

TEACHER TRAINING AND QUILOMBOLA SCHOOL EDUCATION:
PERSPECTIVES AND DIMENSIONS FROM A LITERATURE REVIEW

*FORMAÇÃO DOCENTE E EDUCAÇÃO ESCOLAR QUILOMBOLA: PERSPECTIVAS
E DIMENSÕES ATRAVÉS DE UMA ANÁLISE DA LITERATURA*

*FORMACIÓN DOCENTE Y EDUCACIÓN ESCOLAR QUILOMBOLA:
PERSPECTIVAS Y DIMENSIONES DESDE UN ANÁLISIS DE LA LITERATURA*



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ABSTRACT: The present study aims to examine teacher training for working in Quilombola School Education. To do so, a systematic review of the literature was conducted on articles indexed in Scielo, Scopus, and Web of Science over the last ten years. The descriptors "education" and "quilombola," and "quilombola" and "education" were used, resulting in a total of 269 hits in the general search. After applying selection criteria, 16 articles remained as the sample. Analyzing these works, it can be concluded that teacher training in Quilombola School Education was not a common or primary research theme in the studies, but rather a cross-cutting topic in some works that addressed other issues. There are challenges, absences, barriers, and uncertainties regarding its conception and implementation. Therefore, given the importance of Quilombola School Education and the paradigmatic shift in the field of education science in the current scenario, it is necessary for researchers to delve deeper into this topic and align the training of Quilombola teachers with current Curriculum Guidelines.

KEYWORDS: Quilombola school education. Teacher training. Brazilian education.

RESUMO: O presente trabalho tem por objetivo examinar a formação docente para atuar na Educação Escolar Quilombola (EEQ). Para tanto, fez-se uma revisão sistemática da literatura em trabalhos indexados na Scielo, Scopus e Web of Science, nos últimos dez anos. Utilizou-se os descritores “educação” e “quilombola” e “quilombola” and “education”, totalizando 269 na busca geral. Após a seleção dos critérios, restaram 16 artigos como amostragem. Analisando os trabalhos, pode-se concluir que a formação docente na EEQ não foi uma temática de pesquisa comum ou primária nos estudos, mas sim um tema transversal a algum trabalho que abordou outras questões; e que há desafios, ausências, barreiras e incertezas no que toca à sua concepção e efetivação. Sendo necessário, portanto, diante da importância da EEQ e da mudança paradigmática da ciência da educação no cenário hodierno, um melhor aprofundamento da temática pelos estudiosos e a adequação da formação do professor quilombola às Diretrizes Curriculares vigentes.

PALAVRAS-CHAVE: Educação Escolar Quilombola. Formação docente. Educação brasileira.

RESUMEN: El presente trabajo tiene como objetivo examinar la formación docente para trabajar en la Educación Escolar Quilombola. Para ello, se realizó una revisión sistemática de la literatura en trabajos indexados en Scielo, Scopus y Web of Science durante los últimos diez años. Se utilizaron los descriptores "educación" y "quilombola", y "quilombola" y "educación", lo que arrojó un total de 269 resultados en la búsqueda general. Después de aplicar los criterios de selección, quedaron 16 artículos como muestra. Al analizar estos trabajos, se puede concluir que la formación docente en la EEQ no fue un tema de investigación común o principal en los estudios, sino más bien un tema transversal en algunos trabajos que abordaron otras cuestiones; que existen desafíos, ausencias, barreras y incertidumbres en lo que respecta a su concepción y puesta en práctica. Por lo tanto, dado la importancia de la EEQ y el cambio paradigmático en la ciencia de la educación en el panorama actual, es necesario profundizar más en esta temática por parte de los investigadores y ajustar la formación del profesor quilombola a las Directrices Curriculares vigentes.

PALABRAS CLAVE: Educación escolar quilombola. Formación de profesores. Educación brasileña.

Introduction

Since the redemocratization of Brazil and the end of the military dictatorship, the 1988 Constitution established fundamental principles that guide Brazilian society. Among these precepts, the responsibility of all federated entities to provide access to culture, education, science, technology, research and innovation stands out (Brasil, 1988).

This pluralistic approach, which promotes diversity of ideas and customs, became the basis of Brazilian multiculturalism (Martins, 2021), along with other canons such as citizenship, the dignity of the human person and the prohibition of prejudices based on origin, race, sex and other forms of discrimination (Brazil, 1988). The Public Power must (and is not allowed) to implement and protect traditional communities, minorities and everyone who has been, in the face of Brazilian history, on the margins of rights, social and economic policies.

In this context, quilombola communities, recognized by the 1988 Citizen Charter, occupy a special place. For Arruti (2006), the definition of quilombo permeates a series of dialogues and interaction of these people with rurality, their way of living in the countryside, the land for community use, centuries-old ownership, adaptation to ecological criteria for nature preservation, presence of conflicts and antagonisms experienced by the group and, finally, but not exclusively, a political mobilization defined in terms of quilombola self-identification.

Education, as part of this umbrella, plays a crucial role in these spaces. Basic Education, according to the National Curricular Guidelines (Brazil, 2010), aims to ensure a common national basic training, highlighting the importance of diversity and including groups such as indigenous people and quilombolas. However, school education for (and with) quilombola peoples (EEQ – Quilombola School Education) requires a specific approach, with educational institutions embedded in quilombola lands and culture, recognizing and valuing their political diversity (Brasil, 2010).

Faced with this need, Brazilian society sought the collective construction of the National Curricular Guidelines for Quilombola School Education in Basic Education, in 2012, which aims to organize teaching in quilombola communities with a focus on their specificities, with the intention of structuring the teaching provided in educational institutions of traditional communities, bringing several guiding principles.

Therefore, the present study aims to examine one of the many aspects of educational and pedagogical training for traditional quilombola peoples, namely initial and continuing teacher training to work in Quilombola School Education. To this end, a systematic review of

the state of the art in Brazil was used, that is, it identified how researchers have approached this topic in the last ten years.

Brief theoretical framework

The theoretical framework of this study is based on the constitutional principles that guarantee the right to education, especially for quilombola communities. The EEQ and the consequent training of teachers to work there is, first and foremost, a complex public policy, that is, a guideline designed to face a public problem and seek social development (Secchi, 2016), through the implementation of human rights to education, with programmatic and effective planning by the Public Power. Arruti (2017), argues that this must be a differentiated education, which goes beyond a vision of the other that reduces him to the poor, the deficient, the dominated.

Quilombolas, as a social movement (Arruti, 2017), can be conceptualized as “ethnic-racial groups, according to criteria of self-attribution, with their own historical trajectory, endowed with specific territorial relationships, with a presumption of black ancestry related to resistance to oppression historical suffering” (Brazil, 2003, our translation). Gomes states that quilombola peoples are “like granaries of a cultural tradition of valuing ancestors based on a common history of identity, with norms of belonging and awareness of fighting for the territories they inhabit and enjoy” (Brasil, 2012, our translation).

In this sense, looking at such groups, in several aspects, must bring together the idiosyncrasies of their historical formation, such as, for example, when it comes to analyzing their educational, pedagogical and training context.

Education itself combines into a human right, notably second generation/dimension (Ramos, 2019), social (Novais, 2010), programmatic and fundamental, also guaranteed in the 1988 Political Charter and international standards. These types of rights, social ones, were already advocated in texts from the 18th and 19th centuries, where they were widely guaranteed from the first years of the 20th century in post-revolutionary Russia, in Germany during the *Weimar Republic* and in other nations with a strong presence of the socialist movement: they were the preferential rights in the Marxist-Leninist State and the *Welfare State* (Dimoulis; Martins, 2014; Alexandrino, 2011) and are inserted in the obligation of provisional or positive action of the State, that of doing (*facere*) (Miranda, 2015), therefore, also a duty of the Public Power and not a mere faculty.

Ramos (2019) teaches that the right to education deals with the ability to enjoy all forms of teaching, transmission, reflection and development of knowledge aimed at the physical, intellectual and moral development of human beings. This, in turn, encompassing the right to education, portrays the realization of the right to education through institutionalized instruments, which is everyone's right and may be required to be fulfilled by both the State and the family (Brasil, 1996).

In Brazil, education, as can be seen from its regulatory framework, can be structured from Basic Education (Early Childhood Education, Elementary and Secondary Education) to Higher Education (Brasil, 1996). Basic Education translates into guidelines that contribute to ensuring common national basic training. Focusing on the subjects who give life to the curriculum and the school, as well as encouraging critical and propositional reflection that should support the formulation, execution and evaluation of the political-pedagogical project and the guidance of initial and continuing training courses for teachers and other professionals in this segment (Brasil, 2010).

It is clear that teacher training, whether initial or continued, forms the solid basis of quality basic education in the country. Silva (2021) states that teachers are protagonists of the democratization process and they must receive not only the necessary solid theoretical training, but also training in the scientific, cultural, technological, pedagogical and human spheres. It is therefore necessary that this training is based on criticality, with a sense that can understand the teaching, learning and social processes that involve the student, that is, training that brings together theory and practice.

Thus, specifically with regard to Quilombola School Education, it must be developed in educational units registered in their lands and culture, requiring their own pedagogy in respect for each ethnic-cultural specificity of these groups and specific training of their professional staff. Observing the constitutional principles, the common national base and the principles that guide Brazilian basic education, its cultural diversity must be recognized and valued (Brasil, 2010).

Given this perspective, among the specific dictates for the EEQ, contained in the Curricular Guidelines specific to Quilombola School Education in Basic Education, is that initial and ongoing training of teachers who work in this context must be guaranteed. This must be able to provide opportunities for development in the valorization of traditional knowledge produced by communities (Brasil, 2012).

Quilombola teacher training must be offered in specific courses, with their participation in the elaboration, development and evaluation of curricula and programs, considering the sociocultural context of the communities. Taking into account the gradual historical, political, economic and sociocultural process of quilombos, as well as the perception of their current reality and needs. It is essential to note that traditional knowledge, ancestry and identity, as well as ways of overcoming racism, discrimination and racial prejudice cannot be dissociated from this training (Brazil, 2012).

Therefore, we see a teaching formation surrounded by quilombola school development that seeks to be emancipated and transformed into an instrument of collective struggle (Silva, 2012), as well as liberating (Freire, 1987; Ruscheinsky; Costa, 2009) and interdisciplinary. An education that is embedded in a set of attributes conferred by the creative nature that links space to uses and ideas, that is, social and cultural representations essential for understanding these communities (Heidrich; Costa; Pires, 2013). Therefore, it must go through its own organization that encompasses different contingents, so that the ancestral identity of these groups can be realized.

As Arroyo (2008) teaches, for the specific field of teacher and pedagogical training and for theoretical renewal in education, diversity, differences and the processes of producing differences in inequalities must be faced as a starting point. It is essential to go deeply into the political, economic, social, cultural and pedagogical history of the construction of diverse and unequal collectives, such as traditional peoples. Often considered “peripheral communities excluded from global society” (Novais, 2010, our translation), in which essential rights are successively relegated by the State.

For Nunes (2006), it is in the emergence of praxis that thinking and doing solidify in the form of visions, thoughts and ideas. Orientation in behaving in the world, in the way of life, in the way of working as a practical activity that does not isolate thinking from doing, results in remaining social. Therefore, Quilombola School Education can show us how an educational process gives subjects a place in the world, observing their specificities of race, gender, age group, and social class.

This brief theoretical framework supports the need for a specific approach to teacher training for EEQ, considering quilombola cultural diversity, traditional knowledge and overcoming inequalities historically present in these communities.

Method

Linde and Willich (2003) infer systematic reviews are considered the most reliable tools for summarizing existing evidence. Through a qualitative analysis of primary data, on a given subject in the literature, it is possible to bring to light research questions that converge, diverge or are lacking for possible future research. The same authors, therefore, conclude that systematic methods are designed to avoid bias and make results and conclusions as objective as possible. However, systematic reviews are retrospective and depend heavily on the quality of the primary material, hence the importance of the research database.

In the meantime, the present systematic analysis adopted the following steps (Galvão; Sawada; Trevizan, 2004):

a) *construction of the protocol*: there was the preliminary planning of the study, with the formation of the review question, the inclusion criteria, the strategies for searching for research, how the research will be critically evaluated, the collection and synthesis of data;

b) *definition of the question*: the guiding question of this review is to ask “what are the dimensions and perspectives for the initial and continued training of teachers in the Brazilian quilombola school context?”;

c) *search for studies*: the studies chosen were based on articles indexed in the following databases: *Scientific Electronic Library Online Brazil (SciELO)*, *Scopus* and *Web of Science*, all searched on the “CAPES Periodicals Portal”, institutionally logged in through “Café”. As keywords for the search, “education” and “quilombola”, “*quilombola*” and “*education*” were used.

d) *selection of studies*: to define the exclusion criteria: (a) publications outside the period from 2012 to 2022; (b) works in languages other than Portuguese; (c) not peer-reviewed; (d) not available in full; (e) articles that deal with literature reviews, theoretical essays or just published in event annals; (f) duplicates. As inclusion criteria: (a) research with a theme that covers, in some way, teacher training, initial or continuing, in the Brazilian quilombola school context.

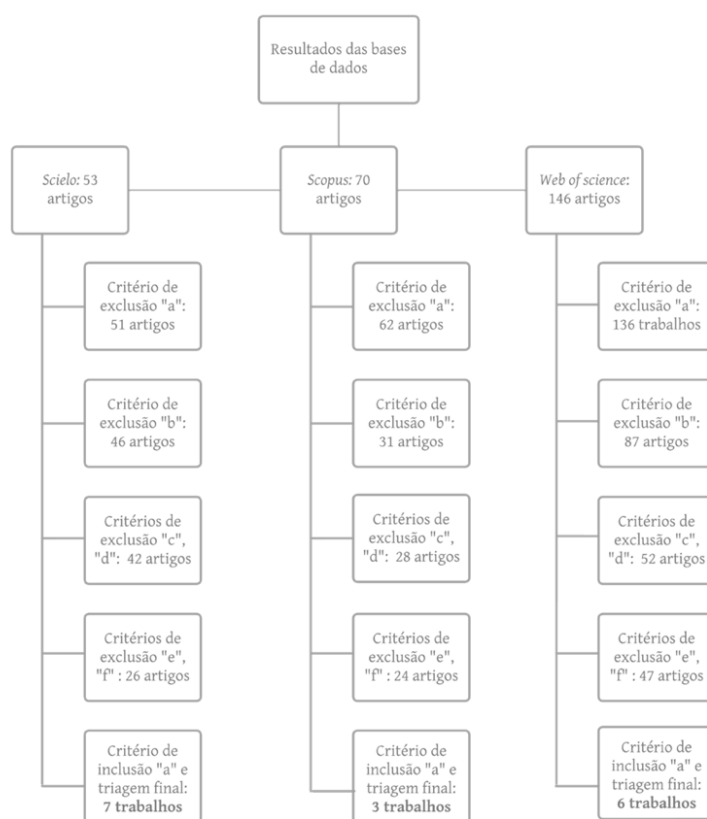
e) *critical evaluation*: the selected studies were evaluated with methodological rigor, with the purpose of ascertaining whether the research methods and results are sufficiently valid to be considered. Thus, the choice was made in accordance with the central objective of this review.

f) *data collection*: initially 53 works were found in *SciELO*, 70 in *Scopus* and 146 in *Web of Science*, totaling 269 in the general search. After selecting the exclusion and inclusion

criteria, as well as the final screening, with complete reading of the articles, 7 works remained in *Scielo*, 3 in *Scopus* and 6 in *Web of Science*, thus totaling 16 works for systematic analysis.

g) *data synthesis*: the purpose of this phase is to synthesize the data resulting from each study to provide an estimate of the effectiveness of the intervention investigated. Therefore, this analysis is characterized as a qualitative systematic review, whose data obtained will be detailed in a descriptive manner regarding the classification of the journal published before CAPES, year of publication, objective of the studies, aspects of the methodology used and the main results achieved.

Figure 1 – Data collection flowchart



Source: Prepared by the authors

Results

The final screening works were organized in a table containing the numerical order of the work, the author(s) and year of publication, title, objective, *link* to access the work (DOI), database and *Qualis classification* of the journal, in the four-year period 2017-2020 (in education):

Table 1 – Presentation of studies after the final review screening

No	Author/Year	Title	Objective	Link	Indexed database and <i>Qualis</i>
1.	SOARES, Davi Gonçalves; MAROUN, Kalyla; SOARES, Antonio Jorge Gonçalves. (2022)	The social construction of a quilombola school: the experience of the Caveira Community, RJ	Describe and analyze the process of social construction of a quilombola school and its curriculum, identifying social actors, agency processes and disputes over meaning about Quilombola School Education	https://doi.org/10.1590/S1413-24782022270011	<i>Scielo</i> – A1
2.	CUSTÓDIO, Elivaldo Serrão; FOSTER, Eugénia da Luz Silva. (2019)	Quilombola school education in Brazil: an analysis of teaching materials produced by state education systems	Analyze teaching materials for Quilombola School Education (EEQ) of Basic Education, produced specifically by different state education systems in the country, comparing them with the National Curricular Guidelines (DCN).	https://doi.org/10.1590/0104-4060.62715	<i>Scielo</i> – A1
3.	SANTOS, Edmilson Santos et al. (2019)	Offer of Quilombola Schools in the Brazilian Northeast	Present the overview of the implementation of Quilombola Schools of Education (EEEQ) in the Northeast region.	https://doi.org/10.1590/2175-623681346	<i>Scielo</i> – A1
4.	CARRIL, Lourdes de Fátima Bezerra. (2017)	The challenges of quilombola education in Brazil: the territory as context and text	Analyze the challenges of quilombola education in Brazil.	https://doi.org/10.1590/S1413-24782017226927	<i>Scielo</i> – A1
5.	SANTOS, Jailson Gomes dos; SILVA, Jonson Ney Dias da. (2016)	The Influence of Local Culture on the Mathematics Teaching and Learning Process in a Quilombola Community	Investigate and analyze the teaching of school Mathematics in a quilombola community.	https://doi.org/10.1590/1980-4415v30n56a07	<i>Scielo</i> – A1

6.	SCHWENDLER, Sônia Fátima; SANTOS, Aline Nunes dos. (2021)	The Training of Educators in the Context of Socio-territorial Diversity in the Countryside	Analyze the development of an original curricular proposal – the Degree in Rural Education (LECAMPO), from the Federal University of Paraná, Coastal Sector, which is organized in different territories/classes to enable access for settled, quilombola, indigenous, riverside, from family farmers to higher education.	https://doi.org/10.1590/2175-6236117553	Scielo – A1
7.	MIRANDA, Shirley Aparecida de. (2012)	Quilombola school education in Minas Gerais: between absences and emergencies	Analyze the insertion of the quilombola education modality within the scope of education policies.	https://doi.org/10.1590/S1413-24782012000200007	Scielo – A1
8.	SILVA, Joaklebio Alves da; RAMOS, Marcelo Alves. (2019)	Traditional knowledge and science teaching in School Education Quilombola: an ethnobiological study	Identify, based on ethnobiology, how students from a public and quilombola school located in the Municipality of Goiana, State of Pernambuco, Brazil, know and represent the biodiversity of their community, and describe how this knowledge contributed to the teaching of science through dialogue intercultural.	http://dx.doi.org/10.22600/1518-8795.ienci2019v24n3p121	Scopus – A1
9.	BARZANO, Marco Antônio Leandro; SAMPAIO, Maria Cristina de Jesus; MELO, André Carneiro. (2022)	Dialogues between schools and the knowledge of quilombola communities: the decolonization/ decolonization of the curriculum based on Law No. 10,639 /2003	It aims to present a reflection on experiences that occurred between schools and quilombola communities in Bahia, based on Law No. 10,639/2003, which refers to the articulation between educational processes that occurred in schools and communities, especially in relation to the field of curriculum.	https://doi.org/10.5212/PraxEduc.v.17.19412.074	Scopus – A1
10.	CASTILHO, Suely Dulce de; OLIVEIRA, Bruna Maria de. (2022)	The political and pedagogical dimension of the party in the Quilombola community of Campina de	The aim is to describe and analyze the political dimension of the November 20th party held in the Quilombola community Campina	https://doi.org/10.5212/PraxEduc.v.17.19391.061	Scopus – A1

		Pedra, Poconé, MT	de Pedra, Poconé, Mato Grosso (MT), and understand how the school dialogues with all the black symbolism that permeates it.		
11.	FERREIRA, Ana Tereza Ramos de Jesus; SANTOS, Hélio Rodrigues dos; MOREIRA, Geraldo Eustáquio. (2021)	Quilombola teaching practice: challenges and possibilities in times of pandemic	Investigate the challenges and possibilities of quilombola teaching practice and, in a more restricted way, reflect on the initial and continuing training of teachers, and identify advances in quilombola teaching practice in times of pandemic.	http://dx.doi.org/10.20873/uft.rbec.e13175	<i>Web of Science – A4</i>
12.	SANTOS, Denília Andrade Teixeira dos; ZANARDI, Teodoro Adriano Costa. (2020)	Mathematical literacy and numeracy practices in the Quilombola Community of São Félix: critical pedagogy and curriculum in action	Check the numeracy practices proposed to students in the literacy process.	https://doi.org/10.21723/riaee.v15iesp3.14442	<i>Web of Science – A1</i>
13.	CRUZ, Cassius Marcellus et al. (2022)	Community participation in quilombola school education: the Letter of Consent in quilombo João Surá (PR)	Analyze the adoption of the Letter of Consent in the mentioned school from the perspective of community participation.	https://doi.org/10.20873/uft.rbec.e12409	<i>Web of Science – A4</i>
14.	CUSTÓDIO, Elivaldo Serrão. (2019)	Quilombola school education in the state of Amapá: from intentions to the portrait of reality.	Discuss quilombola school education in the state of Amapá: from intentions to the portrait of reality.	https://doi.org/10.5902/1984644430826	<i>Web of Science – A2</i>
15.	MOURA, Ana Paula Medeiros de et al. (2018)	The experiences of an ecology of knowledge in the quilombos of Bairro Alto and Pau Furado, Ilha do Marajó – Pará, Brazil	To provide an overview of the experiences experienced by the interdisciplinary team responsible for preparing and executing the research and methodological intervention project “Ecology of Knowledge on Marajó Island: learning-teaching through interdisciplinarity and inclusion.	https://doi.org/10.20952/revtee.v11i27.7657	<i>Web of Science – A3</i>

16.	SILVA, Joaklebio Alves da.; RAMOS, Marcelo Alves. (2020)	The contextualization of students' previous/traditional knowledge quilombolas: what do science teachers say?	Analyze the conceptions of teachers in the initial years of elementary school at a quilombola school regarding students' prior/traditional knowledge and the contextualization of this knowledge in their pedagogical activities in science classes, as well as proposed by the Curricular Guidelines for Quilombola School Education.	http://doi.org/10.14483/23464712.14319	Web of Science – A3
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Source: Prepared by the authors

Right from the start, it is noticeable that the issue of teacher training, working in the quilombola educational context, was not a common or primary research theme in the works analyzed, but rather a transversal theme to some work that addressed other issues.

In Table 1 it can also be seen that this is a relatively new theme, as the work was concentrated in the years 2022 and 2019 (25% of work, each year), 2021 and 2020 (12.5% of work, each year) and 2018, 2017, 2016 and 2012 (6.25% of the works, each year), with no works in the years 2013, 2014 and 2015.

Regarding publication in journals, 68.75% have *Qualis* A1, 6.25% *Qualis* A2, 12.5% *Qualis* A3 and 12.5% *Qualis* A4, demonstrating the quality of research and confirming the importance of data analysis primary.

Regarding the methodological procedures used in the research evaluated, there was a variation between empirical and theoretical research, with works being viewed that are characterized, in terms of the research approach (Gil, 2018), as qualitative, quantitative and mixed (quali-quantitative).

Regarding the technical procedures used (Gil, 2018), works with ethnographic observations, case studies, semi-structured interviews with teachers, students and managers of quilombola schools, as well as public managers, were analyzed, in addition to the researcher's *on-site participant observation* in the research locations. Three action researches were visualized (although one of them did not characterize it as such), with practical activities in quilombola schools, in addition to documentary studies with secondary data, varying the analysis from EEQ teaching materials in Brazilian states to data and reports from public bodies.

Discussion

Carril (2017), when analyzing the meaning and forms that education can take in the context of quilombola territorial singularity, makes us reflect that the educational processes that build actions of recognition of the subjects who lead life in quilombos, must seek meaningful pedagogies.

Quilombola School Education, in this way, seems to demand a paradigm shift in the science of education itself, as it requires “the emergence of a new stance in the training of teachers concerned with the exchange between pedagogical knowledge and the knowledge of the quilombola tradition” (Barzano; Sampaio; Melo, 2022, our translation).

Even with the importance of pedagogical construction for traditional peoples, there are many absences present in Quilombola School Education involving teacher training. For example, according to Custódio (2019), there are “13,196 teaching positions in basic education in quilombola areas, indicating a concentration of 63.4% in the Northeast”; In general, just over “50% of teachers who work in this modality, in the country, have permanent employment”, reaffirming the need for teachers who work in quilombola education to be hired through public competition.

And of the teachers, “48.3% have higher education, but there is still a considerable number who only teach primary, secondary and even incomplete primary education”. As a result, we can see “the insufficiency of teacher training in rural areas, where more than 90% of quilombola school establishments and 78.8% of these enrollments are located, which leads to longer processes of schooling and rooting for people of African descent”.

Although official statistical data demonstrate an increase of 194 schools located in quilombo remnant communities, this number is still disproportionate to the number of communities existing throughout the national territory since, according to data from the last Brazilian census, the quilombola population residing in Brazil is of 1,327,802 people, corresponding to 0.65% of the population, where there were quilombola people in 1,696 municipalities (Custódio, 2019; IBGE, 2022).

Santos *et al.* (2019), when analyzing the offer of Quilombola School Education, based on records by municipality and state in the Northeast, they conclude that teachers are not adequately trained, their number is insufficient to meet demand and, in many cases, in a single space there is only one teacher teaching classes to different classes, in addition to there being physical structural problems in quilombola schools and infrastructure conditions, the latter point being a real challenge also for Brazilian education (Custódio, 2019).

For researchers, there is a clear flaw in the quilombola school system, as simply changing the curriculum would not be enough, as the maintenance of several problems, such as inadequate preparation of teachers, actually reinforces the permanence of the current hierarchical social structure, confirming these problems as one of the prominent hallmarks of institutional racism (Santos *et al.*, 2019).

Castilho and Oliveira (2022), recall that “on the school floor, in quilombola communities throughout Brazil, there are still several challenges to be faced”. In this sense, there are multiple demands from these territories to ensure teaching activities that guarantee the quality of teaching-learning at the intersection between the local and global. Among them is the specific training of teachers who work in traditional communities, since without this it will not be possible for the school and the territory to appropriate knowledge, through a process of discovering identity.

Regarding teaching materials at EEQ and their relationship with teacher training, Custódio and Foster (2019) verify that the current materials produced by Brazilian states do not represent a faithful version of the process of production and elaboration of scientific knowledge regarding Quilombola School Education and that there is a very low rate of production of resources and/or teaching materials produced by state education systems in Brazil.

Furthermore, there is an invisibility of public affirmative action policies on the part of most Brazilian states, which has been ratified by the very limitation of the historiography of slave resistance in these materials. In this sense, Barzano, Sampaio and Melo (2022), state that there are conflicts and tensions, regarding the relationship between the continued training of teachers and managers and the scarcity of appropriate teaching material to carry out the work proposed for quality Quilombola School Education, including anti-racist or black identity and ancestry subjects.

Therefore, the researchers reflect that teachers are often unaware or have never heard of this topic, making it necessary to ensure appropriate teacher training, with the support of efficient school material appropriate to the theme and active participation of the teacher in this construction, a conclusion also made by Custódio (2019).

In Minas Gerais, Miranda (2012), showed that one of the challenges to be faced in the implementation of the Quilombola School Education modality refers to the training of teachers who teach in the communities. There are repeated references to the disregard of the uniqueness of quilombola populations by education professionals who work in schools located in these areas.

According to the researcher, it was empirically verified with residents of the remaining quilombo communities and political leaders in these communities, that the training of teachers is far below the reality and needs of the quilombola population. It was considered that, when not belonging to the community, it is difficult for the teacher to understand the different universe of the students. There were reports of cases of racism in the treatment of students and contempt, a fact that confirms the conclusion of institutional racism previously mentioned in the research by Santos *et al.* (2019).

However, the number of municipalities that indicate the need for specific training actions to work in quilombola communities is not insignificant, demonstrating social concern regarding the issue. Concluding that, teacher training proposals in the quilombola context must be guided by a conjunctural and strategic analysis of the reality of the territories, which goes from curricula to the organization of training spaces and times (Miranda, 2012).

Soares, Maroun and Soares (2022), analyzing the process of social construction of a municipal quilombola school in the state of Rio de Janeiro and its curriculum, denote that, despite the efforts of the school management and teachers, the weak movement was notable of “quilombization” of pedagogical practices. In an interview with managers, they stated that “the fact that the building was in a quilombola community did not make the school a quilombola.”

In the research, not only was teacher training to deal with the quilombola issue precarious, but also the training of school managers themselves: “without knowledge and without theoretical training on the treatment of quilombola issues, the management, with the teaching staff at the time, made decisions in a discretionary manner and, as we have seen, based on conciliatory and assimilationist actions ” (Soares; Maroun; Soares, 2022).

The authors conclude, like Moura *et al.* (2018), that there are still no public policies on the part of the State that provide the appropriate salary, training and material conditions for teachers from quilombola schools to have special dedication to the social construction of these schools, not even awareness-raising policies, focused on the context of traditional communities. EEQ is now transformed into learning about differentiated education in an unfinished process, surrounded by advances and setbacks that make up the challenges present in its implementation in the country, which is reflected in teacher training.

Bringing the intersection of ethnomathematics, numeracy, ethnobiology and science teaching in quilombola schools was also the object of analysis by some researchers (Santos; Silva, 2016; Silva; Ramos, 2019; Silva; Ramos, 2020; Santos; Zanardi, 2020).

Santos and Silva (2016), addressing some elements that make up the discussion about the inclusion of the EEQ modality in the context of Brazilian Basic Education, come to reflect on the imperative need for specific training for professionals who work in these communities. In the context of mathematics teaching, it was recognized that training from the perspective of ethnomathematics is very necessary in order to enforce the proposals that are recommended in the National Curricular Guidelines for Quilombola School Education and in other documents that regulate this type of teaching. This need also became clear when analyzing the reports presented by the students.

In the same proposal, Santos and Zanardi (2020), aiming to understand the daily mathematical practices of a quilombola community, and how they dialogue with the mathematical curricular contents at school, infer that the EEQ, despite all standardization, is still a challenge in terms of concerns quality, especially when factors such as access to the school, teaching qualifications, financial resources and adequate physical space (Custódio, 2019; Santos *et al.*, 2019). Such facts are aggravated due to public policies that are not effective in guaranteeing the rights guaranteed by the legal provision governed by the Federal Constitution (1998), ECA – Statute of Children and Adolescents (1990) and Law of Guidelines and Bases of National Education (1996).

In interviews, the researchers, between 2016 and 2018, had contact with teachers who stated that they had not received specific training for working with quilombola students, even though the local Department of Education stated otherwise. They recognize the lack of training to assist quilombola students, doing “juggling” in an attempt to diversify practices in the classroom, seeking aspects of local culture for the classroom and that, despite efforts, they are not always successful in the face of a curriculum imposed, and end up complying with the official requirement, without much cultural significance for students (Santos; Zanardi, 2020).

In the action research by Silva and Ramos (2019), with the objective of “identifying, based on ethnobiology, how students from a public and quilombola school located in Pernambuco, know and represent the biodiversity of their community” and “describe how this knowledge contributed to the teaching of science through intercultural dialogue”, the authors bring to the debate the challenge of the pedagogue in relation to the different areas of knowledge that need to be taught in the classroom.

This portrays the need for effective actions for their training, seeking improvements in pedagogical practice, as well as bringing reflections to teachers who teach science and who have degrees in biology. The researchers point out significant paths for these teachers, in a clear

allusion to the essential need for initial and continued teacher training to work in the quilombola scenario. In 2020, the same authors, when questioning what science teachers say, in a contextualization of previous/traditional knowledge of quilombola students, demonstrate that teachers in the early years of elementary school generally attest to the difficulty of promoting practices contextualized with the quilombola culture (Silva; Ramos, 2019).

For scholars, teachers recognize their importance in the process of producing new knowledge, however, they also argued that they do not have specific training to deal with the contextualization of this knowledge in science classes in the quilombo environment. Even realizing that it is possible to interconnect them with the contents of the textbook and recognizing the importance of the knowledge produced in the context in which the students are located (Silva; Ramos, 2019).

Research by Schwendler and Santos (2021) is still necessary, which analyzes the development of an original curricular proposal – the Degree in Rural Education (LECAMPO), from UFPR, a course organized in different territories/classes to enable access for settled communities, quilombolas, indigenous people, riverside communities, from family farmers to higher education. It is necessary to conclude that Rural Education, also with its own Curricular Guidelines (Brazil, 2002), is inseparable from Quilombola School Education, since quilombolas are, by definition and the majority, rural people.

Dealing with specific teacher training, the authors inform that the Degree in Rural Education “meets the demand for training of educators who already work in rural schools and enables access to education as a right for rural populations to higher education”, encompassing quilombola groups. Specific teacher training has the potential to create a teaching body in rural schools that belongs to and understands, in a critical way, the reality of the countryside and that is involved in the construction of collective projects that dialogue with the demands of peasant communities (Schwendler; Santos, 2021).

For the authors (2021), hegemonic logic does not conceive of social practice: “the soil of peasant, quilombola and indigenous people as a space for the construction of legitimate knowledge to be learned”. The alternation brings to mind the pedagogical intention of establishing a dialogue between the knowledge of “made experience” and the “existing academic” knowledge, as Paulo Freire says, and gives new meaning to the possibility of its production.

Such a movement to transform the academic curriculum abandons the conception of scientific knowledge as the only way of knowing, or as the only method of understanding a

given object and contributes to decolonizing training for teaching, an important and necessary step for the EEQ itself. Similar thinking by Moura *et al.* (2018) and Ferreira, Santos and Moreira (2021).

The process of decolonizing training is to make other educations, other ways of thinking and living fit into it. A pedagogy in movement, of resistance, built by subjects who reinvent their existence to re-exist and assert themselves as collective subjects, in struggle, for the transformation of social circumstances and all forms of oppression and dehumanization (Schwindler; Santos, 2021).

In this sense, Moura *et al.* (2018) infer that the meaning of decolonizing is also “resisting the imposition, the empire, of an alien mentality, of a truth that is not ours”. Historical adversities and urgencies must be rescued, re-semantized and dialogued with science in the processes of awareness, empowerment, mobilization, protagonism and constant diligence on the part of subordinated groups, around their own demands and organizational forms. Therefore, in this aspect, Quilombola School Education, through the training of teachers to work there, is decolonial.

Finally, two pieces of research in this study bring EEQ into a current and different context. Cruz *et al.* (2022), for example, in action research in a Quilombola Association and schools in Paraná, they analyze the adoption of the CA (Letter of Consent), a unique instrument used in that State, from the perspective of community participation. They also check how the CA granting process works, what criteria are used by the Association and what limits and potential this instrument presents. Ferreira, Santos and Moreira (2021) investigate the challenges and possibilities of quilombola teaching practice and reflect on the initial and continuing training of teachers, identifying whether there have been advances or delays in quilombola teaching practice in times of pandemic.

In the first work, the authors demonstrate that in the State, one of the instruments adopted to ensure that communities can participate in decision-making processes in the educational field is the Letter of Consent (CA). Used as a research object in two state schools located specifically in quilombola territories. The document issued by the Quilombola Associations is aimed at professionals who intend to take up positions in these schools, and is mandatory for them to present to the State Department of Education of Paraná (SEED/PR) at the time of hiring (when dealing with temporary contracts) or service order (when it comes to statutory employees). Therefore, the professional who intends to work in one of these schools

must go to the Association of the community where the school is located and request consent, which is (or not) granted by means of a letter, with a deliberation on the order.

In this way, the CA enables greater community participation in the process of organizing education in these institutions, with the possibility of it exerting influence on the process of constituting the group of employees who will work at the school. So that it will have greater affinity with its Political Pedagogical Project and, at the same time, with the projects of the communities themselves.

The authors reinforce the need for a specific pedagogy that respects the ethnic-cultural specificity of each quilombola group and specific training for its teaching staff, based on the recognition and appreciation of its cultural diversity, whilst observing educational standards. In this way, the document becomes a true parameter of choice and social participation, where there is better control over the choices of teachers, that is, those who have a minimum of training and training in EEQ and can, therefore, work in these groups remaining (Cruz *et al.*, 2012).

The second work (2021), bringing EEQ into a pandemic scenario, shows us the importance of continued training for teachers who work in quilombola schools, as this guarantees successful work in the classroom. Specifically, regarding quilombola teacher training to work in classes under the ERE (emergency remote teaching), due to the pandemic, the researchers report that 57% of teachers who are working in remote teaching in the quilombola region - location of the research - have difficulties using technological resources.

Revealing the need for continued training focused on handling, use and resources at this pandemic time to ensure satisfactory teaching practice. The teacher relationship, continuing education and the imminent demand for technology in education is a discussion that is acclaimed by the school that will come in the future. For the authors, “the pandemic has revealed the need for investment in continued training and professional preparation to meet the demands of students who live in an increasingly growing virtual world” (Ferreira; Santos; Moreira, 2021).

That said, COVID-19 showed that EEQ must also undergo changes, especially with regard to the use of technological resources by teachers. As this turn is effected by continued training, it is a real *plus* to the initial training already existing in the national Curricular Guidelines. Thus, the teacher, subject of the action, “values his personal experiences, his theoretical incursions, his practical knowledge and enables him, in the process, to attribute new meanings to his practice and understand and face the difficulties he faces in the everyday life” (Ferreira; Santos; Moreira, 2021).

Final remarks

Modern sciences are in a new movement, contrary to the conventional pattern, they now seek to be integrative, by breaking with the isolationism of traditional disciplines, generated by the Cartesian and reductionist systematics of Eurocentric positivism. And this turn was no different with the science of education.

Teacher training in Quilombola School Education gave another parameter of analysis to traditional education, by bringing new approaches and meanings to scholars in the area. Despite the unquestionable importance of the topic for the current Brazilian social and political moment, it is clear, with the systematization presented here, that there are challenges, absences, barriers and uncertainties regarding its conception and future perspectives.

Within the structuring of a quality EEQ, which should be presented as an efficient and cogent public policy of the State, there is the mandatory initial and continuing training of teachers who work in this situation. Faced with a series of requirements necessary for its formation, such as being urgently plural, interdisciplinary and human, in addition to being inserted in the political-social context of these communities, in practice, it did not materialize in a manner compatible with the historical path and importance of traditional communities for the formation of the country's social fabric. In this aspect, there is no implementation of appropriate means for the necessary training of these professionals in the quilombola context.

Some factors may confirm this finding: i) the low quantity of research on the issue, reaffirming the "(in)visibility" of quilombos in academia (Oliveira; D'abadia, 2015); ii) the similar and intertwined conclusions of the researchers who had their productions systematized here, even with different objects, methods and research locations; iii) the non-adequacy of Quilombola School Education and the initial and continuing training of teachers within the parameters of actions and principles that require the Guidelines and Bases of National Education, the General National Curricular Guidelines for Basic Education and, mainly, the Guidelines National Curricula for Quilombola School Education in Basic Education, in addition to the Operational Guidelines for Quilombola School Education.

Likewise, in recent years, there has been a real regression in policies regarding access to the rights guaranteed to quilombola communities, especially educational rights. Despite the legal framework that existed in 2012, with the National Curricular Guidelines for EEQ, there is a lack of budgetary structuring (Bastos, 2020) and public policies to implement such guarantees for traditional Brazilian peoples. Therefore, another factor in this finding is the omissions of the Public Authorities regarding this issue.

Therefore, given the relevance of the topic discussed, it is necessary to develop more research on Quilombola School Education, especially with regard to the teaching training of those who work there. Furthermore, given everything that has been exposed, the present work still has limitations: such as the scarcity of research on the subject and, consequently, the lack of available data; the limitations in the methods of the studies included and other issues that may not have been addressed here, given the complexity and scope of teacher training in Quilombola School Education; and, also, the issue of the territorial dimension of quilombola communities throughout Brazil, in which each school and each territory has its specificities and its ways of learning and teaching.

Furthermore, it should be remembered that there is a different perspective of the teacher in the scenario in question, different from the perspective of the traditional school. The actors who work in the quilombola pedagogical situation are sociocultural and plural subjects, who are not in a “common” place in the classic teaching-learning relationship. But yes, subjects marked by issues that go beyond, ranging from race, ethnicity, ancestry and history to identity, culture and territory(ies)/territorialities.

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