

**PROFESSIONAL TRAINING IN A QUILOMBOLA CONTEXT: BETWEEN LOCAL DEVELOPMENT AND TRAINING FOR LIFE**

***A FORMAÇÃO PROFISSIONALIZANTE EM CONTEXTO QUILOMBOLA: ENTRE O DESENVOLVIMENTO LOCAL E A FORMAÇÃO PARA A VIDA***

***FORMACIÓN PROFESIONAL EN UN CONTEXTO QUILOMBOLA: ENTRE DESARROLLO LOCAL Y FORMACIÓN PARA LA VIDA***

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**ABSTRACT:** The research in question analyzes the potential of the Novos Caminhos program, which promotes initial and continuing training courses for professional qualification, via the Federal Institutes of Education. The research space will be the Quilombola community Tabuleiro dos Negros, which for us, is a social space, where individual agents who can develop their social, cultural and economic activities, through the promotion of training courses that improve their practices and enable innovation, in relation to what they already practice can be found. The theoretical method is based on the implicit idea of cultural capital by formal education and the data collection methodology in the field (protected by security protocols and data use authorization) with the focus group, composed by young people from the community. The treatment of data will be via content analysis and the means of intervention, in the case of an action research is the formation of a catalog of courses, along with analysis of its applicability and importance.

**KEYWORDS:** Quilombolas. Professional courses. Novos caminhos. Culture.

**RESUMO:** *A pesquisa em questão analisa as potencialidades do programa Novos Caminhos, que fomenta cursos de formação inicial e continuada para qualificação profissional, via Institutos Federais de Educação. O espaço de pesquisa será a comunidade Quilombola Tabuleiro dos Negros, que para nós, se coloca como espaço social, onde se encontram agentes individuais que podem desenvolver suas atividades sociais, culturais econômicas, por meio do fomento de cursos de formação, que melhorem suas práticas e possibilitem inovação, em relação ao que já praticam. O método teórico é baseado na ideia implícita de capital cultural pela educação formal e a metodologia de coleta de dados em campo (resguardados os protocolos de segurança e autorização de uso de dados) é o grupo focal, feito com jovens da comunidade. O tratamento dos dados será via análise de conteúdo e o meio de intervenção, se tratando de uma pesquisa ação é a formação de um catálogo de cursos, junto com análise de sua aplicabilidade e importância.*

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**PALAVRAS-CHAVE:** *Quilombolas. Cursos profissionais. Novos caminhos. Cultura.*

**RESUMEN:** *La investigación en cuestión analiza el potencial del programa Novos Caminhos, que promueve cursos de formación inicial y continua para la calificación profesional, a través de los Institutos Federales de Educación. El espacio de investigación será en la comunidad Quilombola Tabuleiro dos Negros, que para nosotros es un espacio social, donde hay agentes individuales que pueden desarrollar sus actividades sociales, cultura económica, a través de la promoción de cursos de formación que mejoren sus prácticas. También es posible innovar, en relación a lo que se practica. El método teórico se basa en la idea implícita de capital cultural para la educación formal y en la metodología de recolección de datos en campo (protocolos de seguridad y autorización de uso de datos) y / o un grupo focal, realizado con jóvenes de la comunidad. El tratamiento de los datos se realizará mediante un análisis de contenido y el método de intervención, en el caso de la investigación y la formación de un catálogo de cursos, junto con un análisis de su aplicabilidad e importancia.*

**PALABRAS CLAVE:** *Quilombolas. Cursos profesionales. Nuevas formas. Cultura.*

## **Introduction**

The object of analysis of this article is the Novos Caminhos program, which was created by the Federal Government in 2019 (linked to initial and continued technical formation - FIC), as a means of inserting professional education in a traditional Brazilian community (The quilombo Tabuleiro dos Negros, located in Penedo-AL). In this sense, being inserted in this formation model represents, according to a common sense strongly disseminated since the 1990s, an important step in the process of social inclusion of young people and adults and, therefore, a means structurally given by formal education, for the possible social success (BOURDIEU, 2014).

The purpose of the Novos Caminhos program is to promote the insertion of its students into the job market, through professional qualification, without discriminating against the portion of young people who have already been reached by professional formation, through Integrated High School in Federal Institutes (IFs). The general objective is to analyze the FIC teaching model, to be applied by the Novos Caminhos program, through IFAL, Penedo campus, making it possible to include the quilombolas in this process. Furthermore, as this model can, within a transversality proposal, not only teach an occupation/profession, but also promote the connection between student and community, tracing cultural exchanges and models of belonging (SAHLINS, 2003).

In the theory/method relationship, in this article we will use, in a specific way, Bourdieu's (2000)<sup>3</sup> concepts of field and acquisition of social and cultural capital. Allied to this theory, we have the theory of cultural exchanges and assimilations, which is poststructuralist, related to the cultural subject and based on the ethnographic analysis of Marshall Sahlins (2003, 1990). These theoretical choices lead us to consolidate a methodology that is primarily qualitative, but which does not exclude the use of quantitative data, already exposed in research on the Novos Caminhos program, as well as data on quilombola communities in Alagoas, already collected and analyzed.

Regarding research techniques, these are based on bibliographic research and ethnography, which is the qualitative analysis of data, characterized by being inductive and focusing on fidelity to the subjects' everyday life universe. According to André (1983), ethnography aims to apprehend the multidimensional character of phenomena in their natural manifestation, as well as capturing the different meanings of a lived experience, helping the understanding of the individual in his context. Therefore, going to the quilombo and collecting reports on the adequacy between the FIC teaching proposal and the social expectations of those who will receive the service is extremely important.

The ethnographic approach took place through participant observation, governed by the objectification of cultural traits and operationally it was carried out by a focus group, which took place in the form of a debate circle (respecting all the norms of protection and distancing against the coronavirus). Its application was preceded by the creation of a debate script with 5 young people and adults from the quilombola community (aged between 18 and 25 years old – age after high school and of professional life).

After collecting the data, they were analyzed in a comparative way, considering the following problems: what are the demands and expectations of the community and what are the possibilities of promoting an action of professional qualification FIC by IFAL, ahead of the quilombola community Tabuleiro dos Negros? After the comparative analysis, the possibilities of adaptation to reality were evaluated, for the application of formation in an adequate way. Fieldwork was carried out in the Tabuleiro dos Negros Quilombola Community in July 2021.

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<sup>3</sup> We have as a reference for the realization of this work the critical theory of Pierre Bourdieu, which considers education as within a field of relationships (Cultural Field), in which collective agents (such as the IFAL institution, for example) and individual agents (young people who are still outside, in the quilombola community in question, of professional formation or those who need to complement their formation). The aim is to analyze the relationship between these two types of agents and the possibilities of creating a formative space via the Novos Caminhos program. Placing the advances and limits of this relationship.

With the results of this work, it is expected to contribute to local and social development and the effective participation of quilombola students in initial and continuing education courses, being able to enter the job market and being social agents capable of building their own stories (ARROYO, 2012). However, there is also the questioning of the role of education, as the main component in the construction of life projects. To this is assigned an important role in the conquest of a profession, which will enable personal and family improvement (to parents or close relatives). In this sense, this article also contributes to including the structural factors within this account, which are influenced by the capacity of the State and the private sector to generate opportunities and rights, points of increase and absorption of skilled workers.

In this introduction to the work, in addition to the object, the justification, research problem, objectives, theoretical framework, methodology, population/research agents and data collection instrument are presented. As for the organization, the article is divided into two parts, in addition to the introduction and final remarks. The first deals with vocational/technical education, social expectations and traditional communities, defining what technical formation is in Brazil and relating it to the Novos Caminhos program, in addition to mentioning the class reach that this program has and the relationship between the lack of provision of this formation for traditional communities and their expectations.

The second will relate professional education as an agency, identifying the existence of a field of social relations, called the cultural field, where technical training is inserted. This in turn presents the collective agent IFAL and how it “serves” individual quilombola agents, members of a traditional community. It also follows the presentation of the limits of the agency and the structural possibilities; a brief analysis of the demands presented, comparing the offers that can be made through the Novos Caminhos program and the result of the comparison, followed by the solution that can be achieved.

This research consists of developing an action project, which aims to insert the Novos Caminhos Program in the IFAL - Penedo Campus, including quilombola students from the Tabuleiro dos Negros community. Thus, quilombolas will have the opportunity to enter vocational and technological education, generating more employment and income opportunities through initial and continuing formation courses. In a scenario of inequality, thinking about ways to include the black population in the labor market is fundamental. In the case of economically disadvantaged communities, this process is hampered both by sociocultural and ethnic differences, and by the need to reconcile time between school and work.

Thus, we seek to analyze and understand how this process of inclusion in IFAL can be implemented and what challenges are posed for quilombola students in this insertion process. The first motivation to carry out this study comes from my own experience as a professional, social worker and community member, in seeking to include the community in public policies aimed at traditional communities, as a form of social and economic development.

### **Vocational/technical education, social expectations and the Tabuleiro dos Negros community**

The beginning of Vocational Education in Brazil took place in the context of the assistentialist logic of the 19th century, which aimed to give a profession to orphan boys and other disadvantaged minors in society (COSTA, 1999; FAUSTO, 1995). It was formation for “trade apprentices”, namely: farmer, animal caretaker, carpenter, bricklayer, baker, artisan, etc. This same formation maintained the production base in two fundamental lines: agriculture and manufacture. This fact accompanies another, which is the qualification of the worker as a means of production and manufacture of things, because “[...] In Brazil, the training of the worker was marked from the beginning, with the stigma of servitude, because the indians and the enslaved blacks were the first apprentices of the trade” (GARCIA, 2000, p. 1, our translation).

In relation to professional education in Brazil, studies have demonstrated, throughout its trajectory, the dual and excluding character of its process, when related to the poorest classes, with vocational schools being specially designed for them. As a result, “[...] the education necessary for industries started out for the forest people, then for slaves, then for orphans and beggars, and later began to serve the excluded, such as the blind and the deaf-mutes” (GARCIA, 2000, p. 4, our translation).

Professional education, generally of a more instrumental nature, was allowed to the children of the popular classes, who had to work to support themselves, while basic education, of a propaedeutic nature<sup>4</sup>, was aimed at the formation of elites, in order to reach higher education. In the context of the creation of the first Law of Directives and Bases of National Education (LDB), in 1961, and the relationship established with professional education, the Capanema Reform was created, which regulated and structured Brazilian

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<sup>4</sup> In general, it refers to initiating education for further specialization. As a main feature, we have the basic general preparation capable of allowing the subsequent unfolding of an area of knowledge or study. In this case, the unfolding of basic learning was for the pursuit of careers in Legal Sciences, Medicine or Civil Engineering, the three classic areas of formation in Brazil, the Empire and the Republic..

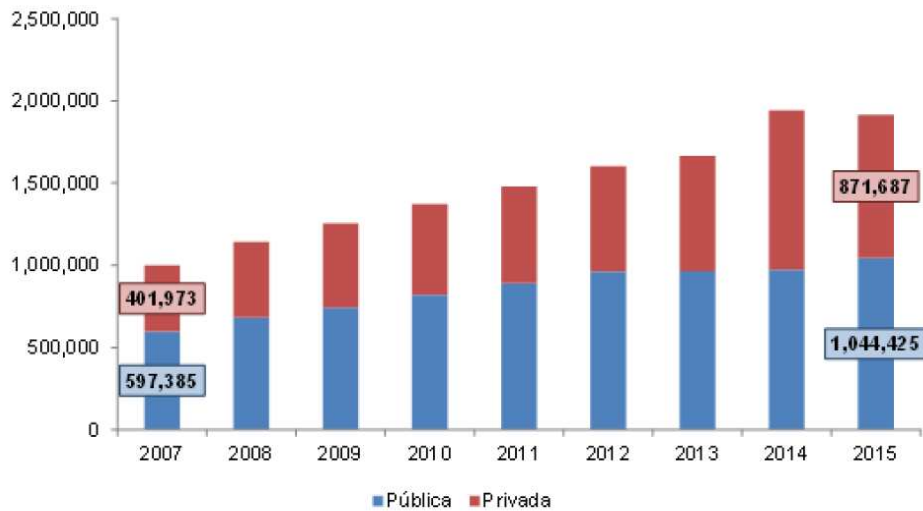
education, highlighting professional education from of industrial, commercial, agricultural and normal education, having in another segment those corresponding to the then classical and scientific collegiate propaedeutic education.

In 1978, the CEFETs (Federal Education Centers) were created, replacing the former Federal Technical Schools and Federal Agrotechnical Schools (1st formation); soon after, in 1982, the General Education modality was reestablished (equivalence of propaedeutic and vocational schools for higher education); the year 1996 was an important milestone in Professional Education, Law No. 9,394 establishes professional education as an educational modality, which permeates different levels, stages and modalities.

For Ramos (2014, p. 64, our translation) “the 90s and the beginning of the 2000s are, today, a reality to be overcome by the restoration of another order, in which the public fund is used for public benefit”, in compliance with the emergencies of workers, as a form of organization to a project of economic and social development.

The government of former President Lula was based on the reconstruction of public policies for integrated education and sought to correct distortions of the previous government. Repealed Decree No. 2,208/97, which aimed to “respect and build with the federal and state education systems and with society itself, to whom they serve, the implementation of future changes that can be consolidated through a more appropriate instrument and more permanent nature” (RAMOS, 2004, p. 71, our translation). To continue with the projects, the Lula government created some devices, among them that integrated education was designed with the intention of reconstructing the principles and foundations of workers' formation. It was believed in the satisfaction and defense of society, which admitted professionalization as a principle of joining science, work and culture and with that, it was expected to promote struggles for a more structural formation of Brazilian education, that is, the aim was to unite government and society to achieve a satisfactory structure.

According to MEC data, Brazil, from 2007 to 2015, reached 1.9 million enrollments in high school technical vocational education, as shown in the following figure:

**Figure 1** – Distribution of enrollments in vocational education - Brazil - 2007-2015

Source: Brasil (2016)

The National Education Plan (PNE), with a 10-year goal, approved by Law No. secondary education and the integration of technical and professional qualification courses with the education of young people and adults:

Goal 10: offer, at least, 25% (twenty-five percent) of enrollments in youth and adult education, in primary and secondary education, in an integrated manner with professional education.

Goal 11: Triple enrollments in secondary technical vocational education, ensuring the quality of the offer and at least 50% (fifty percent) of expansion in the public sector (BRASIL, 2014, our translation).

In addition to encouraging the creation of vacancies within vocational education, “the most current Brazilian educational legislation allows educators to act to minimize ethnic-racial inequalities in educational spaces, including those of a professional nature” (BOTELHO, 2007, p. 37, our translation). Along with this, Law 10,639, of 9 January 2003, enacted at the time, during the Lula government, also made the teaching of Afro-Brazilian History and Culture mandatory in elementary and high schools (within Basic Education). With this, the National Council of Education (CNE) established the National Curriculum Guidelines for the Education of Ethnic-Racial Relations and for the Teaching of Afro-Brazilian and African History and Culture, set out in the Council's opinion, CNE/CP 003/2004 and CNE/CP. Resolution 1/2004, which provides in its item § 1:

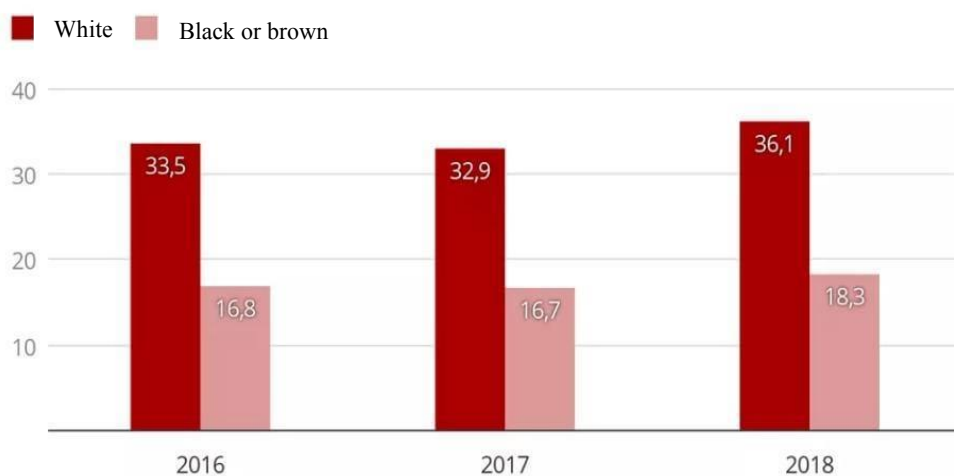
Ethnic-Racial Relations Education aims to disseminate and produce knowledge, as well as attitudes, attitudes and values that educate citizens about ethnic-racial plurality, making them capable of interacting and

negotiating common goals that guarantee, to all, respect for legal rights and valorization of identity, in the search for the consolidation of Brazilian democracy (BRASIL, 2004, p. 11, our translation).

The inclusion of Afro-Brazilian studies in the curriculum is part of a process of cultural recognition, which also adds access to technical education by traditional communities, as a way of reinforcing the sociocultural integration of the Quilombola community, formulating an education that brings involvement with the history of these social agents, so that they recognize themselves and want to be increasingly recognized in society in general.

In this context, these laws establish guidelines for national education, emphasizing the importance of supporting teaching modalities and the teaching of black culture, aimed at schools. It is worth remembering that in the school space, the black was always pointed out in History classes as a slave; “It is never too much to clarify that the African black brought by force to Brazil and his descendants were not slaves as a natural, submissive, prejudiced and derogatory condition, but enslaved” (SANTOS *et al.*, 2018, our translation). The determinations presented establish how public educational policies for quilombola communities should be implemented, “in the specific case of the remaining population of quilombos, we need to advance much more in this, since, among Afro-Brazilians, this group has the highest rates of educational exclusion” (BOTELHO, 2007, p. 35, our translation).

**Figure 2** – Rate of white, black or brown young people attending or with a higher education degree between 2016 and 2018



Source: IBGE (2019)

For Botelho (2007, p. 34, our translation), “some aspects of Afro-Brazilian culture need to be perceived and explored by everyone who participates in the Brazilian educational



system”, only then will mechanisms and strategies be created that make it possible to minimize all forms of discrimination and prejudice that still reigns, affecting mainly black men and women in our country, in the educational field.

Currently, the legislation ensures alternatives for reversing the scenario. Article 58 of the Child and Adolescent Statute guarantees children and adolescents the right to enjoy their specific cultural heritage. The Federal Constitution, in its Article 210, establishes that the contents of Elementary Education (as well as all Basic Education) must ensure respect for cultural values. The LDB determines that projects, programs and curricula ensure respect for cultural, social and individual differences of all those who attend the school, as well as establishing the mandatory teaching of Afro-Brazilian History and Culture in Basic Education.

According to the study: Access to higher education in Brazil: equity and social inequality (ANDRADE, 2002), more than 50% of young blacks have not even reached high school and, of these, practically half have not completed at least basic education. In this context, young people who declared themselves to be non-white have lower levels of education than whites. For Botelho (2007, p. 38, our translation), “the low level of education of the black population, feeds back their exclusion in the labor market”, with this it is necessary that public educational policies be inserted in the Quilombola communities, so that their implementation ensure the guarantee of the rights belonging to them, sometimes denied by the various “changes arising from the anti-democratic process of economic globalization” (BOTELHO, 2007, p. 38, our translation).

During the research on which this article is based, and using the focus group technique, the collection of reports from the quilombola community Tabuleiro dos Negros, in Penedo-AL, was interesting and guiding. During the focus group, it was possible to understand the anxieties and problems pointed out by the people who participated (young quilombolas, between 18 and 25 years old). Some of the recorded speeches are focused on education, culture and FIC courses (initial and continuing education). With this, our research built an “analytical bridge”, which connects professional formation, with the generation of opportunities for young quilombolas in Alagoas, without leaving aside the transversal formation linked to the theme of culture. In other words, it is to take advantage of the impact of professional courses to encourage the development of techniques that link popular culture to scientific education and that at the same time promote the possibility of using knowledge for local development. During the on-site research (governed by security protocols and authorizations for the use of data via the TCLE), we obtained an answer to the question about

the “range” of courses offered by the Novos Caminhos Program, the interest they arouse in young people regarding their formation and whether the inclusion factor can be considered in this proposal. On this point, the answer was as follows:

*I chose a **tour guide in cultural and local spaces**, because I think this direct connection with culture is important, but for people who are quilombola people, I think it is stronger and as I think that one day there will be a space here, that tell me more about our history, about the quilombola people, our cultures and our traditions, I think this is something that interests me a lot (Interview on 17/07/2021, with Mariana, author’s highlights, our translation).*

In this sense, the Novos Caminhos Program, in its perspective of initial and continued formation, brings a new vision of the world to young people inserted in the Quilombola community Tabuleiro dos Negros, because through formation, an expectation is created in getting a job, an income, while being able to continue in their birthplace and thus contribute to local economic and social development. That is why it is important to remember the words of Carril (2017, p. 539), when considering that: “educational proposals that start from ethnicity and culture, can encompass the territorial context and text”. The appreciation of culture is totally linked to the formation of these young people, culture is a purpose associated with the knowledge passed on from the beginnings of education. “The quilombolas bring the territory they speak about, through oral history, enabling a listening to these meanings” (CARRIL, 2017, p. 539, our translation).

But there is a difficulty in working in agency spaces, which have been consolidated as points of distinction, since the term quilombo itself, in turn, is used to name the places of refuge and resistance of blacks, who fled from their masters during the colonial and imperial period in Brazil. The communities that were then formed also included, in addition to runaway enslaved blacks, indigenous peoples, mestizos and poor whites. In terms of agency, it represented resistance, but at the same time segregation in relation to interaction in the Brazilian social space, having recognition of citizen equality. Therefore, in addition to physical violence itself, we have in this context the so-called symbolic violence (BOURDIEU, 2000).

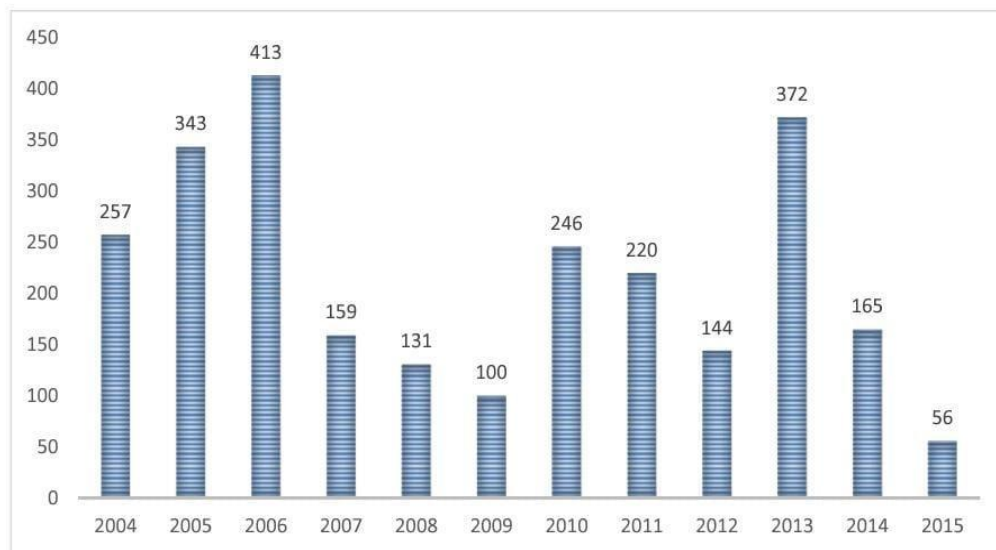
**Figure 3 – Mapping of Quilombola Communities in Alagoas**



Source: ITERAL (2021)

The 1988 Federal Constitution guaranteed the right to territorial property for these populations, through article 68 of the Transitional Constitutional Provisions Act (ADCT), which states: “To the remnants of the quilombo communities that are occupying their lands, definitive ownership is recognized, and the State must issue the respective titles” (our translation).

The certification process of a quilombola community begins with a declaration of self-recognition, then the Palmares Cultural Foundation is responsible for carrying out the necessary procedures and issuing the certificate. “This document is of fundamental importance, as it recognizes the rights of these communities and gives access to the Federal Government's social programs” (ALAGOAS, 2015, p. 8, our translation). According to data from the Palmares Cultural Foundation, the Quilombo do Povoado Tabuleiro dos Negros, Penedo/AL, was certified on 01 March 2007, under the process number at the FCP (01420.000138/1998-63), and Ordinance no. (25 /2007), becoming an example of a remnant community, founded by slaves and descendants of enslaved peoples.

**Figure 4** – Certification of Quilombola Communities between 2004 and 2015

Spurce: Alagoas (2015)

In general, Brazil has more than two thousand four hundred quilombola communities certified by the Palmares Cultural Foundation, distributed in 24 Brazilian states, having their own form of organization. Quilombo Tabuleiro dos Negros is organized through an Association of Residents, focused on development and local economy, in addition to dealing with agricultural productivity. It also has an association of mothers, which develops work aimed at generating income, in the form of handicrafts and production of cakes, sweets and snacks; association of milk producers that brings together local production, seeking ways to commercialize dairy products and is linked to sales in cooperatives, improving milk production and herd breeding.

In this way, these people have been gradually advancing in the conquest of rights, including recognition by the State, the protection of their culture and respect for their origins. From the FIC formation, linked to the areas already mentioned here, these points can be enhanced. In addition to strengthening ties with educational institutions, beyond the degree, generating recognition and community strengthening. In that case, the partner institution in this training would be the Federal Institute of Alagoas – Campus Penedo. Knowing that in this interrelation, the quilombola community is valued “which defines itself based on specific relationships with the land, kinship, territory, ancestry, traditions and cultural practices” (INCRA, 2021), these being same dimensions, rich in biodiversity and genetic heritage. Furthermore:

It still has specific territorial relationships, insofar as it is the territory and the specific bond that community members have with it, which constitutes the total social fact that, alongside all these other characteristics, make up a quilombola community (INCRA, 2017, p. 5, our translation).

The challenge for the composition and maintenance of this territory in Alagoas is the advance of sugarcane farms in the surroundings, considered a problem in the community. Residents consider that sugarcane plantations have advanced over their traditional territory, reducing the areas of use available to the community. Agriculture is an important aspect of local ways of life and customs but is currently predominantly geared towards subsistence. Although families have swidden areas, the areas currently available are considered insufficient, especially when considering future generations and production for local fairs.

Some residents delusionally prefer to plant sugarcane, instead of cassava, beans, corn and others, creating the expectation of growing economically, as alternative suppliers of the sugar and alcohol sector, failing to produce food that would be consumed in the community itself, or even, create a cooperative where part of the local production (once expanded) was destined for the surrounding cities for commerce. However, the tradition of planting large cassava crops remains. Families articulate and help each other, from planting, harvesting and preparing the flour that is sold at the city fair, in the so-called “Pavilhão da Farinha”. In this process, other products are extracted from cassava, such as: tapioca gum, beiju, pé de moleque (pagan cake), but they are not yet commercialized. Lack of incentive and perception of cultural and economic growth, the culture must be practiced and maintained for the following generations to understand, value and expand within their territory.

On the other hand, dairy farmers currently invest in their business and are producing cheese, which is sold in the community and delivered to two locations in the city. Within the scope of the research, we wanted to know about the importance of a professional formation course within the aforementioned quilombola context. With that, we approached a local dairy producer, who, when asked about the importance of professional formation, gave us the following answer:

*I took a course many years ago to raise goats and sheep, and in that course the instructor taught how to make goat cheese, I decided to make the test, isn't it all milk? So, I tested it, it worked, I'm selling, I don't know if I'm going to continue because the cost is high, but for now I'm not having losses (Interview in 17/07/2021, with Mr. José Lerido, our translation).*

Within this same situation, we obtained information that the former association of producers ended up losing its effectiveness, since the milk processing tank had problems and for political reasons they were unable to recover it; In view of this, each producer individually sought other associations to

deliver the milk production, this is a negative factor for possible local economic growth, but that could be resolved through a technical concert, which could be done by any member of the community, if they had formation for this.

### **Professional education as agencies and structural proposals**

Vocational education opens the doors to the job market for young people and adults, in addition to enabling, today, a vertical academic advancement (with postgraduate possibilities), for those who wish to advance in their careers. For the most basic formation in technical courses, we have the Novos Caminhos Program, which is applied to young people and adults both in urban and rural areas (which could be the case of the inclusion of quilombola young people and adults), and this teaching is promoted by institutions such as the Federal Institute of Alagoas - IFAL. In the modality of High School Integrated to Technical Education, regarding professional and cultural formation, it is possible to observe the historical trajectory of the Tabuleiro dos Negros Community and the interrelation with the Federal Institute - Campus Penedo.

In this sense, it is possible to consider the IFAL, as an institutional agent (BOURDIEU, 2014, p.56), focused on technical education, covering different means: high school education integrated with the technical one, as mentioned; subsequent education – after high school; technological higher education and undergraduate higher education, as well as short, initial and continuing formation courses, also called FIC courses. These FIC courses are the modality that, in our view, are most applicable to the case of promoting the formation of the quilombola community in question, serving as an opportunity for young people and adults to enter the job market. In this way, such courses must be associated with local demands, it is not enough to make the courses available, but to meet the needs that the community presents.

Within the set of courses offered at FIC level by the Novos Caminhos program at IFAL, we have:

**Table 1** – Courses offered at FIC level on IFAL campuses

<b>Courses</b>	<b>Vacancies</b>
Cooperative development agent	120
Storekeeper	130
Administrative assistant	130
Accounting assistant	120
Logistic assistant	120
Micro-enterprise manager	130
Individual microentrepreneur	120
Irrigation systems operator	60

Producer of dairy products	60
Producer of fruits, vegetables and aromatic plants	60
Liquor producer	120
Cheese maker	60

Note: These courses are not offered at IFAL - Campus Penedo

Source: Devised by the authors

Considering the courses above, it is possible to see that in at least 6 of these courses: Cooperative development agent; Individual micro-entrepreneur; Operator of irrigation systems; Producer of dairy products; Vegetable Producer; Producer of liqueurs and milk, it is possible to see an integration with the activities carried out at Quilombo Tabuleiro dos Negros in Penedo. Interestingly, the Penedo pole of IFAL did not develop FIC course activities, which does not mean that in the relationship between agents (the institutional agent IFAL and the individual agents, quilombolas), there is no need for an offer. Considering the two factors in question:

1. The feasibility of courses offered in other centers and that could be used for the Penedo center;
2. The combination of new demands, emanating from the situation of the quilombola people of that community.

Therefore, there is a need to show the data of what is offered, and through field research in loco (via focus group), make it possible to verify the offers that would be most suitable for the conditions of the members of the quilombo Tabuleiro dos Negros. It should be noted that for the focus group, the participation of a group of young people and adults (between 18 and 25 years old - economically active age) was privileged, in order to seek to know the reception of existing courses and the need for formation courses, that could be applied in the community, thus generating the possibility of proposing a specific catalog later on.

Regarding the application of the research technique, during the focus group, it was possible to identify the main concerns and claims of young people, dissatisfied with the lack of public policies. Within this panorama, Morgan (1988, p. 25), argues that: “the use of the focus group is particularly appropriate, when the objective is to explain how people consider an experience, an idea or an event” (...). Thus, it was possible to identify the need for FIC courses, based on the particularity of young people inserted in the quilombola community Tabuleiro dos Negros. As a proposal for affirmative actions, these courses should be analyzed

as an opportunity for appropriate formation for an audience that, through their daily occupations, would have the night shift as an alternative of time available for their formation.

Emphasizing the issue of the focus group and its importance, Gatti (2005, p. 7, our translation), states that “the participants must have some experience with the topic to be discussed, so that their participation can bring elements anchored in their daily experiences” , in this context, the focus group serves as a reference for cultural contact (SAHLINS, 1990), which involves the culture of the academic field (BOURDIEU, 2014), with the native quilombola culture and its needs. The product of this contact, as already mentioned, will be a catalog of courses that can be referred to the Tabuleiro dos Negros community, linking the offer of courses to the demand for formation, enabling its visualization, as a proposal, both for the quilombolas and for the IFAL itself.

Regarding the action proposal, the construction of the dialogue for the formation of the catalog began with the formation of the focus group. The group consisted of 5 people (young people and adults), from the quilombola community Tabuleiro dos Negros, positioned in a semicircle, where there was a view of a large table (respecting the distance and safety and hygiene protocols, as well as the Terms of Free and Informed Consent - ICFs). The method consisted of showing all the FIC courses offered by IFAL, as shown in Table 1, and making them available so that young people could choose which one would be most important in their educational and social formation. Concurrently, questions were asked about life expectancy and the market, as well as staying in the place of origin and how to better develop it. Here is a brief list of questions that were asked:

1. What are the main identifications between you and the community in which you live?
2. What economic activities do you identify in your community and which ones do you develop or would you like to develop?
3. Is there an incentive for professional formation in your community?
4. Are there formation opportunities around your community that you can take advantage of?
5. What professional formation courses and skills do you believe should be developed and why?

Based on these questions (MILLS, 2009), the relations between the social subject and the structure were woven, along the lines of the institutional agent relationship (IFAL),



meeting individual agents (Quilombo members), considering their expectations and wishes. From this, the sharing of conceptions and the exchange of experiences could be carried out, instigating the perception of the social reality faced by them. Regarding the demands cited by the young quilombolas participating in the research, the options for courses suggested individually by each of them are as follows:

**Table 2** – Courses proposed in the focus group

Course	General proposal
Social projects agent	Develops and executes social projects. Conducts survey of demands, establishment of goals, actions and strategies, fundraising and accountability.
Cooperative development agent	It assists in planning, in the execution of processes, in the provision of assistance and services to the cooperative members. It promotes and acts in the constitution of cooperatives in local communities.
Digital inclusion agent in public internet access centers	Guides users of telecenters towards the democratic and free use of information and communication technologies (ICT), electronic government services and facilitates the production of knowledge through the use of ICTs. It enables the user to handle research tools and in the processes of participation in social networks for economic, social, personal and citizenship development. Informs about information security rules and policies and respect for intellectual property.
Pedagogical Assistant	Assists in the elaboration of pedagogical projects and course plans. It collaborates with the didactic and methodological organization of the pedagogical activities. Helps in the processes of evaluation of teaching and learning in education and in the pedagogical relationship between teachers and students. Contributes to the development of integrated actions in the school environment.
Tour guide in cultural and local spaces	Guides visitors and tourists to sites and historic centers in the tourist destination. Informs and interprets the historical, architectural and cultural collection, as well as the artistic, folkloric, popular and local gastronomic manifestations. Contributes to the enhancement and conservation of material and immaterial heritage, based on the relevant legislation. Applies and guides on techniques and technologies for the sustainable visit of historical and cultural centers. Cares for the physical and psychological integrity of visitors and tourists. Elaborates, negotiates and executes visitation itineraries in historical and cultural centers.

Source: Devised by the authors

When asked about the reasons for the choices and what relationship they have with the local community and what their aspirations are towards the community, the young people justified their choices:

I chose the course in the area of **Social Projects Agent**, it is the area that I identify with, that I like to participate in, I am always in contact with people, helping in the way that is necessary, so it is the area that is basically included in the area that I study too, so I wanted the more social area and that's why I find it very interesting and would add a lot to my knowledge (ADRIANO, 17/07/2021, author's highlights, our translation).

I chose the **Pedagogical Assistant**, I think it is very similar to the area I want to study, I think that if I did it, it would help me a lot (KARINY, 17/07/2021, author's highlights, our translation).

I chose **Guide of tourism in cultural and local spaces**, because I think this direct connection with culture, but for people who are quilombola, I think it is stronger and as I think that one day there will be a space that tells more about our history, about the quilombola people, our culture and our traditions, I think this is something that interests me a lot, which is in the area that I am studying (Mariana, 17/07/2021, author's highlights, our translation).

I chose **Digital Inclusion Agent in public internet access centers**, to combine the useful with the pleasant, I believe that here at the telecenter, a beginning subject for access to information, internet access, I believe it should be a subject in the municipal grade, to help children from an early age to have conscious access to the internet and reach high school with a basic knowledge of what to use on the internet (Hiago, 17/07/2021, author's highlights, our translation).

I chose **Cooperative Development Agent**, because I think it... That it would be better for our community to work on cooperativism (Michelly, 17/07/2021, author's highlights, our translation).

Analyzing the answers, it is possible to identify that they seek courses aimed at personal growth, affiliated with the local economy; where they will be important in each related area, be it cultural, educational or social. Within each possibility of supply and demand, we can insert the above courses and others from the IFAL catalog of FIC courses, which can, together, be offered as a proposal for young people and also adults of the quilombola community Tabuleiro dos Negros. If we consider the courses that are already in the catalog, with those that were placed by the participants of the focus group, we would have the possibility of continuing initial formation (FIC), configured for the Tabuleiro dos Negros community, as follows:

**Table 3** – Proposal for a catalog of courses for the quilombola community Tabuleiro dos Negros

<b>Courses</b>	<b>Description</b>	<b>Vacancy</b>
Cooperative development agent	Manage cooperative models in local communities.	40
Digital inclusion agent	Promote basic formation in ICTs.	20
Agent of social processes	Promote the development of local social and economic policies.	20
Pedagogical Assistant	Assist in school activities.	20
Tour guide in cultural and local spaces	Assist tourism professionals in accessing and accessing cultural activities related to tourism and ecotourism.	40
Individual microentrepreneur	Foster business creation.	20
Irrigation systems operator	Enable the creation and maintenance of irrigated systems.	20

Producer of dairy products	Promote the milk processing process.	20
Producer of fruits, vegetables and aromatic plants	Develop sustainable, small-scale agriculture for local businesses and livelihoods.	20
Liquor producer	Develop artisanal products derived from sugar cane.	20
Cheese maker	Promote the production of processed milk derivatives.	20

Source: Devised by the authors

Within the demands projected as a suggestion of FIC courses for IFAL-Penedo, it is possible to observe courses on the technological axis, aimed at the growth and strengthening of local entrepreneurship, such as: Agent of cooperative development and social processes; Individual micro-entrepreneur; Producer of dairy products; Producer of fruits and vegetables; Liqueur Producer and Cheese Producer, taking into account that there are already cheese producers in the community and this business can expand, reaching more producers, in the future they can found a new association or cooperative, taking the products of the community to the others surrounding cities and regions. In the area of pedagogical and cultural formation, we have: Digital inclusion agent; Pedagogical assistant and Tour guide in cultural and local spaces. And on the technological axis: Operator of Irrigation Systems. Thus, the forms of action of the educational institution IFAL can be listed in the promotion of courses that promote the integration of the quilombola society/community.

We remind you that this is a proposition made based on intervention priority, since the proposed research is action research, with the methodological aim of highlighting and showing the functioning of the Novos Caminhos technical formation program, the importance of FIC courses and the interconnection between the offers of an institutional educational agent (IFAL), with the demands of a community. This, in turn, generated a catalog of courses that, despite being simplified, shows the importance of promoting courses based on cultural reality and stands as a possibility for educational and social intervention.

### **Final considerations**

This article had as main object of analysis the initial and continuing education (FIC) to be applied within a quilombola community called Tabuleiro dos Negros, located in the city of Penedo - AL. In this sense, the courses are integrated into the federal program called Novos Caminhos, which, from the outset, has the potential to be a program for generating and sharing knowledge, which can bridge the gap between formal education, promoted by an educational institution and the local knowledge.

In this sense, this article develops a whole discussion about the role of traditional quilombola communities in Brazil and Alagoas, rescuing their historicity. The specific formation of the Tabuleiro dos Negros community is also located: its formalization and official recognition, the public policies that made this possible and the main characteristics of its particular development. In this last question, we punctuate the bases of cultural formation: community of ex-slaves and their descendants, without making it a naturalized condition, even criticizing, as an identity construct. However, more than the past, there is a present that can be a present of opportunities, through the rescue of culture and connection with formal and professional education.

The meaning here is the disposition of resources that the community itself has for its economic development, and which can be leveraged via FIC courses of the Novos Caminhos program. What to know that the Tabuleiro dos Negros community develops activities related to cooperativism, agriculture, milk processing and production of its derivatives, in addition to being potential for tourism and ecotourism. In this sense, the action research proposed in this article follows some steps.

The first was to find out which FIC courses are available at the Federal Institute of Education, Science and Technology of Alagoas – IFAL, within the Novos Caminhos program. Considering the campuses offering courses, Campus Penedo, the municipality where the Quilombola Tabuleiro dos Negros community is located, had no offer, which does not make it impossible for us to analyze what was offered in other municipalities and if the framework of the offer, with the demand of the community in question. With this, the courses that were offered by the aforementioned educational institution were listed.

The second step was the in loco research initiative, through the focus group with 5 people from the community, between 18 and 25 years old, economically active age, to answer questions that basically involved questions of belonging and identification with the community; community social and economic development opportunities; as well as suggestions regarding courses and opportunities that could be offered. After the dialogue, we arrived at the realization of what would be viable, as a “symbiosis” of the courses already proposed, with the suggestions made.

This results in the third and final step, which was the creation of a catalogue, which, once proposed, was analyzed in the way of its applicability and follows as a suggestion that unifies, in practical and analytical terms, the possibilities of institutional offer, with the social and local demand. This is a way of proposing an intervention at an educational level, as interconnected with the social, cultural and economic dispositions of the quilombola people.

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