


QUILOMBOLA BODILY PRACTICES: A STUDY OF ACADEMIC PRODUCTION IN PHYSICAL EDUCATION

PRÁTICAS CORPORAIS QUILOMBOLAS: UM ESTUDO DA PRODUÇÃO ACADÊMICA NA EDUCAÇÃO FÍSICA 

PRÁCTICAS CORPORALES QUILOMBOLAS: UN ESTUDIO DE LA PRODUCCIÓN ACADÉMICA EN LA EDUCACIÓN FÍSICA 

 <https://doi.org/10.22456/1982-8918.111523>

 **Paulino Pinheiro Gaia*** <paulinogaia@hotmail.com>

 **Ingrid Dittrich Wiggers*** <ingridwiggers@gmail.com>

 **Layana Costa Ribeiro Cardoso*** <layanacardoso@gmail.com>

 **Maria Denise Dourado da Silva*** <mdedourado@gmail.com>

 **Dulce Maria Filgueira de Almeida*** <dulce.filgueira@gmail.com>

*University of Brasília (UnB). Brasília, DF, Brazil.

Abstract: The paper analyzes the sense/meaning of quilombola bodily practices in academic production, identifying their distribution by areas of knowledge and their geospatial mapping in Brazil. Theoretical and bibliographic research was carried out in databases from 1999 to 2019. The results point out that the sense/meaning of bodily practices is associated with social representations about the body culture of movement, showing that Physical Education and Education stand out among the areas of knowledge, and studies are geospatially distributed in Brazil. Research loci are predominantly in the Northeast region, whereas the University of Brasília and the Federal University of Ceará stand out in numbers of studies. The conclusion is that, while the topic is recent and studies are scarce, its relevance encourages a research agenda.

Keywords: Exercise. African continental ancestry group. Scientific publication indicators. Physical Education.

Received in: 19 Feb. 2020
Approved in: 13 Aug. 2021
Published in: 20 Sep. 2021



This is an article published in open access under the Creative Commons Attribution 4.0 (CC BY 4.0)

eISSN: 1982-8918

1 INTRODUCTION

The National Human Development Report in Brazil, produced by the United Nations Development Programme (UNDP, 2017), presents a set of themes that were the object of concern and debates carried out by the academic community of Physical Education, in a sociocultural approach. One of the main threads of the report was dealing with physical and sports activities, which, in the scope of relationships mediated by traditional populations, were defined as bodily practices. Traditional populations were treated under three perspectives: indigenous, riverside and quilombolas, which we will focus on here (ALMEIDA *et al.*, 2017).

The first quilombos in Brazil emerged as a form of resistance to the slave regime, which began around 1570 with the arrival of the first Africans from different countries on that continent (FAUSTO, 2006). As a concept, the term quilombo was first used in the Overseas Council in 1740 in response to the King of Portugal. The definition was linked to aspects related to the agglomeration or geographic location. According to Schmitt, Turatti and Carvalho (2002, p. 2), it is all sorts of “[...] housing of runaway blacks that exceed five, in part unpopulated, even though they have not built up houses and no pestles are found in them”.

With regard to the bodily practices of remnant peoples of quilombos, also called quilombola populations, the presence of studies stems from the last two decades. This is because, despite the registration in the Federal Constitution of 1988, in its Article 215, of a propositional agenda aimed at the remnant peoples of quilombos, these will only exist, in fact, from 2004, with the “Brazil Quilombola Program” of the Secretariat for Policies for the Promotion of Racial Equality (SEPPIR). The so-called “Quilombola Social Agenda” had the following axes: access to land; infrastructure and quality of life; productive inclusion and local development; and rights and citizenship (ALMEIDA *et al.*, 2017).

Likewise, the studies and research in the area of Physical Education about quilombola populations take place in this period (LIMA; BRASILEIRO, 2020). It is believed that the development of these studies since then took place as a result of the increase in the number of postgraduate programs in Brazil, with a certain effort to decentralize them, since, in some states, such as Goiás and Paraná, among others, as well as in the Federal District, there was a significant number of quilombola populations located in their respective territories.

Debating about quilombola bodily practices is a way of reaching the social dimension of bodily expressions, manifestations and meanings, enabling the consolidation of a new understanding in this social circumstances. Quilombola bodily practices, within the field of movement and cultural production, are legitimate forms of community expression, resistance, ethnic validation, political struggle, and cannot be masked or suffocated by other hegemonic policies or practices (SOUZA; LARA, 2011).

Considering the aspects highlighted above, the article aims to analyze the sense/meaning of quilombola bodily practices within the scope of academic production, as well as to identify their distribution by areas of knowledge and their geospatial mapping. We

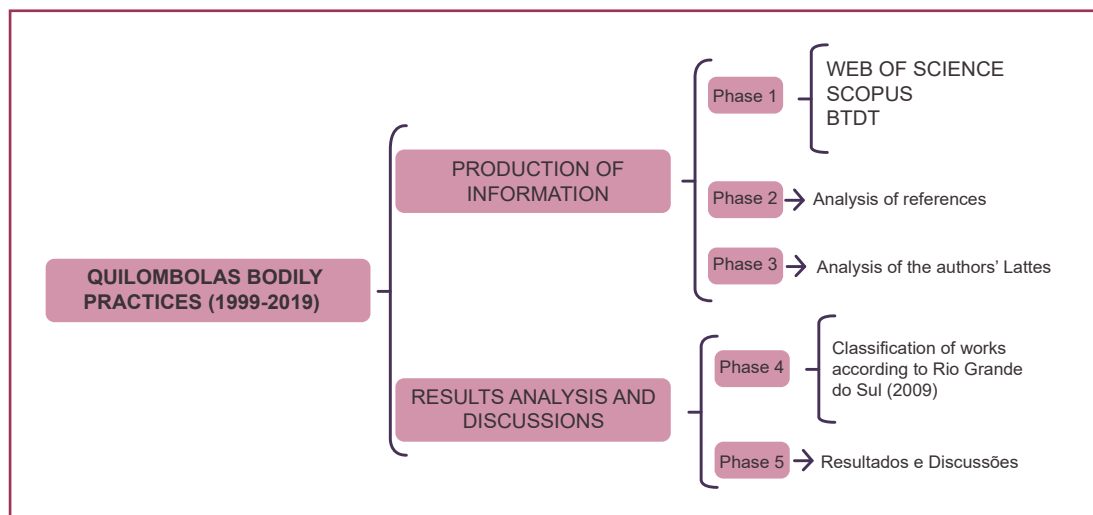
hope to contribute to the design of a research agenda, taking into account the trends of the first years of academic production about the theme in Brazil.

2 METHODOLOGY

This theoretical research is presented as bibliographical, based on academic production on quilombola bodily practices and their impact in terms of area of knowledge, as well as geospatial distribution. According to Flick (2009), bibliographic research can be done in different materials, from consulting journals, theses, dissertations, books and even annals of scientific events. This set of academic works is traditionally considered as primary sources of research, pointing out gaps and trends in a topic. Currently, it is observed in qualitative approaches the systematization of the analysis of bibliographic sources, which can generate interpretive and creative syntheses (RAPLEY; REES, 2018). Thus, the systematic review of scientific literature goes beyond the simple organization and summary of research findings, producing new categories and even conceptual models and theories, which become a solid basis for carrying out future investigations.

The approach of this research, which had the period between 1999 and 2019 as a time frame, was to consult the following databases: Web of Science; Scopus ; and Database of Theses and Dissertations (BDTD) of the Brazilian Institute of Information in Science and Technology (IBICT). The search focused on theses, dissertations and scientific articles produced about quilombola populations, aiming to analyze the senses/meanings of bodily practices. The production of information was organized into three phases, as shown in Figure 1.

Figure 1 – Methodological process - production of information and analysis of work.



Source: prepared by the authors, 2020.

To complete the first phase, access was made through the Capes¹ journal portal. In the search space, we clicked on “BASE” and then typed in “Web of Science” or “Scopus” to access those databases. With the BDTD², utilizaram-se diretamente os

1 Available at: <http://www.periodicos.capes.gov.br>

2 Available at: www.bdttd.ibict.br/www.bdttd.ibict.br

descritores no espaço de busca. Os descritores utilizados foram “*pratica* corporal**” OR “*corporal practice**” OR “*body* practice**” OR *dança** OR *dance** OR *esporte** OR *sport** OR *lazer** OR *leisure** AND *quilombola** OR *quilombo**, empregando-se o operador booleano “AND” para restringir a pesquisa, fazendo a intersecção dos conjuntos de trabalhos que possuem os termos combinados, as “aspas” para definir a exatidão da palavra a ser pesquisada, além de inserir o asterisco (*) no final do radical para ampliar possibilidades de resultados.

To complete the first phase, access was made through the Capes journal portal. In the search space, we clicked on “BASE” and then typed in “Web of Science” or “Scopus” to access those databases. With the BDTD, the descriptors in the search space were used directly. The descriptors used were “*pratica* corporal**” OR “*corporal practice**” OR “*body* practice**” OR *dança** OR *dance** OR *esporte** OR *sport** OR *lazer** OR *leisure** AND *quilombola** OR *quilombo**, using the Boolean operator “AND” to restrict the search, intersecting the sets of works that have the combined terms, the “quotes” to define the accuracy of the word to be searched, and insert the asterisk (*) at the end of the root word to expand results possibilities.

A inclusão dos artigos, dissertações e teses deu-se, inicialmente, a partir da leitura dos títulos, resumos e palavras-chave, para definir quais realmente tratavam do tema de interesse da pesquisa. Como fator de exclusão, lidou-se com o fato de o trabalho não abordar a temática “práticas corporais quilombolas”. Os achados da pesquisa somam 91 produtos, dos quais apenas 33 enfocam especificamente o assunto, conforme a Tabela 1.

The inclusion of articles, dissertations and theses took place, initially, by reading the titles, abstracts and keywords, to define which ones really dealt with the theme of interest in the research. The exclusion factor was the fact that the work did not address the theme of “quilombola bodily practices”. The research findings sum up 91 products, of which only 33 specifically focus on the subject, as shown in Table 1.

Table 1 – Number of works related to the topic of quilombola bodily practices, in the period 1999-2019, according to the database.

Database	Total	Number of works related to the topic
1. Web of Science	4	4 Articles
2. Scopus	16	
3. BDTD	71	(8 Thesis + 21 Dissertations) = 29
TOTAL	91	33

Source: prepared by the authors, 2020.

In the Web of Science database, we obtained four articles, with only one related to the topic of quilombola bodily practices. At the Scopus database, 16 articles appeared. Among these, four refer to the topic of interest. We emphasize that the only one located in the Web of Science database was also found in the Scopus database. For this reason, we merged the field “number of works related to the theme” from the Web of Science and Scopus databases, avoiding duplication. Regarding BDTD, we had a more significant result, as 71 products were located in total. However, only 29 of them, being eight theses and 21 dissertations, are included within the specific theme.

Given the expectation of selecting a greater number of sources, the production of information covered other phases, through the analysis of the bibliographic references of the articles, as well as the respective Lattes curricula of the authors of the theses and dissertations. According to Luna's (1997) guidelines, references cited in scientific papers can serve as a source of data, as they help the researcher to find more adequate sources for their problem. Thus, we identified a total of 35 products generated from the theses and dissertations on the subject, as shown in Table 2

Table 2 – Number of products generated from theses and dissertations on the subject, according to type.

Work/Study	Number of theses and dissertations	Number of products generated	Type	Number of products generated, by type
Dissertation	21	21	Article	8
			Book chapter	6
			Book	7
Thesis	8	14	Article	7
			Book chapter	2
			Book	5
Total	29	35	Total	35

Source: prepared by the authors, 2020.

We observed that the theses generated 14 products, while another 21 came from dissertations. Among articles, book chapters and books, proportionally, we obtained, on average, approximately two products per thesis and one per dissertation. This production located outside the databases indicates the need to make it available in ways that reflect its results in the scientific community, giving greater coverage to the topic. We emphasize that the consolidation of a field depends on the production of scientific articles from the theses and dissertations defended, aiming at the socialization of knowledge and consequent impact on society (RAMOS *et al.*, 2009).

After the production of information, we developed the analysis of results, aiming at a qualitative discussion of the works, as shown in Figure 1. We prioritized the works selected through the databases, as those found in the complementary phases of the methodological process refer to products generated from the works found in the first stage. The content of the products generated from the theses and dissertations, therefore, is found in the original works, which does not need to be considered in the qualitative analysis process.

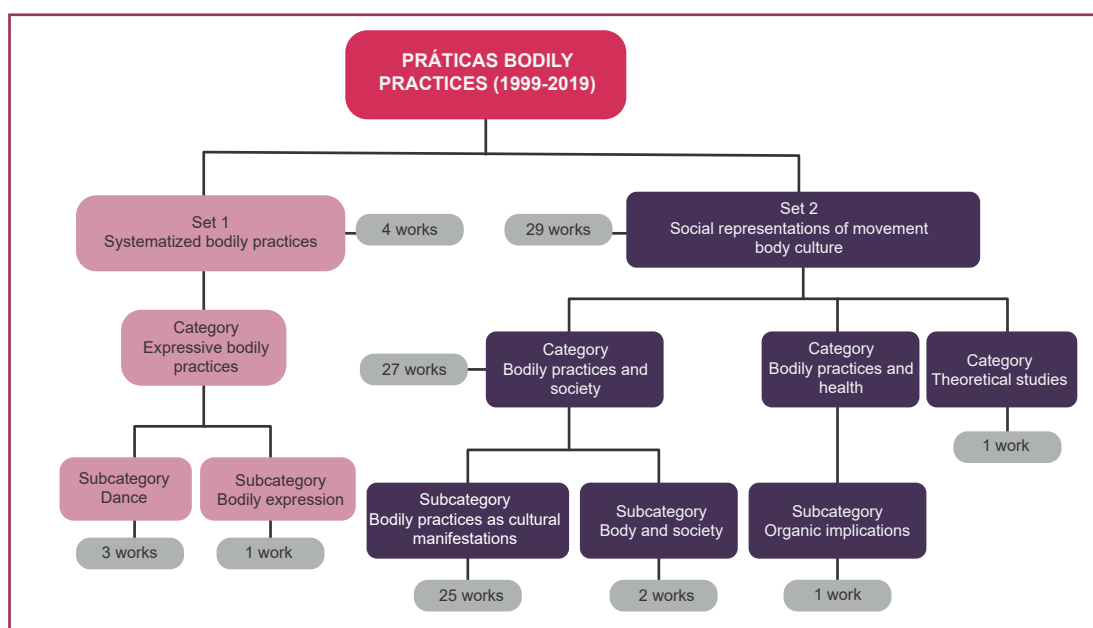
In view of the results obtained in the databases, the 33 works were initially identified according to title, type and year of production. Then, the analysis observed criteria for approaching documents proposed by Coffey (2014), such as the theoretical-methodological orientation and the results evidenced in the works. After that, we used the categorization of the Curriculum References of the State of Rio Grande do Sul (RIO GRANDE DO SUL, 2009), aiming at an understanding of the senses/meanings of quilombola bodily practices within the scope of academic production.

3 THE PRODUCTION ABOUT QUILOMBOLA BODILY PRACTICES

Bodily practices can be understood as sociocultural constructions of each social group, at the same time that they express their own senses and meanings and materialize the collective memory and consciousness of the group, namely of traditional populations such as indigenous, and quilombola communities (ALMEIDA *et al.*, 2017). These are practices that have as a reference and are transmitted through a set of body techniques, using oral tradition and symbolic efficacy, also defined as prestigious imitation in the scope of Anthropology (MAUSS, 2017).

In order to analyze the selected production, considering the sense/meaning of quilombola bodily practices, we worked with the categorization of the State Curriculum References (RIO GRANDE DO SUL, 2009). This, in turn, was adapted according to the connection of the selected productions to the categories, as shown in Figure 2. Thus, it was evident that the production on quilombola bodily practices, in the period between 1999 and 2019, is concentrated in the “Social representations on the movement body culture” set. Within this set, the category “Bodily practices and society” and specifically the subcategory “Bodily practices as cultural manifestations” were privileged.

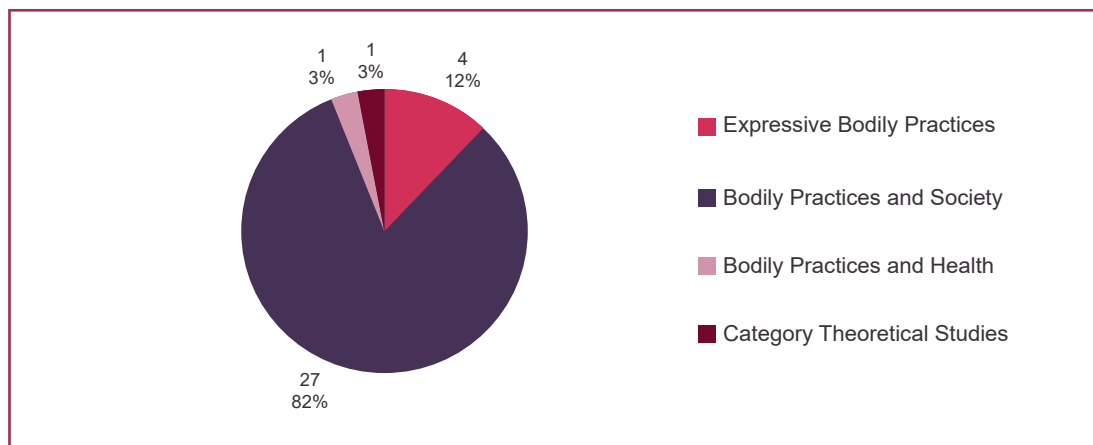
Figure 2 – Categorization of quilombola bodily practices



Source: Adapted from Curriculum References (RIO GRANDE DO SUL, 2009, p. 119).

In line with the categories of the Curriculum References (RIO GRANDE DO SUL, 2009), of the total 33 productions analyzed, it appears that 27 works, representing 82%, are in the category “Bodily Practices and Society”. Despite this clear concentration, it could not be overlooked that other categories were also addressed, although in a reduced number of research (Graph 1).

Graph 1 - Productions of quilombola bodily practices (1999-2019) according to the Curriculum References of Rio Grande do Sul (2009).



Source: prepared by the authors, 2020.

The category “Bodily practices and society” contains works that address objects of study that refer to the subcategories “Bodily practices as cultural manifestations” and “Body and society”. We emphasize that, according to the Curriculum References of Rio Grande do Sul (RIO GRANDE DO SUL, 2009), the treatment of social representations of movement body culture concerns broader bodily manifestations and is not directly related to field of Physical Education. Regarding most of the research findings, that is, 27 works, 19 dissertations, seven theses and one article were identified, as shown in Box 1.

Box 1 - Productions in the category “Bodily practices and society”, in ascending chronological order and according to type.

Nº	Title	Year	Type
1	“Tá ligado mano”: o hip-hop como lazer e busca da cidadania	2005	Thesis
2	As artes e as técnicas do ser e do saber/fazer em algumas atividades no cotidiano da comunidade kalunga do riachão	2007	Dissertation
3	O zambê é nossa cultura: o coco de zambê e a emergência ética em Sibaúma, Tibau do Sul-RN.	2009	Dissertation
4	Batuques, folias e ladainhas: a cultura do quilombo do Cria-ú em Macapá e sua educação	2010	Thesis
5	Entre gingas e cantigas: etnografia da performance do ensaio de promessa de quicumbi entre os <i>morenos</i> de Tavares, Rio Grande do Sul.	2010	Dissertation
6	Brincadeira e arte: patrimônio, formação cultural e samba de coco em Pernambuco	2011	Thesis
7	As representações sociais das práticas corporais na comunidade Kalunga-GO	2011	Dissertation
8	Dança do Congo: educação, expressão, identidade e territorialidade	2011	Dissertation
9	Memórias das danças do marabaixo e do batuque: cultura quilombola e corporeidade na comunidade do Curiaú em Macapá-AP	2012	Dissertation
10	Jongo e educação: a construção de uma identidade quilombola a partir de saberes étnico-culturais do corpo	2013	Thesis
11	Os ritmos tradicionais nos tambores do Tocantins: constituições identitárias e processos culturais	2013	Dissertation
12	O processo ritual nas festas da comunidade Kalunga de Teresina de Goiás	2013	Dissertation

Continues on the next page...

13	Os quilombolas do Veiga e o São Gonçalo: memória e identidade na festa e devoção a São Gonçalo no Sítio Veiga	2014	Dissertation
14	Brincando de sair pra rua! Entre arreganhos, implicâncias e cuidados no “pátio” do quilombo, na “piscina” do laguinho.	2014	Dissertation
15	Práticas corporais nas comunidades quilombolas: significados das manifestações culturais na escola de Monte Alegre	2014	Dissertation
16	Corpos no samba de cacete: dança ancestral, tambores giras e gingas na educação afrocametaense	2015	Dissertation
17	Domínios de atividade física em comunidades quilombolas do sudoeste da Bahia, Brasil: estudo de base populacional	2015	Article
18	Campo de mandinga: presentificação estética, ética e política na capoeira Angola	2016	Thesis
19	Narradoras do batuque: protagonismo e identidade no quilombo do Serrote	2017	Dissertation
20	Coco de roda novo quilombo: da roda ao centro, imagens e símbolos de uma tradição	2017	Dissertation
21	Sítio alto: entre dança, história e etnicidade	2017	Dissertation
22	Vem que hoje é dia de festa: Corpo, território e ancestralidade nas festas da Comunidade Quilombola Carrapatos da Tabatinga – Bom Despacho, MG	2017	Thesis
23	Terça negra no Recife: Narrativas sobre dança, música, espiritualidade e sagrado	2018	Dissertation
24	Comunicação e identidades: um estudo sobre as práticas culturais da comunidade quilombola de capoeiras no Rio Grande do Norte	2018	Dissertation
25	Os Capotês de São Benedito em Montes Claros: Rastros de uma ancestralidade mineira negra e festiva	2018	Dissertation
26	Mulheres negras: religiosidade, atividades artístico-culturais, consciência	2018	Dissertation
27	Entre o rio e o mar: práticas corporais e cotidiano na comunidade quilombola do Cumbe	2018	Thesis

Source: prepared by the authors, 2020.

Based on the description of the studies above, 25 works are related to the subcategory “Bodily practices as cultural manifestations”. Dance is presented as the central theme of this research category. Roughly speaking, these studies describe that quilombola communities, through dance, demand improvements for their community. The analytical tendencies, therefore, refer to the identity processes of social groups through and with dance. Santos (2011), for example, focuses on the perspective of social representations, through bodily practices with dance in quilombola communities in the state of Goiás. Accordingly, research carried out by Oliveira (2018) aim to understand the senses and meanings of bodily practices expressed in the daily life of a quilombola social group, with bodily practices as mechanisms of cultural resistance of the fishing-quilombola body within the scope of the ritual “Cumê no Mato” and the theater of “Calungas do Cumbe”. Still according to the research findings, the artistic spectacle and the richness of the techniques of gestural movements present the ecstasy of dance as a communication of the expressive body. Here are found works that deal with the Dance of São Gonçalo (MORENO, 2014); Zumba de Coco (LINS, 2009); Samba de Cacete (CALÚ, 2015); Coco de Roda (BARRETO, 2017); Jongo (MAROUN, 2013), among others.

Accordingly, research conducted by Oliveira (2018) aim to understand the senses and meanings of bodily practices expressed in the daily life of a quilombola social group, with bodily practices as mechanisms of cultural resistance of the fishing-

quilombola body within the scope of the ritual “Cumê no Mato” and the theater of “Calungas do Cumbe”. Still according to the research findings, the artistic spectacle and the richness of the techniques of gestural movements present the ecstasy of dance as a communication of the expressive body. Here are found works that deal with the Dance of São Gonçalo (MORENO, 2014); *Zumba de Coco* (LINS, 2009); *Samba de Cacete* (CALÚ, 2015); *Coco de Roda* (BARRETO, 2017); *Jongo* (MAROUN, 2013), among others.

In the subcategory “Body and society”, which is part of the category “Bodily practices and society”, only one article and one dissertation were identified. Both seek to understand the social meanings attributed to the body during the different phases of life, knowing the standards of beauty that marked an era, as well as the acceptance productions of social groups near and far from where one lives, in addition to identifying and analyzing the body in the work. Here, we seek approximation to the body, based on the understanding of Mauss (2017, p. 425), when he warns us that “[...] one could not have a clear notion of all these facts, but making a triple consideration intervene, with which the conception of the total social fact becomes indispensable”.

In this regard, the study by Bezerra *et al.* (2015) describes the prevalence and factors associated with physical activity in the domains of leisure, work and commuting among quilombolas. While Pereira (2014) presents the relationships of two groups of children and adolescents who are using the street as a space for leisure and sociability in two different places in the city of Porto Alegre/RS. A group is away from home and having fun in an artificial lake near the city center. The other resides in an urban quilombo and has the street as an extension of their house, a courtyard. We can interpret that, in both works, namely, Bezerra *et al.* (2015) and Pereira (2014), the experiences of different groups in the street world and/or in the world of work and their understanding of sociabilities are configured as the guiding thread of the analysis undertaken by the authors about the meaning of bodily practices. Such understandings are, therefore, allied to what Le Breton (2006) and Mauss (2017) stated about the body and its possible mediations. For both, the body and the set of its techniques express sociocultural meanings.

The category “Expressive bodily practices” is characterized by the approach of themes that refer to the subcategories “Dance” and “Bodily expression”. Four productions that fall into this category were identified, two dissertations and one article, as shown in Box 2.

Box 2 - Productions in the expressive bodily practices category, in ascending chronological order and according to type.

Nº	Title	Year	Type
1	A construção de uma identidade quilombola a partir da prática corporal/cultural do Jongo	2014	Article
2	O ensino do teatro em comunidades negras rurais: memórias e identidades Kalunga em cena	2015	Dissertation
3	A gira de saberes no processo de criação de estella: manifesto por uma dança afropoética	2018	Dissertation
4	Análise das práticas pedagógicas o processo educativo do Jongo no quilombo machadinha: oralidade, saber da experiência e identidade	2019	Article

Source: prepared by the authors, 2020.

According to the data, it can be seen from the title of the works that, as well as in the works belonging to the first category analyzed, there is a predominance of the dance theme. The findings that include the subcategories “Dance and bodily expression” report, according to Maroun (2014), that the experiences of practices performed through popular dances are mostly linked to religious festivities, such as *Jongo*. Costa (2015) presents theatrical experiences, through the expressive possibilities of the body intrinsically linked to the memories and identities of the social group.

Based on the analysis of other elements of the research, such as the reading of abstracts and the texts themselves, it can be said that these investigations serve an intervention feature. That is, they propose to experience specific bodily practices. The dissertation belonging to this subcategory, for example, showed in its objectives to describe the creation process of a dance, which intertwines the attempt to talk about people, pain, revolt and warrior joy in reverence for African-Brazilian ancestry, in which it is described the body ritualizing everyday gestures of digging, weaving, recreating memories, stories, conflicts and sensations (SILVA, 2018). Thus, the concept of body is directly related to that suggested by Mauss (2017, p. 432), who has “[...] techniques that concern him or are taught to him”. The articles converge on the objectives, presenting in studies carried out by Costa and Fonseca (2019) experiences in the process of constructing a quilombola identity based on *Jongo*’s bodily/cultural practice. The educational process of dance is approached, having this manifestation as an Afroancestral practice, characteristic of the researched quilombos.

No tocante à categoria “Práticas corporais e saúde”, identificou-se apenas um trabalho, que se refere, por sua vez, à subcategoria “Implicações orgânicas”. De acordo com os Referenciais Curriculares do Estado (RIO GRANDE DO SUL, 2009), esta subcategoria busca diferenciar conceitos de atividades físicas e exercício físico, bem como entender e observar os cuidados relacionados à alimentação e hidratação, compreendendo a saúde e a doença como processos indissociáveis de fatores sociais, orgânicos, culturais e econômicos. De acordo com o Quadro 3, foi encontrada uma tese com este perfil.

Regarding the category “Bodily practices and health”, only one work was identified, which refers to the subcategory “Organic implications”. According to the State Curriculum References (RIO GRANDE DO SUL, 2009), this subcategory seeks to differentiate concepts of physical activity and physical exercise, as well as to understand and observe the care related to nutrition and hydration, understanding health and disease as processes inseparable from social, organic, cultural and economic factors. According to Box 3, a thesis with this profile was found.

Box 3 - Production in the “Bodily practices and health” category, according to type.

Nº	Title	Year	Type
1	Territorialidade, saúde e meio ambiente: conexões, saberes e práticas em comunidades quilombolas de Sergipe	2017	Thesis

Source: prepared by the authors, 2020.

Under the title “*Territorialidade, saúde e meio ambiente: conexões, saberes e práticas em comunidades quilombolas de Sergipe*” (Territoriality, health and the

environment: connections, knowledge and practices in quilombola communities in Sergipe), the thesis aims to “analyze how traditional health care knowledge and practices build territorialities that contribute to environmental conservation in quilombola communities” (LACERDA, 2017, p. 9). It presents the knowledge and practices that articulate health and the environment, highlighting the use of medicinal plants, the practices of prayer and blessing, the conservation of native seeds and the circular dances of *samba de coco* and circle dance.

As for the category “Theoretical studies”, only one article was found in the analyzed production, presented in Box 4:

Box 4 - Productions in the “Theoretical studies” category, according to the type.

Nº	Title	Year	Type
1	O estado da arte de comunidades quilombolas no Paraná: produção de conhecimento e práticas corporais recorrentes	2011	Article

Source: prepared by the authors, 2020.

Indeed, the work identified above presents “*O estado da arte de comunidades quilombolas no Paraná: produção de conhecimento e práticas corporais recorrentes*” (The state of the art of quilombola communities in Paraná: production of knowledge and recurrent bodily practices). Of collective authorship, it carries out an analysis of the production of knowledge about quilombola communities in Paraná, especially to find out whether bodily practices are recurrent in investigations (SOUZA; LARA, 2011), although the article does not deepen the sense/meaning of quilombola bodily practices.

It is interesting to highlight that, as a whole, it is observed that the 33 works analyzed have a thematic update regarding the way to approach and understand the quilombola populations. Until the promulgation of the Brazilian Federal Constitution of 1988, research focused on the territorial, legal and political rights of quilombos and quilombolas. On the other hand, with Article 68 of the Transitory Constitutional Provisions Act (ADCT) in the Federal Constitution of 1988, the concept of quilombo undergoes re-semanticization and gains new meanings in order to contemplate existing social practices and collective formations, which emerge after the valorization and the repositioning of a black cultural matrix. The quilombola self-declaration stands as a discursive marker, a mechanism activated in memory that revives the historicities and territorialities constructed by their ancestors. Additionally, it should be noted that quilombola bodily practices are identified in their potential in relation to the movement’s body culture, in which quilombola bodies self-identify and socialize in/through the body, according to their bodily practices, as occurs with *jongo*, *coco de roda*, *club samba* and *Cumê no Mato* (LINS, 2009; MORENO, 2014; CALÚ, 2015; BARRETO, 2017; OLIVEIRA, 2018).

As mentioned above, the development of research considering this new concept has been boosted in recent years due to the growth in the number of postgraduate programs in Brazil. For this reason, in addition to analyzing the sense/meaning of quilombola bodily practices within the scope of academic production, we sought to identify their distribution by area of knowledge, based on postgraduate programs and related institutions.

As for the identification of the areas of knowledge that comprise the selected works, we chose to analyze the set of theses and dissertations formed by 29 items, that is, most of the bibliographic body produced by searching the databases. This made it possible to map the areas, considering their connections to postgraduate programs. Table 3 presents an overview of 16 postgraduate programs where the selected set of theses and dissertations are distributed.

Table 3 – Number of dissertations and theses by postgraduate programs and their respective areas, from 1999 to 2019.

Postgraduate program	Dissertation	Thesis	Total
Physical Education	4	2	6
Education	2	3	5
Leisure Studies, School of Physical Education, Physiotherapy and Occupational Therapy	0	2	2
Social Anthropology	2	0	2
Sociology	2	0	2
Sciences in Religion	2	0	2
Arts	1	0	1
Performing Arts	1	0	1
Visual Arts	1	0	1
Social Sciences	1	0	1
Communication, Culture and Citizenship	1	0	1
Dance	1	0	1
Development and Environment	0	1	1
Sustainable development	1	0	1
Education in Mathematics	1	0	1
Media Studies	1	0	1
TOTAL	21	8	29

Source: prepared by the authors, 2020.

The results show that there is a distribution of the theme across different areas, given the multiplicity of possibilities and the need to deepen studies related to the quilombola social group. Postgraduate programs in the areas of Physical Education and Education stand out as those that most developed research related to quilombola bodily practices. Physical Education totals six productions, four dissertations and two theses. The Education programs total five productions, divided into two dissertations and three theses. This data is relevant for enabling the proof that studies about body in Brazil are predominantly produced by the area of Physical Education, as previously stated by Silva *et al.* (2016) and, studies also point out that Social Sciences and Physical Education are involved in the production of knowledge about the body, producing senses and meanings socially located and manifested in and through corporeality.

Seeking to advance in the mapping, the linked institutions were identified. As shown in Table 4, 20 institutions supported research on quilombola bodily practices.

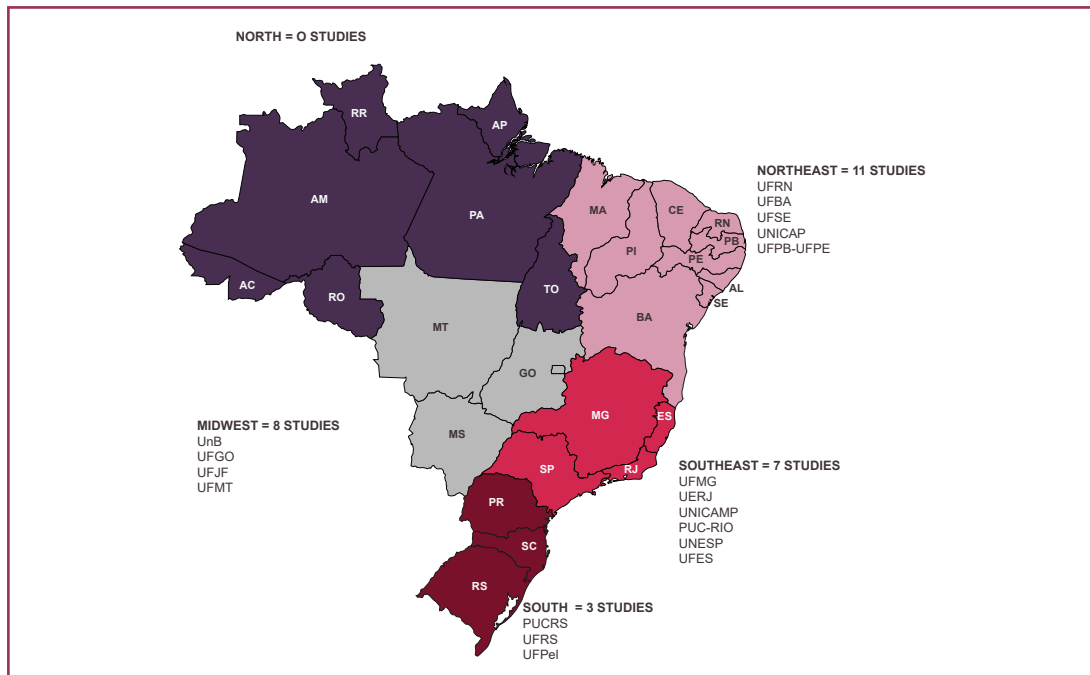
Table 4 – Number of dissertations and theses per institution, in the period 1999-2019.

Institution	Dissertations	Theses	Total
UnB	4	1	5
UFC	2	1	3
UFRN	2	0	2
UFMG	0	2	2
UFBA	2	0	2
UFSE	0	1	1
UERJ	0	1	1
Unicamp	0	1	1
PUC-Rio	0	1	1
UNICAP	1	0	1
UFPB-UFPE	1	0	1
PUCRS	1	0	1
UFGO	1	0	1
Unesp	1	0	1
UFRGS	1	0	1
UFJF	1	0	1
UFPEl	1	0	1
Ufes	1	0	1
UFSE	1	0	1
UFMT	1	0	1
Total	21	8	29

Source: prepared by the authors, 2020.

The data in Table 4 reveal that the University of Brasília (UnB) leads, in terms of production on quilombola bodily practices, with five studies, four master's dissertations and a doctoral thesis, over the 20 years considered. Next, the Federal University of Ceará (UFC) is highlighted, with three research studies, two master's dissertations and a doctoral thesis. We must also record that a greater number of dissertations than theses were identified, since we have 21 dissertations and eight theses. The geospatial mapping of these institutions in the Brazilian territory was represented in Figure 3, where one can see the absence of institutions located in the North Region.

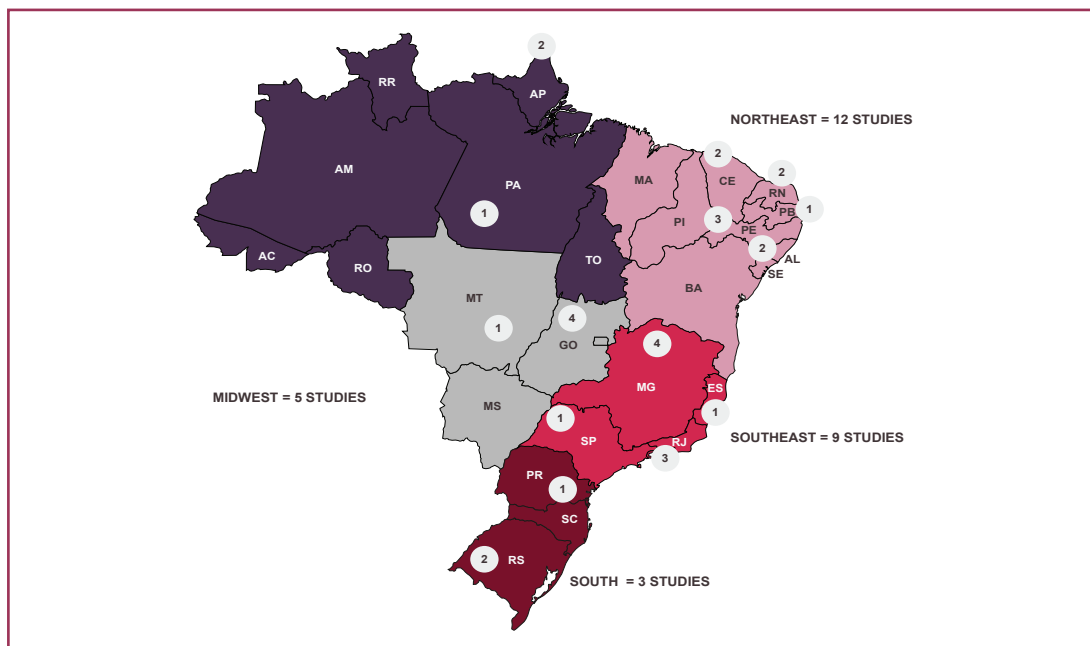
Figure 3 - Map of institutions linked to production on the subject, from 1999 to 2019.



Source: prepared by the authors, 2020.

In order to complete the geospatial mapping of the selected works, we sought to identify the locus of the field research. For this, we once again considered the 33 products selected through the databases, as theses, dissertations and articles provide us with this information. We observed that the studies include quilombola communities from all Brazilian regions, with a higher incidence in the Northeast (Figure 4).

Figure 4 - Regions where research was conducted on the subject of quilombola bodily practices, from 1999 to 2019.



Source: prepared by the authors, 2020.

The majority of the studies on quilombola bodily practices were carried out on communities located in the Northeast region of Brazil, three in Pernambuco, two

in Ceará, two in Rio Grande do Norte, two in Sergipe and only one in the state of Paraíba, totaling twelve works.

According to the 2021 Census of the Brazilian Institute of Geography and Statistics (IBGE), there are 3,171 quilombola communities in the Northeast Region of the country, which represents little more than half of the Brazilian territory, which is 5,972. In the Southeast Region, there are 1,359 communities. The others are distributed between the North (873), South (319) and Midwest (250) regions (IBGE, 2020). Therefore, the fact of identifying in the studies developed about the quilombola bodily practices a greater number of works that take communities in the Northeast as the locus of investigation makes sense, when compared with data from the IBGE (2020). Nevertheless, from a proportional point of view, it is not possible to infer any proportionality between the number of studies conducted and the total number of quilombola communities present in the Brazilian Northeast.

In addition, when we compare the map in Figure 3 with that in Figure 4, we find that the scientific production on quilombola bodily practices is territorially distributed, when numerically considering the quilombola populations, whose preponderant location is in the Northeast Region, as well as the locus of field research, which is also the Northeast Region. Finally, we can register that the studies carried out on quilombola communities meet a geospatial distribution criterion, as we have identified, in all regions, investigations about these communities and their bodily practices. However, the fact that most of the production in the form of theses and dissertations is concentrated in institutions located in the Center-West, South and Southeast axis indicates the need for researchers to move to develop studies outside their state and/or region, as is the case of the North Region. This denotes the need to continue the process of decentralization of postgraduate programs, which has already begun in recent years.

4 FINAL CONSIDERATIONS

In view of the objectives, it was evident that the production on quilombola bodily practices, in the period between 1999 and 2019, focuses on the set “Social representations on the body culture of movement”. Within this set, the category “Bodily practices and society” and specifically the subcategory “Bodily practices as cultural manifestations” were privileged. Studies dedicated to dance and traditional festivities, focusing on community identity processes, are predominant.

It was found that most of the production is limited to the field of Physical Education, followed by Education. There is a production concentrated in some Brazilian universities, such as the University of Brasília (UnB) and the Federal University of Ceará (UFC). This assertion makes sense when one realizes the location of these institutions in the Brazilian territory, as quilombola communities predominate near these institutions.

Most of the production found is in the dissertation format. In this regard, it is highlighted that the number of postgraduate programs in Physical Education at the doctoral level is relatively recent in the country. On the other hand, the largest number of scientific articles generated is related to theses, which leads us to infer that the

possibility of publishing a scientific article resulting from a thesis is concrete. In view of the results presented, we infer that there is a shortage of productions focused on the theme of quilombola bodily practices, which reinforces previous research conducted by Almeida *et al.* (2017). But it is an emerging theme, whose gradual growth, especially over the last ten years, has been evidenced.

Studies on bodily practices in quilombola communities constitute an inexhaustible field of research. Investigations carried out on this theme can contribute to the collection of bodily practices of these populations, considering tradition and construction of national identity. Therefore, studying them would be a way to reach the social dimension of expressions, manifestations and bodily meanings, enabling the consolidation of a new understanding of the dynamics and social relations in the context of quilombola communities. It is worth noting that there is no history and memory built if there are no studies and research carried out on it. The construction of national identity, both for whites, indigenous people, and for browns, or blacks, takes place through the acknowledgment of our roots. Only through this scope that the sense/meaning of nationality will be constituted.

REFERENCES

- ALMEIDA, Dulce Maria Filgueira de *et al.* Atividades físicas e esportivas e populações tradicionais. *In: Programa das Nações Unidas (PNUD). Relatório de Desenvolvimento Humano Nacional. Movimento é Vida: Atividades Físicas e Esportivas para Todas as Pessoas.* Brasília, 2017. p.40-57.
- BARRETO, Janaina Lucene Mendonza. **Coco de roda novo quilombo: da roda ao centro, imagens e símbolos de uma tradição.** 2017. 103 f. Thesis (PhD in Visual Arts) – Programa de Pós-graduação em Artes Visuais, Universidade Federal da Bahia, Universidade Federal de Pernambuco, João Pessoa, 2017.
- BEZERRA, Vanessa Moraes *et al.* Domínios de atividade física em comunidades quilombolas do sudoeste da Bahia, Brasil: estudo de base populacional. **Cadernos de Saúde Pública**, v.31, n.6, p.1213-1224, jun.2015.
- BRASIL. [Constituição (1988)]. **Constituição da República Federativa do Brasil: promulgada em 5 de outubro de 1988.** Cap. III – Da Educação, Da Cultura e Do Desporto, Art. 215. Available at: <http://www.jusbrasil.com.br/topicos/10648364/artigo-215-da-constituicao-federal-de-1988> . Accessed on: Jan. 30, 2020.
- CALÚ, Carmen Lúcia Barbosa. **Corpos no samba de cacete: dança ancestral, tamboros giras e gingas na educação afrocametaense.** 2015. 69 f. Dissertation (Master's in Education) – Programa de Pós-Graduação em Educação, Universidade Federal do Ceará, Fortaleza, 2015.
- COFFEY, Amanda. Analysing documents. *In: FLICK, Uwe. The sage handbook of qualitative data analysis.* London: Sage, 2014. p. 367-379.
- COSTA, Edymara Diniz. **O ensino do teatro em comunidades negras rurais: Memórias e identidades Kalunga em cena.** 2015. 151 f. Dissertation (Master's in Arts) - Universidade de Brasília, Brasília, DF. 2015.

COSTA, Rute Ramos da Silva; FONSECA, Alexandre Brasil. Análise das práticas pedagógicas o processo educativo do jongo no quilombo machadinho: oralidade, saber da experiência e identidade. **Revista Educação e Sociedade**, v. 40, e0182040, 2019. DOI: <https://doi.org/10.1590/ES0101-73302019182040>

FAUSTO, Boris. **História do Brasil**. 12. ed. São Paulo: EDUSP, 2006.

FLICK, Uwe. **Introdução à pesquisa qualitativa**. 3. ed. Porto Alegre: Artmed, 2009.

IBGE - INSTITUTO BRASILEIRO DE GEOGRAFIA E ESTATÍSTICA. **Base de Informações Geográficas e Estatísticas sobre os Indígenas e Quilombolas: Censo Demográfico 2020**. Available at: <http://www.ibge.gov.br/geociencias/organizacao-do-territorio/tipologias-do-territorio/27480-base-de-informacoes-sobre-os-povos-indigenas-e-quilombolas.html?=&t=o-que-e>. Accessed on: Jun. 30, 2020.

LACERDA, Roberto dos Santos. **Territorialidade, Saúde e Meio Ambiente: Conexões, Saberes e Práticas em Comunidades Quilombolas de Sergipe**. 2017. 248 f. Thesis (PhD in Development and Environment) – Universidade Federal de Sergipe, São Cristóvão, 2017.

LE BRETON, David. **A sociologia do corpo**. 6. ed. Petrópolis: Vozes. 2006.

LIMA, Isabela Talita Gonçalves; BRASILEIRO, Livia Tenório. A cultura afro-brasileira e a educação física: um retrato da produção do conhecimento. **Movimento (Porto Alegre)**, v. 26, e26022, 2020. DOI: <https://doi.org/10.22456/1982-8918.93164>

LINS, Cyro Holando de Almeida. **O Zambê é nossa cultura: o coco de zambê e a emergência ética em Sibaúma, Tibau do Sul-RN**. 2009. 108 f. Dissertation (Master's in Social Anthropology) - Universidade Federal do Rio Grande do Norte, Natal, 2009.

LUNA, Sergio Vasconcelos de. **Planejamento de pesquisa: uma introdução**. São Paulo: Educ., 1997.

MAROUN, Kalya. A construção de uma identidade quilombola a partir da prática corporal/cultural do jongo. **Movimento (Porto Alegre)**, v. 20, n.01, p.13-31, Jan./Mar. 2014. DOI: <https://doi.org/10.22456/1982-8918.39882>

MAROUN, Kalya. **Jongo e educação: a construção de uma identidade quilombola a partir de saberes étnico-culturais do corpo**. 2013. 210 f. Thesis (PhD in Education) – Pontifícia Universidade Católica do Rio de Janeiro, Rio de Janeiro, 2013.

MAUSS, Marcel. **Sociologia e Antropologia**. São Paulo: Ubu Editora, 2017.

MORENO, Daniele Cristiane Gadelha. **Os quilombolas do Veiga e o São Gonçalo: memória e identidade na festa e devoção a São Gonçalo no sítio Veiga**. 2014. 199f. Dissertation (Master's in Sociology) – Centro de Humanidades, Universidade Federal do Ceará, Fortaleza, 2014.

OLIVEIRA, Ana Amélia Neri. **Entre o Rio e o Mar: práticas corporais e cotidiano na comunidade quilombola do Cumbe**. 2018. 181 f. Thesis (PhD in Physical Education) – Faculdade de Educação Física, Universidade de Brasília-UnB, Brasília, 2018.

PEREIRA, Milena Cassal. **Brincando de sair pra rua! Entre arreganhos, implicâncias e cuidados no “pátio” do quilombo, na “piscina” do laguinho**. 2014. 140 f. Dissertation (Master's in Social Sciences) – Pontifícia Universidade Católica do Rio Grande do Sul, Porto Alegre, 2014.

PNUD - PROGRAMA DAS NAÇÕES UNIDAS. **Relatório de Desenvolvimento Humano Nacional**. Movimento é Vida: atividades físicas e esportivas para todas as pessoas. Brasília, DF: PNUD, 2017.

RAMOS, Plínio dos Santos *et al.* Dissertações e teses de pós-graduação geram publicação de artigos científicos? Análise baseada em 3 programas da área de educação física. **Brazilian Journal of Biomotricity**, v.3, n.4, p.315-324, 2009.

RAPLEY, Tim; REES, Gethin. Colecting documents as data. *In*: FLICK, Uwe. **The sage handbook of qualitative data analysis**. London: Sage, 2018. p. 378-391.

RIO GRANDE DO SUL. Secretaria de Estado da Educação. Departamento Pedagógico. **Referenciais Curriculares do Estado do Rio Grande do Sul – Lições do Rio Grande: Linguagens, Códigos e suas Tecnologias – Arte e Educação Física – 130 Caderno do Professor**. Porto Alegre: Secretaria de Estado da Educação do Rio Grande do Sul, 2009. v. 2. p.110-184.

SANTOS, Marcos Paulo de Oliveira. **As Representações Sociais das Práticas Corporais na Comunidade Kalunga-Go**. 2011. 111 f. Dissertation (Master's in Physical Education) - Faculdade de Educação Física, Universidade de Brasília, Brasília, DF, 2011.

SCHMITT, Alessandra; TURATTI, Maria Cecília Manzoli; CARVALHO, Maria Celina Pereira de. A Atualização do conceito de quilombo: identidade e território nas definições teóricas. **Ambiente & Sociedade**, n. 10, p. 1-10, 2002.

SILVA, Andréa Oliveira Araújo da. **A gira de saberes no processo de criação de ESTELLA: Manifesto por uma Dança Afropoética**. 2018. 141 f. Dissertation (Master's in Dance) - Universidade Federal da Bahia, Salvador, 2018.

SILVA, Thais Queiroz; ALMEIDA, Dulce; WIGGERS, Ingrid; ANDREWS, David; SILVA, Leticia Rodrigues T. Is there a sociology of the body in Brazil? **Movimento (Porto Alegre)**, v.22, n.4, p.1249-1264, out./dez. 2016. DOI: <https://doi.org/10.22456/1982-8918.61981>

SOUZA, Thaís Godoi de; LARA, Larissa Michelle. O estado da arte de comunidades quilombolas no Paraná: produção de conhecimento e práticas corporais recorrentes. **Revista de Educação Física/UEM**, v.22, n.4, p.555-568, dez. 2011.

Resumo: O artigo analisa o sentido/significado das práticas corporais quilombolas na produção acadêmica, identificando sua distribuição por áreas de conhecimento e seu mapeamento geoespacial no Brasil. Uma pesquisa de natureza teórica e bibliográfica foi realizada em bases de dados, no período compreendido entre 1999 e 2019. Os resultados apontam que o sentido/significado das práticas corporais está associado às representações sociais sobre a cultura corporal de movimento, evidenciando que a Educação Física e a Educação se destacam entre as áreas de conhecimento e os estudos se distribuem geoespacialmente no Brasil. Os loci das pesquisas estão, predominantemente, na Região Nordeste; a Universidade de Brasília e a Universidade Federal do Ceará despontam em números de trabalhos. Conclui-se que, apesar de recente e pouco estudada, a relevância da temática estimula uma agenda de pesquisa.

Palavras chave: Exercício físico. Grupo com ancestrais do continente africano. Indicadores de produção científica. Educação Física.

Resumen: El artículo analiza el sentido/significado de las prácticas corporales quilombolas en la producción académica, identificando su distribución por áreas de conocimiento y su mapeo geoespacial en Brasil. Se realizó una investigación de carácter teórico y bibliográfico en bases de datos, en el período comprendido entre 1999 y 2019. Los resultados muestran que el sentido/significado de las prácticas corporales está asociado con las representaciones sociales sobre la cultura corporal de movimiento, mostrando que la Educación Física y la Educación destacan entre las áreas de conocimiento y los estudios se distribuyen geoespacialmente en Brasil. Los loci de las investigaciones se encuentran, predominantemente, en la región Nordeste y la Universidad de Brasilia y la Universidad Federal de Ceará destacan en número de trabajos. Se concluye que, a pesar de reciente y poco estudiada, la relevancia del tema estimula una agenda de investigación.

Palabras clave: Ejercicio físico. Grupo con ancestrales en el continente africano. Indicadores de producción científica. Educación Física.

USE LICENSE

This article is published as Open Access under the Creative Commons Attribution 4.0 International (CC BY 4.0) license, which allows its use, distribution and reproduction in any medium as long as the original work is properly cited. More information at: <http://creativecommons.org/licenses/by/4.0>.

CONFLICT OF INTERESTS

The authors declare that this work involves no conflict of interest.

AUTHOR CONTRIBUTIONS

Paulino Pinheiro Gaia: Conceptualization, data curation, formal analysis, research methodology, writing, review and editing.

Layana Costa Ribeiro Cardoso: Conceptualization, formal analysis, visualization, writing.

Maria Denise Dourado da Silva: Conceptualization, formal analysis, research methodology, visualization, writing, editing.

Ingrid Dittrich Wiggers: Formal analysis, research methodology, visualization, writing, review, editing.

Dulce Maria Figueira de Almeida: Formal analysis, writing of the original draft, review, editing.

FUNDING

This work was not supported by any funding agency.

HOW TO CITE

GAIA, Paulino Pinheiro; WIGGERS, Ingrid Dittrich; CARDOSO, Layana Costa Ribeiro; SILVA, Maria Denise Dourado da; ALMEIDA, Dulce Maria Figueira de. Quilombola bodily practices: a study of academic production in Physical Education. **Movimento (Porto Alegre)**, v. 27, e27054, Jan./Dec. 2021. Available at: <https://seer.ufrgs.br/Movimento/article/view/111523>. Accessed on [day] [abbreviated month]. [year]. DOI: <https://doi.org/10.22456/1982-8918.111523>

EDITORIAL RESPONSIBILITY

Alex Branco Fraga*, Elisandro Schultz Wittizorecki*, Ivone Job*, Mauro Myskiw*, Raquel da Silveira*

*Federal University of Rio Grande do Sul, School of Physical Education, Physiotherapy and Dance, Porto Alegre, RS, Brazil.