The community also relies on the planning, maintenance and execution of its trails and the Buziana Slave Route to tell their stories and show the places traveled by their ancestors in the resort.

A Public Policy for Leisure and Tourism Focused on Anti-racist Education

After composing the partnership between CE João de Oliveira Botas, the Municipality of Armação dos Búzios and the Quilombo of Baía Formosa, it was necessary to readapt the Nosso Quilombos project and define the roles that each entity would play in this public policy. The city government was responsible for the financial and logistical part of the visit (payment of food expenses, materials for making handicrafts and daily allowances for local guides, in addition to transportation). The school was responsible for

adapting the project, planning and organizing the entire program, while Quilombo de Baía Formosa took over the monitoring of the groups and the execution of activities.

For this public policy to have the intended effect, however, it was necessary to think about how this contact would take place and how students and residents would be brought closer to the quilombolas. Aiming at an anti-racist education, marked by knowledge and awareness, awareness activities were developed based on leisure, as they understand the experience of numerous cultural practices in a simple and natural way and, mainly, without impositions. Thus, the challenge was to organize the elements of the quilombola culture into activities, which, grouped based on the cultural content of leisure (artistic, manual, intellectual, physical-sports, social and tourist interest), could attract and present the quilombola culture to visitors.

By mutual agreement, the program should take place on a Saturday, once a month for a group of up to twenty-five people, lasting a full day. At each visit, a primary or secondary school in the municipality (private or public) was chosen. The student selection criterion was based on the award of the twelve best essays per school on the topic of racism. The Quilombola Traditions Center of Baía Formosa was the place chosen for the activities. Each student could take a responsible person, encompassing the school and the local community at the same time. It is worth mentioning that the scope of this policy was expanded from the exhibition at the school of the audiovisual records made during the visitation, thus contemplating the other students and increasing the reach of their results. It is important to emphasize that the activities were grouped according to the cultural content of leisure for the purpose of organization, but we know that they are interconnected, after all, a given activity can be inserted in more than one area of leisure interest.

Theoretical Reference

The classic concept of quilombo considers it as “every dwelling of runaway black individuals, more than five, partially depopulated, even if they do not have raised ranches or pestles in them” (SCHMITT; TURATTI; CARVALHO, 2002, p. 2). It can be seen that the quilombo is attributed to a historical and crystallized period of slavery in Brazil, characterizing it as a place of resistance and isolation of runaway black people. This definition lasted until the mid-1970s, when it began to be questioned and its updating began to be demanded. It was only in 1994, however, that the Public Prosecution Office summoned the Brazilian Association of Anthropology to issue an opinion on article 68 of the Transitional Constitutional Provisions Act - ADCT/CF, 1988. This opinion understands quilombo beyond

[...] archaeological remains of temporal occupation or biological evidence. Nor is it a matter of isolated groups or a strictly homogeneous population. In this regard, they were not always constituted from insurrectionary or rebel movements, but rather consist of groups that developed daily practices of resistance in the maintenance and reproduction of their characteristic ways of life and in the consolidation of their own territory (O’ DWYER, 1995, p. 1).

The construction of this concept guaranteed the expansion of quilombola rights, acting in favor of repairing a citizenship that was incomplete as a result of the slavery heritage in Brazil. The re-semanticization of the term quilombo revealed new ways of perceiving this social organization in current times, allowing its understanding as

[...] rural or urban black communities inhabited by descendants of enslaved Africans, who maintain kinship ties and live, for the most part, on subsistence cultures, on land donated, purchased or occupied for centuries by the group. The inhabitants of these communities value the cultural traditions of their ancestors, whether religious or not, recreating them in the present. They have a common history and have explicit norms of belonging, aware of their identity (MOURA, 2007, p. 3).

The year 2003 was, particularly, very important for the remaining quilombolas, after all, it was in that year that Decree No. 4.887 was created. This decree sought to regulate the procedure of identification, recognition, delimitation, demarcation and titling

of lands occupied by remnants of quilombola communities, instructing respectively in its art. 2, paragraph 1, which now considers:

[...] the remnants of the quilombo communities the ethnic-racial groups, according to self-attribution criteria, with their own historical trajectory, endowed with specific territorial relations, with the presumption of black ancestry related to the resistance to the historical oppression suffered. [...] The characterization of the remnants of the quilombola community will be attested through the self-definition of the community itself (BRAZIL, 2003, p. 1).

This decree emphasizes the self-recognition of individuals and their social groups as quilombola remnants, either through their ancestral relationship with the land or through the connection with the elements that permeate their history, culture, memory and identity, which represented a great achievement for considering the right ethnicity of these communities. It is worth remembering that before the Federal Constitution of 1988, there was no legal and normative means in Brazil that recognized them, nor their rights as citizens.

Another relevant point in the conquest of the rights of these communities was the enactment of federal law 10.639 of 2003, which amended law nº 9.394/96, to include in the official curriculum of education networks the mandatory theme “Afro-Brazilian history and culture”, in addition to establishing November 20th as Black Awareness Day in the school calendar. Such actions represented important achievements in the fight against racism in schools, as they resumed the debate on diversity and multiculturalism, corroborating the implementation of practices that began to include the racial issue in their curricula.

From the consolidation of their rights, the need for recognition, the reaffirmation of their culture and also as a way of survival, the quilombola communities began to organize themselves to receive visitors. The formation of groups interested in knowing their ancestral culture, their heritage assets, their memories, identities and “Africanities” helped to reinforce this idea. In turn, “receiving” in the quilombos has become a necessity

for these communities to make themselves known and maintain themselves, but also to transform their spaces into

[...] inclusion environments; fighting racism, prejudice and discrimination; exchange of ideas; respect for diversity; recovery of self-esteem; recognition and appreciation of the history and identity of historically discriminated minorities, as well as the affirmation of the pluriethnic and multicultural character of our society (ARAÚJO, 2012, p. 123).

Considering these ideas, tourism has become the natural way for these communities to gain visibility in the reaffirmation of their identity, whether by valuing and preserving their traditions, or as a means of survival. The insertion of tourist activity in traditional communities gave rise to ethnic tourism, which, according to the Ministry of Tourism, “reflects the cultural essence of the place visited. It consists of tourist activities involving authentic experiences and direct contact with the ways of life and the identity of ethnic groups” (BRAZIL, 2010, p. 20). Thus, this type of tourism “proposes a discussion that enables understanding and sensitizes what represents the 'other' from their culture and ethnic identity to the world” (SOUZA and PINHEIRO, 2018, p. 31). All this leads us to reflect on how ethnic tourism can contribute to enabling an anti-racist education, based on visitation in quilombos. After all, this type of tourism, when inserted in schools, becomes one of the “organizational, curricular and pedagogical strategies with the purpose of promoting racial equality and to eliminate forms of discrimination and oppression, both individual and institutional” (TROYNA and CARRINGTON, 1990, p. 1).

In order to understand the paths that actually lead to an anti-racist education, however, it is necessary to understand the definition of racism, which in the sense of Gomes (2006, p. 52), it is about

[...] a behavior, an action resulting from aversion, sometimes hatred, towards people who have a racial belonging observable through signs, such as: skin color, hair type, etc. It is, on the other hand, a set of ideas and images referring to human groups that believe in the existence of superior and inferior races.

Racism also results from the will to impose a particular truth or belief as unique and true.

As stated by Ribeiro (2019, p. 7), who helped to coin the term “anti-racist education”,

[...] the movements of black people have been debating racism as a fundamental structure of social relations for years, creating inequalities and abysses. Racism is, therefore, a system of oppression that denies rights, and not a simple act of an individual's will. Recognizing the structural character of racism can be paralyzing. After all, how to face such a huge monster? However, we must not be intimidated. The anti-racist practice is urgent and takes place in the most everyday attitudes.

According to Lélia Gonzalez (1988, p. 74) it is precisely the “objective awareness of this undisguised racism and the direct knowledge of its cruel practices that arouse this effort, in the sense of rescuing and affirming humanity and competence of an entire ethnic group considered 'inferior’”. This feeling of inferiority is also materialized in school spaces when “there is denial, silencing, contempt on ethnic-racial themes and on African and Afro-Brazilian history and culture, even with its obligation defined in Law n° 10.639/03” (SILVA e COSTA, 2018, p. 25). According to the understanding of Carneiro (2005), these dynamics of inferiority, of destitution of the ability to articulate critical and reflective thinking or even to produce culture, portray what she calls epistemicide⁵.

Thinking about these issues, Santos (2016) explains that an anti-racist education is one that understands that we live in a racist society, in which relationships between people are also guided by the social and racial place they occupy, and is concerned with preparing individuals who can stand against this system that generates inequalities. Silva e Costa (2018, p. 25) state that anti-racist education “is one that is related to the teaching

⁵ Epistemicide is, in addition to the annulment and disqualification of the knowledge of subjugated peoples, a persistent process of production of cultural indigence: by the denial of access to education, especially of quality; by the production of intellectual inferiority; by the different mechanisms of delegitimization of blacks as bearers and producers of knowledge and the lowering of cognitive capacity due to material shortages and/or the impairment of self-esteem by the processes of discrimination current in the educational process. Thus, epistemicide kills the rationality of the subjugated or kidnaps it, mutilates the ability to learn” (CARNEIRO, 2005, p. 97).

of ethnic-racial relations, promotion of values that promote equality in society, which addresses issues such as prejudice, discrimination, racism and cultural diversities”. Supported by these ideas and concepts, it is possible to “think about ways and means of educating for the positive recognition of racial diversity” (CAVALLEIRO, 2001, p. 158) and even promote public policies focused on this subject.

Understanding what a public policy is requires articulating some conceptions of what it represents, in this regard, it can be understood as a set of governmental actions that will produce specific effects (LYNN, 1980); or like everything a government chooses to do or not to do (DYE, 1984); or even as the sum of the activities of governments, which act directly or through delegation and which influence the lives of citizens (PETERS, 1986). According to Menicucci (2006, p. 141), a public policy

[...] concerns the action of public authorities in society, referring to what governments produce, to achieve certain results, through certain means. In this conception, public policies refer to a set of decisions and a set of actions to implement those decisions.

Likewise, a public leisure policy “must be critical and articulate, sharing objectives and resources, in addition to adopting as fundamental criteria the encouragement of spontaneous sociability and the development of the participants’ sensitivity and self-knowledge” (ALMEIDA and GUTIERREZ, 2004, p. 82). When we think of a public policy for leisure and tourism aimed at anti-racist education, we find ourselves in the midst of tensions that lie between conservatism and changes (LINHALES, 2008). The educational character that prevails in public leisure policies, however, makes these activities “explainable and justifiable. In other words, leisure relies on the formal pedagogical process to be based on something greater and thus have its legitimacy as a public policy” (ALMEIDA and GUTIERREZ, 2004, p. 81).

Therefore, leisure appears as a viable option to work on anti-racist education in quilombos, given that it has the power to make visitors appropriate cultural elements in a

simpler way. According to De Filippis and Marcellino (2013, p. 34), culture, when appropriated for leisure, “can be experienced in its broadest sense, in which no other reward is sought besides the satisfaction caused by the situation, having the disinterested character as a defining trait, respecting the aspects of time and attitude”. Gomes (2004, p. 125) clarifies that

[...] leisure is a dimension of culture constituted through the playful experience of cultural manifestations in a time/space conquered by the subject or social group, establishing dialectical relationships with needs, duties and obligations, especially with work productive.

In this way, leisure makes the acquisition of knowledge an experiential learning⁶, endorsed by emotional, physical and intellectual aspects, which, combined with the experience of the place itself, sharpen perceptions, making its practitioners more receptive to knowledge. After all, leisure has in playful, entertainment and mobility excellent tools for motivation and interaction, and understanding this dynamic becomes quite coherent and essential for the success of this learning process. Through it, new possibilities for activities can be created to facilitate the acceptance of the racial theme, which at first could present great resistance.

In addition, the leisure practiced in the quilombos is in line with that defined by Stoppa, Trigo and Isayama (2017, p. 141) who consider it as “a privileged space for experiencing cultural content and establishing relationships with different dimensions of life, such as: work, education, family and religion”. Santos and Marinho (2015, p. 282), understand that the term cultural content of leisure is an “influence of the thought of Dumazedier (1980) when distinguishing five fundamental areas of verified interests in leisure (physical, manual, artistic, intellectual and social); and a sixth group was added, as suggested by Camargo (2003), which is characterized by tourist interests”. Buzacarin

⁶ **Experiential learning** assumes that the fact of learning through experience does not imply that any experience culminates in learning. For this is, above all, mental and making knowledge from experience one's own requires continuous processes of action and reflection (MANHÃES and LOCATELLI, 2011, p. 12).

and Corrêa (2015, pp. 20-22), also based on Dumazedier (1980) and Camargo (2003), explain the cultural contents of leisure as follows:

Artistic interests: Its domain field is imagination. The central motivation leading individuals to these manifestations is the aesthetic experience, even if it is not exclusive to this group, driven by the pleasure of the different artistic languages. **Intellectual interests:** contact with reality is sought, objective information, this content is directly related to the act of reasoning. Its central emphasis is the pursuit of pleasure through the activity of reasoning. **Physical/sporting interests:** set of activities that privilege movement, in different body practices, physical and sports exercises. Its central element of motivation is the movement of the body, in its most diverse possibilities of the body culture of movement, of the most varied intensities and forms for the pursuit of well-being and pleasure. **Manual interests:** the motivation is fundamentally found in the ability to manipulate objects or materials, whether in gardening, carpentry, woodworking, handicrafts, cutting and sewing, cooking and animal care. **Social interests:** fundamentally seeks face-to-face relationships and contact, in which the motivating element is the promotion of activities related to encounters between people. This activity is closely linked to other interests, as they tend to form groups and develop sociability. **Tourist interests:** the search for new landscapes, the "break" of the routine, the search to know new places, customs and people are characterized as an interest of leisure. This segment comprises trips, itineraries, tours, hotels, resorts, inns, among others, which are related to the change of location due to the pursuit of pleasure.

It is clearly perceived that “the cultural contents of leisure are intertwined, and an activity can contain several interests, that is, in the same activity there can be more than one interest, with the predominance of one or that one” (*Ibidem*). In any case, these activities lead people to know the historical, economic, social and cultural elements, as well as habits and customs and sociability relations that permeate quilombola communities, educating them on ethnic-racial issues.

Methodology

The methodology adopted in the research is characterized as a case study, with an exploratory and descriptive character. Its purpose is the cultural activities of the quilombolas, grouped based on the cultural contents of leisure to promote an anti-racist education; having as subjects the Búzios students, their guardians and the quilombolas of Baía Formosa, in the period of 2019.

The exploration took place through bibliographic research on the Capes journal portal and on academic research sites such as Redalyc, Scielo and Google Scholar, based on the descriptors: quilombo; leisure; anti-racist education; ethnic tourism, excluding all articles, dissertations and theses that did not contemplate the idea of leisure in quilombos. In descriptive terms, the action research was based on unsystematic observation to verify how relations between visitors and quilombolas were established and how they were involved in leisure activities.

The instruments used to obtain the data were the semi-open questionnaire and unsystematic observation. The questionnaire was answered by the twenty-five participants of each group, being applied at the end of the visit to Quilombo de Baía Formosa. Through this questionnaire, we sought to verify what was the previous knowledge of the respondents in relation to African culture and how much this perception was increased after the visitation. The unsystematic observation, in turn, was carried out by CEJOB's accompanying teachers with the students and their guardians, to observe how they acted and reacted to the activities proposed during the visitation.

. Through it, we sought to analyze how visitors saw Afro-Brazilian culture and to what extent this contact with the quilombo influenced their social and cultural perception. It was also verified how leisure activities contributed to thinking about issues of racial prejudice and religious intolerance and which factors were preponderant for the consolidation of relations between quilombolas, teachers, students and their guardians.

Results and Discussions

The results pointed out in the research showed that the visits to the Quilombo de Baía Formosa contributed to the (re)knowledge of African culture, with a noticeable improvement in the understanding of ethnic-racial issues by the students. This

understanding reflected in significant changes in the way students treat each other in the classroom, avoiding nicknames and derogatory comments, even starting to respect the religious practices of colleagues, especially those of African origin. The results signaled a greater awareness of the mechanisms that engender racial prejudice, understanding that such attitudes are subject to legal consequences, so they should be avoided and always discouraged.

By raising the results, it was evident that the way of approaching anti-racist education from leisure activities and living in the quilombo itself, allowed a better understanding of this culture, and it is also possible to note the pride of the quilombolas when presenting them. This perception was considered inspiring by the participants, pouring on respect and contributing to realign certain racist behaviors. The desire to know the quilombola culture marked interpersonal relationships and was characterized as an essential element in the conduct of these activities. There was a perception on the part of the visitors of the care that the quilombolas had towards them during the conduct of the activities, seeking to provide as much detail as possible to demonstrate the richness of their culture. What gave a welcoming truth, being kindly reciprocated in the form of respect and interest in carrying out the activities, as described below.

Social Activities – These were centered on the reception and monitoring of visitors by the quilombolas, on the interactions and interpersonal relationships that were formed during the visitation. They are related to the information transmitted about the quilombo, with the speech of their struggles for the definitive possession of the land, with the stories told, with the description of their projects and other initiatives in relation to ethnic tourism and sustainable agriculture. In practice, this socialization occurred all the time, both in the transfer of knowledge and experiences, and in the care of the participants during the activities.

The spontaneous way in which the quilombolas interacted with the participants and the natural way in which they told their stories, contributed to reduce the estrangement and increase the feeling of welcome. The fact that they used their own language, at first could sound hostile, however, they tried to explain each term or word, making this attitude a very interesting and hospitable experience, as reported by the groups.

Manual Activities – They appear associated with gastronomy through the harvest in the vegetable gardens and orchards and in the monitoring of the preparation of the dishes. In these activities, participants were taken to the vegetable garden and orchard to learn about the sustainable agriculture system they maintained, in addition to harvesting the food that, theoretically, they would consume for lunch. The idea of eating the food produced by the quilombolas made the group really feel welcomed by the sharing of food, if they felt part of the place, or stated by Farias, Rejowski e Minasse (2020, p. 2), “the act of eating together is being invited to belong”.

Another very representative manual activity was the participation in handicraft workshops, where the visitor was invited to make turbans, gowns, jewelry, baskets, jugs and abayomis dolls⁷. The use of materials such as scraps of colored fabrics or collected in the quilombo itself, such as leaves, seeds, clay, bamboo, straw and grass, helped to tell their stories and customs. At the end of the workshops, what each one produced could be taken as a souvenir of the visit, an attitude considered very kind by the participants. In this regard, everyone would have something reminiscent of the quilombola culture, but they could also purchase a variety of handicraft products at the quilombo shop.

⁷ The abayomis dolls are made from patchwork, without the use of glue or thread, they were made by mothers on slave ships, as a way of generating security and transmitting affection to the children who accompanied them on the way. According to Eduarda Ramos (2021), however, it is just a romanticized view of this period, given that there is no documented record that mothers took their children on slave ships. Slave traders generally did not bring young children because they had no commercial 'value', explains the historian. Website Lunetas <https://lunetas.com.br/bonecas-abayomi/>.

Physical-sports activities - The **physical-sports** content included dances, ciranda circles, capoeira and walks along the various trails present in the quilombo, with emphasis on the Manoel Cesarina Ecological Trail, named in honor of one of the oldest griots that connects the quilombo to a stretch of Praia das Caravelas, called Praia do Kalunga.

In the presentation of the ciranda de roda, jongo and capoeira, it was possible to identify that there is a concern to keep the culture alive among the youngest. A change in behavior is quite noticeable, what used to be a source of shame among these young black men, is now a source of pride, as they have come to understand the importance of their habits and customs. The perception of welcoming took place during the presentations, when people were invited to dance and also to rehearse some jongo and capoeira steps, encouraged by the quilombolas. In the execution of the Manoel Cesarina Trail, the participants had direct contact with the beauties of the Atlantic Forest; along the trail, the quilombola guide told the stories of the plants and demonstrated their uses in cooking, in religious rituals and in curing ailments.

Artistic Activities – Music, musical instruments, videos of cultural presentations, exhibitions of paintings and photographs are part of these activities. The quilombola music and its songs were the highlight, and provided interesting moments where the participants listened to explanations about the lyrics and musical instruments used in the cirandas, parties and religious celebrations. In the end, they ventured to sing and/or play an instrument with the quilombolas. In another activity, the participants visited an exhibition that was located in a small room, where it was possible to see many photographs and also some paintings painted by the quilombolas themselves with records of the daily life of the community.

Intellectual Activities – These activities include the accounts of the griots (older quilombolas) and their life stories. But also lectures and conversations that covered topics such as intolerance, prejudice, racial discrimination and structural racism. These themes were debated by the quilombolas, guests and visitors at the beginning of the visitation. The

griots led the activities, since they were the holders of knowledge and the official storytellers of the quilombolas, in addition, they reported their own experiences, which, although personal, were mixed with the stories of the quilombo. Through them, visitors got to know the stories of struggle for land ownership, but also the “stories” that translated the quilombola culture. It is still at this moment that the guests from universities and other institutions gave their lectures and promoted debates, always assisted by the griots, who helped in the fruition of the discussions in the conversation circles.

Tourist activities – correspond to the execution of the Buziana Slave Route and took place in the afternoon. Visitors were taken in a minibus and accompanied by a tourist guide from the quilombo itself, in order to tour the quilombola reference places in Búzios. This route comprises the places of memory and the itinerary where enslaved Africans passed/stayed, before being sold to farms in the north and northwest of Rio de Janeiro. Throughout the tour, knowledge and stories of these places are shared, associating them with Afro-Brazilian wisdom and traditions, placing them in local history. Back at the quilombo, the participants had breakfast and that was the end of the activities program.

By grouping activities by leisure interests, it was possible to develop a very comprehensive and representative program of the various moments of the daily life of this community. Visitors were able to get to know more than the routine of the quilombolas, as they had the opportunity to experience their habits and customs in practice, in addition to better understanding the richness of their cultural elements by participating in the activities. In educational terms, the disinterested nature of leisure contributed to the establishment of bonds and helped to strengthen interpersonal relationships. Leisure as a key element for an anti-racist education fulfilled its role, as the participants interacted lightly and subtly with the elements of the quilombola culture, which proved to be perfectly suited to the research.

Despite the activities being grouped by leisure interests, this did not compromise the educational quality of the experience, on the contrary, because in many moments they were intertwined, reinforcing their pedagogical character. In addition, the quilombolas always offered information that complemented that previously provided. They were attentive hosts and pride was evident when talking about their culture, manifested by the desire to tell their stories, in the way of demonstrating their way of life and by the unrestricted access to the places that are dear to them. All this helped the participants to build a positive image against the backdrop of leisure activities.

Final Considerations

This paper sought to insert the visitation to quilombos and their cultural learning from leisure activities into the debate on anti-racist education, articulating the importance of knowledge in promoting respect for diversity and racial equality. The direct contact with the material and immaterial heritage, present in the Quilombo de Baía Formosa and the slave route, made it possible for people to become aware of these places and the culture that exists there. And this is precisely the idea intended when we proposed such activities: to educate through interaction with the quilombola culture and its elements, understanding them as symbols that refer to the local heritage, therefore, preponderant for the understanding and appreciation of the memories and identities of the Buzios people.

Likewise, when we present this public policy, whose programming is imbued with leisure, we seek to demonstrate that it is possible to find feasible solutions to problems that have long been rooted in school and, therefore, in society. The immersion in quilombola daily life with leisure activities did not at any time avoid the anti-racist educational character proposed in the study, nor did it detract from the construction of the interpersonal relationships that were formed during the visitation. The resignification of

the quilombo as an educational space and leisure as an inducing element of an anti-racist education, helped in the understanding of its cultural manifestations and marked the relevance of maintaining sociability relations.

We understand that through simple measures and assertive attitudes we can help people to re-signify the world around them, as well as renew values and behaviors in favor of equality and respect for difference. When we seek to present this public policy of leisure and tourism aimed at anti-racist education, we trigger actions that may reverberate not only in the school but also in the community itself, from the knowledge of the quilombola reality. After all, we intend in this study an education based on cultural exchanges and experiences as a way to sensitize its participants and thus contribute to a true multiethnic and egalitarian democracy.

Recognizing the quilombola culture, however, does not mean abandoning other ethnic groups and nationalities that attend Búzios schools, given that Búzios is a cosmopolitan city where differences intersect and form solidarity, forging its own cultural identity. By encompassing this and other cultures transiting through schools, it becomes possible to understand the historical processes that compose them, in addition, their interactions help in the elaboration of more humanized curricular practices and endorsed by an anti-racist education.

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