

## The concept of equity and quilombola school education in Paraná

*O conceito de equidade e a educação escolar quilombola no Paraná*

*El concepto de equidad y la educación escolar quilombola en Paraná*

Ione da Silva Jovino<sup>1</sup>

Universidade Estadual de Ponta Grossa

Ligia Paula Couto<sup>2</sup>

Universidade Estadual de Ponta Grossa

Letícia Fraga<sup>3</sup>

Universidade Estadual de Ponta Grossa

Ronna Freitas de Oliveira<sup>4</sup>

Universidade Estadual de Ponta Grossa

**Abstract:** This study presents findings from research on equity in quilombola school education in Paraná (PR). The methodology centers on a theoretical discussion supported by a bibliographic survey. Initially, the concept of equity is examined from a general educational perspective, framed as a means to promote fairer distribution of rights, resources, and opportunities. When discussing quilombola school education, with a focus on equitable access and retention, we explore the concept of "quilombo" alongside relevant legislation governing quilombola education. Ultimately, we conclude that the right to land is inseparable from educational rights. In PR, only two quilombola schools exist: Diogo Ramos and Maria Joana Ferreira. This highlights a pressing need to broaden discussions on quilombola school education, particularly regarding community territories within the state and the availability of high school education for quilombola students.

**Keywords:** Quilombola School Education; High School; Equity.

**Resumo:** Nosso objetivo é apresentar alguns resultados de uma pesquisa aplicada sobre a equidade no Ensino Médio (EM), referente à educação escolar quilombola no Paraná (PR). Metodologicamente, trata-se de uma discussão teórica com levantamento bibliográfico. Inicialmente, a discussão foi sobre o conceito de equidade na educação em sentido amplo, sendo compreendido como um modo de proporcionar distribuição de direitos, recursos e oportunidades de maneira mais justa, com imparcialidade. Para tratar educação escolar quilombola, considerando a equidade no acesso e permanência, discutimos o conceito de quilombo e as principais Leis que a fundamentam. Como conclusão, entendemos que não há como separar o direito à terra das questões educacionais. No PR, temos somente dois colégios quilombolas, Diogo Ramos e Maria Joana Ferreira. Assim, há necessidade de ampliação do

<sup>1</sup> Doctor of Education. UEPG, Ponta Grossa, PR, Brasil. E-mail: [ionejovino@uepg.br](mailto:ionejovino@uepg.br); Lattes: <http://lattes.cnpq.br/6714175723955949>; ORCID: <https://orcid.org/0000-0002-0606-7498>.

<sup>2</sup> Doctor of Education. UEPG, Ponta Grossa, PR, Brasil. E-mail: [ligiacouto@uepg.br](mailto:ligiacouto@uepg.br); Lattes: <http://lattes.cnpq.br/6291881730873094>; ORCID: <https://orcid.org/0000-0002-8651-981X>.

<sup>3</sup> Doctor of Linguistics. UEPG, Ponta Grossa, PR, Brasil. E-mail: [leticiafraga@gmail.com](mailto:leticiafraga@gmail.com); Lattes: <http://lattes.cnpq.br/7446589855128901>; ORCID: <https://orcid.org/0000-0003-4818-9407>.

<sup>4</sup> Master in Language Studies. UEPG/UFPR, Ponta Grossa, PR, Brasil. E-mail: [ronnafoliveira@gmail.com](mailto:ronnafoliveira@gmail.com); Lattes: <http://lattes.cnpq.br/9583480590467208>; ORCID: <https://orcid.org/0000-0002-6868-9110>.

debate acerca da educação escolar quilombola, pensando a relação dos territórios das comunidades no estado e se há escolas suficientes atendendo estudantes do EM.

**Palavras-chave:** Educação escolar quilombola; Ensino Médio; Equidade.

**Resumen:** Nuestro objetivo es presentar algunos resultados de una investigación sobre la equidad en Enseñanza Media (EM), sobre educación escolar quilombola en Paraná (PR). Metodológicamente, se trata de un estudio teórico con busca bibliográfica. Inicialmente, la discusión fue sobre el concepto de equidad en la educación en un sentido amplio, siendo comprendido como un modo de proporcionar distribución de derechos, recursos y oportunidades de manera más justa, con imparcialidad. Para abordar educación escolar quilombola, considerando la equidad en acceso y permanencia, discutimos el concepto de quilombo y las principales Leyes que la fundamentan. Como conclusión, entendemos que no hay como separar el derecho a la tierra de las cuestiones educacionales. En PR, tenemos solamente dos colegios quilombolas, Diogo Ramos y Maria Joana Ferreira. Así, hay necesidad de ampliar el debate acerca de la educación escolar quilombola, pensando la relación de los territorios de las comunidades en la provincia y si hay escuelas suficientes atendiendo a estudiantes de EM.

**Palabras clave:** Educación escolar quilombola; Enseñanza Media; Equidad.

---

**Received on:** August 10, 2024

**Accepted on:** October 24, 2024

---

## Introduction

For us, Ione, Letícia, and Ligia, professors of Language Studies at Universidade Estadual de Ponta Grossa (UEPG), teaching, research, and outreach are inherently connected, thriving through collaboration and the shared joy of collective work. In 2022, we came together to design and implement a project to address racial issues, specifically within the context of quilombola school education at the high school (HS) level in Paraná (PR), grounded in the concept of educational equity.

Our focus on equity was partly inspired by the Lemann Center's Open Call 0001/2022 for Applied Research, which highlighted "promoting learning with excellence and equity in Brazilian education." Group 6 of this call particularly addressed "Monitoring and evaluation for educational equity." With the approval and funding for our research, we were also fortunate to have the collaboration of researcher and scholarship holder Ronna Freitas de Oliveira.

Our primary aim was to examine the HS stage by monitoring and evaluating educational equity, particularly regarding the retention and graduation of quilombola students in PR. To achieve this, our methodology included several stages: a theoretical analysis centered on the concept of equity and quilombola school education, data collection on quilombola student enrollment in PR, field research with quilombola HS students and communities, and a comprehensive analysis of the collected data.

In this article, we present findings from our study, focusing on the concept of equity and its relationship with quilombola school education at the HS level in the context of PR.

### **The concept of equity and quilombola school education**

**Etymologically**, the term equity “originates from *aequitas*, *aequitatis*, which derives from *aequus*, meaning fair, and is now commonly used to signify equality and justice” (Friede, 2020, p. 661).

In discussing equity, it is important to recognize the absence of a stable or uniform conceptualization. Defining any concept is marked by epistemological challenges, as the attempt to crystallize an inherently dynamic idea, such as ‘equity,’ is at odds with its historical and ideological variability.

Exploring the origins of the concept can lead us through various epistemological perspectives. Silvia Lima and Margarita Rodríguez (2008), drawing on historical analyses, outline several foundational approaches to understanding equity:

Aristotle (1999), for whom the principle of equity serves as a corrective to legal justice; Saviani (1998), who considers the concept from utilitarian reasoning; Rawls (1997), whose idea of “justice as equity” emphasizes equal opportunity; Friedman and Friedman (1979), who reject equity as a goal of equal results; and Hayek (1990), who deems the principle unsatisfactory when subjected to utility (Lima & Rodríguez, 2008, p. 61).

This diversity in conceptualization underscores equity’s adaptability. In contemporary terms, equity often stands in tension with neoliberal ideology, which draws on Locke’s (2005) principles of formal equality.

Broadly speaking, equity seeks a fairer distribution of rights, resources, and opportunities, moving beyond the uniformity of equality to address diverse social demands and circumstances. In the context of educational access, pursuing equity means striving for inclusive access by acknowledging existing inequalities and directing resources to address these disparities. Additionally, equity can be understood within a range of political and ideological contexts, which, as noted, directly shape how this concept is conceived and applied.

The concept of equity is applied across various fields, prominently in the legal domain, in discussions on the Brazilian legal system<sup>5</sup>, in healthcare, where it is a foundational principle

---

<sup>5</sup> Friede (2020) discusses the divergences in legal doctrine regarding the legal nature of equity: “For some, it is considered a source of law. Other scholars view it merely as a criterion to guide judges in applying the law, particularly in light of Article 5 of the Law of Introduction to the Norms of Brazilian Law, which states that ‘in applying the law, the judge shall consider the social purposes to which it is directed and the requirements of the

of the Health Care System, and in education, particularly in the context of educational models and policies. Broadly, equity centers on discussions of access, examining how access is achieved (or restricted) and exploring ways to expand it.

Over the years, scholars have highlighted the variability in how this concept is constructed, as well as how differing interpretations influence and shape its application in practice:

The concept of equity is sometimes interpreted as treating unequals equally (as in equality of opportunity) and at other times as treating unequals unequally (providing more to those with less). This distinction is not merely rhetorical; rather, these differing interpretations shape the public policies that emerge from them. The practical outcomes of “treating unequals equally” differ significantly from those of “treating unequals unequally.” We align with the latter interpretation of equity, as it more effectively supports the pursuit of egalitarian outcomes (Lima & Rodríguez, 2008, p. 61). The concept of equity is sometimes interpreted as treating unequals equally (as in equality of opportunity) and at other times as treating unequals unequally (providing more to those with less). This distinction is not merely rhetorical; rather, these differing interpretations shape the public policies that emerge from them. The practical outcomes of “treating unequals equally” differ significantly from those of “treating unequals unequally.” We align with the latter interpretation of equity, as it more effectively supports the pursuit of egalitarian outcomes (Lima & Rodríguez, 2008, p. 61).

More recently, Rosane Fátima Vasques (2021), in her doctoral thesis, offers a valuable survey of the existing literature on equity. She highlights significant nuances in how the concept is applied while also acknowledging general trends that shape its epistemological framework.

Building on this body of work, which underscores the diverse interpretations of equity, we can focus more specifically on its connections to the educational field. In a deeply unequal country like Brazil, with a complex history of ethnic, racial, gender, and class-based violence, access to and retention within educational spaces are invariably structured around differentiation.

The concept of equity is grounded in related ideas, such as creating equality through recognition of differences and the principles of democracy itself. Often, the development of this concept appears linked to a perception of neutrality and impartiality. However, the practical ways in which equity is applied reveal how issues of access and inequality are

---

common good.’ Similarly, there are those who argue that, while not explicitly listed in Article 4 of the Law of Introduction to the Norms of Brazilian Law, equity functions—alongside analogy, customs, and general principles of law—as an authentic mechanism for addressing legal gaps.

In any case, regardless of the legal nature ascribed to it, a judge employing equity must adhere to the parameters set by the legislature, always recognizing that equity serves as an authorization to “evaluate, according to reason and logic, interests and facts not predetermined by the legislature,” allowing for the establishment of “an individual standard for specific or singular cases, always in alignment with the axiological guidelines embedded within the legal system—that is, interrelating normative, value-based, and factual subsystems” (Diniz, 2000, p. 470) (Friede, 2020, p. 669).

approached. Notably, a neoliberal approach to equity emphasizes objective metrics on educational access, prioritizing measurable outcomes. This approach, while discursively supportive of access, often falls short of actively influencing everyday reality.

To analyze the Brazilian educational context, we begin with data from the 2020 School Census, which reveals the following:

In terms of race/color, students identified as Black or Pardo are predominant in youth and adult education at both the elementary and high school levels. Black and Pardo students make up 74.9% of enrollments in elementary-level youth and adult education and 68.1% in high school-level youth and adult education, among those who reported race/color information. In contrast, students identified as White represent 23.0% in elementary and 30.7% in high school youth and adult education enrollments (Brazil, 2021, p. 30).

This data prompts a key question: What accounts for this predominance? What factors, beyond the pervasive racism within Brazilian society, contribute to a portion of the Black population not completing their education at the typical age? The higher proportion of Black students in youth and adult education suggests that multiple barriers, linked to race, gender, and class structures, such as systemic impoverishment and social exclusion, hinder their ability to complete high school at the standard age. Additionally, the 2020 School Census indicates that:

Youth and adult education primarily comprises students under 30 years old, who make up 61.3% of enrollments. Within this age group, male students are the majority, accounting for 56.8% of enrollments. **In contrast, among students over 30, female enrollments predominate, representing 59.0%** (Brazil, 2021, p. 30, emphasis added).

Assuming that most respondents who self-identify as “female” are cisgender women, these data reveal a gendered differentiation in both the challenges of completing high school at the standard age and the pursuit of completion through youth and adult education. The higher percentage of “female” individuals enrolling in youth and adult education after the age of 30 suggests that many women may seek to complete their education later in life, often after starting families, raising children, and navigating the traditionally prescribed path associated with cisgender womanhood.

Recognizing that Brazil does not yet collect or categorize data on educational access and retention based on gender identity, we turn to information from the National Association of Travestis and Transsexuals of Brazil (ANTRA):

Due to the process of family, social and school exclusion, as already mentioned on several occasions and in previous research, it is estimated that 13 years old is the average age at which travestis and transsexual women are expelled from home by their parents (ANTRA, 2017) - and that approximately 0.02% are in university, 72% have not completed HS and 56% have not completed elementary school (Data from the Além do Arco-íris/Afro Reggae Project) (Benevides; Nogueira, 2021, p. 43).

It is important to recognize that, while these data may appear distinct in a general analysis, they are inherently interwoven in terms of identity. These observations help illustrate how inequalities are established in Brazil, arising from intersecting factors of gender, race, and class, along with countless other dimensions of difference.

Access to educational spaces alone does not ensure socio-historical equality, as sustained participation is not self-regulating. Thus, broader policies for reparation and equality are essential. Equity in education must go beyond quantitative measures of access and completion, extending to a deeper analysis of documentation, curricula, and formative practices. Moreover, educational equity is inseparable from food security, health justice, the right to urban spaces, and other essential rights. These points underscore the need for a comprehensive understanding of life domains that have been constrained by modern/colonial perspectives and monocultural systems (Núñez, 2021). The fundamental issue, then, is to pursue equity through diverse areas of life, which are always interconnected.

For the quilombola population, the movement for the right to education as a path toward social equality began with the Brazilian Black Movement, which brought these issues to the public sphere and demanded educational policies that build equity as a means to achieve equality for marginalized communities historically treated as unequal. The commitment to educational rights is also a central tenet of the quilombola movement, as emphasized by the CONAQ Education Collective<sup>6</sup>: “Quilombola School Education is the result of the quilombola movement’s struggle across Brazil” (2021, p. 15).

Nilma Lino Gomes (2011, p. 112) highlights the strategic role of education in the “actions and struggles developed by the Black population in the 19th, 20th, and early 21st centuries.” She points out that, while the Black Movement acknowledges education is not a cure-all for their challenges, it “contributes to the formation of intellectual and political individuals and is consistently used by the job market as a criterion for selecting some and excluding others” (Gomes, 2011, p. 112).

---

<sup>6</sup> CONAQ, the National Coordination for the Articulation of Black Rural Quilombola Communities, highlights in the introduction to the book *Educação quilombola: territorialidades, saberes e as lutas por direitos* [*Quilombola Education: Territorialities, Knowledge, and Struggles for Rights*] (2021) that the quilombola movement has played a crucial role in advocating for quilombola school education.

Davisson Charles Souza and Daniel Arias Vazquez (2015) investigated students of varying ages and social classes in public schools and found that the expectation of continuing their studies is notably lower among young men and Black students; this trend is more pronounced among those “whose parents or guardians work in manual labor and have limited formal education, who self-identify as ‘poor,’ or who are currently working or have worked” (p. 411). The researchers also found that many of these young people lack awareness of public policies supporting access to and retention in higher education, which further diminishes their expectations of attending university. However, a considerable number remain hopeful about entering public universities, underscoring the responsibility of these institutions to establish effective communication channels with this demographic.

To address the issue of quilombola school education, particularly concerning equity in access and retention, it is essential to first examine how the concept of quilombo is currently understood.

We start by presenting a resource from Paraná on this topic. The booklet *Quilombola. Nossa história, cultura e resistência* [*Quilombola: Our History, Culture, and Resistance*], organized by Mandato Goura (2023, n.p.), offers the following definition of quilombo:

The term *quilombo* originates from Bantu languages and refers to a social, military, political, and economic organization established by Black populations resisting the slavery system imposed in Brazil since the onset of colonization. Beyond symbolizing resistance, quilombos serve as territories for preserving African sociocultural traditions and practices on the new continent.

In the book *Escola quilombola: revisitando tradições culturais do quilombo da fazenda na toca da mãe do ouro* [*Quilombola School: Revisiting Cultural Traditions of the Quilombo da Fazenda na Toca da Mãe do Ouro*], organized by Tamara F. M. de Oliveira and Cynthia C. Martins (2018, p. 155-157), it is noted that:

The core of quilombo identity lies in political organization rather than racial homogeneity. As quilombo descendants, we are largely heirs to a blend of marginalized ethnic groups, unified by a shared struggle and collective ideals. Historically, the descendants of enslaved people have organized alongside other excluded social groups in the fight for rights and citizenship. Our call for collective land ownership reflects an alternative concept of land—land designated for work rather than for sale. We are not direct descendants of the Quilombo dos Palmares or other historical quilombos of fugitive enslaved people. While some quilombos today may trace their origins to those formed during slavery, the majority of contemporary quilombos are made up of communities that, after abolition, remained on the farms where they had worked or settled in nearby areas.

In this regard, we align with Araújo's perspective on re-evaluating the concept of quilombo today. According to Araújo (2019), the term quilombo has undergone a process of reappropriation. The formal legal definition established in the 18th century has since evolved, gaining new meanings and dimensions. As she explains, "the use of historical quilombo is part of a classification system linked to a past time" (Araújo, 2019, p. 55).

Araújo (2019, p. 69-70) further notes that the first official definition of quilombo in Brazil dates back to 1740, where it was described as "any dwelling of escaped Black people, in groups larger than five, partially deserted, even if no shelters or grinding tools were found." This definition permeated the colonial period and influenced subsequent interpretations. Only with the 1988 Constitution did the term quilombo shift from a connotation of being outside the law and against order to a category of self-identification. "Self-definition would later emerge as a critical advancement in the process of securing land rights for these groups" (Araújo, 2019, p. 81).

Araújo (2019, p. 81) also references Almeida (1996), who emphasizes that each quilombo group has a unique history, with its identity shaped by this historical journey. This evolution distances the term *quilombo* from its colonial roots, forming new networks of significance:

Quilombo is intertwined with direct conflict, with resistance, with the emergence of identity for those who, as enslaved people, were regarded as "things" and denied identity, as if they "were not." The quilombo, as a pathway to selfhood, represents a concrete means of rejecting the slavery system. It serves as a rite of passage into citizenship, enabling the exercise of civil liberties (Almeida, as cited in Araújo, 2019, p. 81).

The *Censo Demográfico 2022 Quilombolas: Primeiros Resultados do Universo* [Demographic Census 2022 Quilombolas: First Results of the Universe], conducted by IBGE, echoes similar discussions around the terms *quilombo* and *quilombola*:

These communities are neither isolated groups nor strictly homogeneous populations. Furthermore, they were not always formed through insurrectionary or rebellious movements; rather, they comprise groups that developed everyday practices of resistance to preserve and reproduce their unique ways of life, while also consolidating their territories. Their identity is not determined by the size or number of members but by shared lived experiences and collective interpretations of their history and continuity as a group. In this sense, they constitute ethnic groups, defined anthropologically as an organizational type that establishes belonging through specific norms and practices signaling affiliation or exclusion (Brazilian Anthropology Association, Document of the Working Group on Black Rural Communities, October 17-18, 1994, Rio de Janeiro/RJ) (IBGE, 2023, p. 7).



In this emerging framework of meanings, the term “remnant” has been introduced. While its usage addresses certain needs, it can also spark conflicts. As IBGE notes:

‘Remnants of quilombo communities’ was gradually replaced by the term ‘quilombolas’ in references to this population group, as the notion of ‘remnants’ implies a connection to the past, suggesting that only a few people with common characteristics ‘remained.’ This perspective is strongly challenged by quilombola organizations, which affirm their existence in the present” (IBGE, 2023, p. 8).

In the chapter *Fuga, escola e oráculo* [*Escape, School, and Oracle*], Givânia Maria da Silva and Antônio Bispo dos Santos, two prominent representatives of quilombolas in Brazil, share their understanding of the quilombo and its layered meanings:

Quilombo is not merely a refuge for escaped Black people, nor was it exclusively for Black people, or only led by men. Even today, quilombos are not solely led by men. In my doctoral thesis, I argue that quilombo is a Black and female invention. [...] What others may view as cowardice, as in fleeing, we see as an act and strategy of resistance. The quilombo remains a space of resistance, where diverse knowledge converges. [...] For us, escape is not cowardice; quilombo is not a place of fear but a pursuit of freedom. And for me, it is not individual freedom but collective freedom (Silva & Santos, 2022, p. 79-81).

Silva (2022) cautions that reducing the concept of quilombo to merely a place of escape is a simplistic interpretation. She emphasizes the complexity of defining quilombo, noting that no single theory can fully encompass its meaning.

To further examine the nuances of quilombo terminology, Silva (2022, p. 83) argues that it is impossible to categorize quilombos as either old or new. She explains, “(...) a quilombo is a quilombo. What may be newer or older is the relationship between the outside world and these places, which can evolve over time.”

With these reflections on the term quilombo in mind, we turn back to the topic of quilombola school education.

We recognize that the 1988 Constitution acknowledged quilombola rights; however, when we began our research, we were surprised to find that the same recognition did not extend to the *Lei de Diretrizes e Bases da Educação Nacional* [National Education Guidelines Law] (LDB) 9394/1996. Consequently, one of the primary official documents guiding quilombola school education is the *Diretrizes Curriculares Nacionais para a Educação Escolar Quilombola na Educação Básica* [National Curriculum Guidelines for Quilombola School

Education in Basic Education<sup>7</sup>, published by the National Education Council (CNE) in 2012, over a decade after the Constitution's enactment. This delay illustrates the slow progress in formalizing and organizing quilombola education since 1988.

The Guidelines for quilombola school education serve as a framework to ensure that this form of education is accessible across various stages and modalities of Brazilian education. These guidelines cover everything from educational principles to logistical and administrative aspects necessary to support quilombola schools. Among these foundations, the guidelines outline the core principles and structure of quilombola education.

In outlining the foundational elements, the Guidelines for quilombola school education emphasize key aspects such as collective memory, ancestral languages, cultural milestones, practices, technologies, modes of production, oral traditions, celebrations, community traditions, and territorial identity (CNE, 2012). In other words, incorporating quilombola themes and respecting the principles and values of these communities is central to structuring the political-pedagogical projects and curriculum of quilombola schools.

The Guidelines further specify that quilombola school education may be provided within recognized quilombola territories or in nearby schools that serve a significant number of quilombola students. Thus, it becomes the right of these students to “appropriate traditional knowledge and its forms of production in order to contribute to its recognition, appreciation, and continuity” (CNE, 2012, p. 61).

In addition to the Guidelines, other perspectives from quilombola scholars and practitioners who work within quilombola schools complement or expand on these official definitions. Crucially, it is understood that the fight for the right to land is inseparable from the fight for the right to education.

Land and education are fundamental issues that underpin the struggle for the affirmation of quilombola rights in Brazil. (...) Quilombola identity is intrinsically connected to their traditional territories. Thus, considering Quilombola Education necessarily involves reflecting on territory and the struggles essential to securing this right (Souza & Silva, 2021, p. 33).

From this perspective, we must examine which quilombola territories are established in Paraná (PR), the status of recognition and titling processes, and other aspects related to certification and land ownership for quilombola communities. According to the booklet organized by Mandato Goura (2023), 58 quilombola communities are recognized in PR, of which 20 have not yet been

---

<sup>7</sup> According to Souza e Silva (2021), in addition to these Guidelines, several key pieces of legislation are essential for advancing quilombola school education. These include Law 10.639/2003, the *National Curricular Guidelines for the Education of Ethnic-Racial Relations* (2004), and the *Racial Equality Statute* (2010).

certified by the Palmares Cultural Foundation. However, certification does not equate to land titling. This is underscored by the fact that only in 2021 did the first partial land titling of a quilombola territory occur in PR, at Quilombo Invernada Paiol de Telha.

As Souza and Silva (2021) explain, the concept of land and territory for quilombola communities extends beyond physical space, encompassing cultural practices, ancestral knowledge, and political identity. Resistance, historical struggles, and distinct ways of life all contribute to the concept of territory in relation to quilombola identity, directly impacting quilombola school education. Indeed, this impact is so profound that “Quilombola School Education has the quilombola territory as its main epistemological matrix” (Souza & Silva, 2021, p. 50).

This leads us to question the relationship between the concept of equity and quilombola school education. For equity to serve as a foundational social principle, quilombola communities must have their territories, and, by extension, their cultures, economic structures, ancestral knowledge, and educational Spaces, fully recognized.

In educational terms, the quilombola school serves as a space where students engage in processes that foster the development of “a critical awareness of their life stories” (Nazario, 2021, p. 60). This environment seeks to balance community knowledge, wisdom, and life experiences with academic learning. From this perspective, the traditions and customs of the community can be reimagined, enabling young people to appreciate and value them.

The knowledge of the elderly is important in school. (...) In many cases, this knowledge is undervalued by the younger ones. (...) Therefore, when taking this knowledge to school, it is transformed by being in another environment of circulation and socialization (...). Knowledge is reinvented in school. But it runs the risk of being depoliticized if it is treated in an exotic and folkloric way. (...) For example, a school that wants to introduce the practice of jongo in a community that no longer practices it. This is an action of reinvention and not of salvation, as it is no longer exactly the same, nor are the people who danced it eighty years ago. In order for the practice of jongo to become effectively politicized, it is necessary to consider its historicity in the community's trajectory and to think about why it stopped being practiced (...) (Nazario, 2021, p. 60-61).

From this perspective, quilombola school education also fosters students' self-esteem, engaging them in quilombola causes and equipping them to confront social dynamics that marginalize Black and quilombola communities (Nazario, 2021).

To connect students with their land and heritage and to cultivate a critical understanding of their life stories and communities, quilombola schools require educators who are either quilombola themselves or trained specifically for this educational approach. In this way, teaching within quilombola schools becomes an act of resistance (Almeida Silva, 2021).

Part of this resistance involves challenging rigid curricula that, designed to meet government requirements, often overlook the needs of quilombola schools:

But this education will om become a political struggle or a tool for political struggle if it escapes the shackles that imprison it, if it breaks free from the bars. As long as we remain om ere within those bars, bound by the curriculum, we will continue to be caged, as Master Bispo describes, confined om ere training” (Silva & Santos, 2022, p. 79).

## Conclusions

In addressing the concept of equity in education, we focus on its application within the context of quilombola education. To do so, understanding the ongoing discussions about the concept of *quilombo* and the principles underlying quilombola school education has been essential.

We conclude that, for the quilombola population, the right to education as a pathway toward social equality is a discussion initiated by the Black Movement and upheld by the Quilombola Movement. Although quilombola school education is not explicitly included in Brazil’s LDB 9394/1996, it has been officially recognized since 2012 under the *National Curricular Guidelines for Quilombola School Education in Brazilian Education*.

Therefore, implementing quilombola school education requires both a study and an acknowledgment of these guidelines, as well as a nuanced understanding of the term *quilombo*. This understanding highlights the inseparability of the fight for land rights from the fight for educational rights.

In Paraná, only two schools are currently recognized as quilombola institutions: Diogo Ramos State School, located in the rural community of João Surá in Adrianópolis, and Maria Joana Ferreira State School, in the urban area of Palmas. Both schools are essential educational spaces, providing high school students with opportunities to engage critically with their life stories, ancestry, and quilombola heritage.

We recognize the need to expand discussions on quilombola school education within Paraná, particularly concerning the relationship between quilombola community territories and the State Department of Education. This department has essential obligations to these communities, including the responsibility to provide a sufficient number of specialized schools to meet the demands of quilombola high school students.

## References

- ARAÚJO, D. D. *Aê meu pai quilombo, eu também sou quilombola: o processo de construção identitária em Rio Grande – Maranhão*. São Leopoldo: Oikos; São Luís: EDUFMA, 2019.
- BENEVIDES, B. G.; NOGUEIRA, S. N. Bonfim (orgs.). *Dossiê dos assassinatos e da violência contra travestis e transexuais brasileiras em 2020*. São Paulo: Expressão Popular, ANTRA, IBTE, 2021.
- BRASIL. Instituto Nacional de Estudos e Pesquisas Educacionais Anísio Teixeira. *Censo da Educação Básica 2020: resumo técnico*. Brasília: Inep, 2021.
- BRASIL. *Lei de Diretrizes e Bases da Educação Nacional – Lei No 9.394 de 20 de dezembro de 1996*. Disponível em: <http://www2.camara.leg.br/legin/fed/lei/1996/lei-9394-20-dezembro-1996-362578-norma-pl.html>. Acesso em: 20 de fev. de 2022.
- BRASIL. CONSELHO NACIONAL DE EDUCAÇÃO (CNE). *Diretrizes Curriculares Nacionais para a Educação Escolar Quilombola na Educação Básica*. 2012. Disponível em: [https://etnicoracial.mec.gov.br/images/pdf/diretrizes\\_curric\\_educ\\_quilombola.pdf](https://etnicoracial.mec.gov.br/images/pdf/diretrizes_curric_educ_quilombola.pdf). Acesso em 17 abr. 2024.
- FRIEDE, R. A Equidade no Ordenamento Jurídico Brasileiro. In: Paulo Gustavo Gonet Branco; Manoel Jorge e Silva Neto; Helena Mercês Claret da Mota; Cristina Rasia Montenegro; Carlos Vinícius Alves Ribeiro. (Org.). *Direitos Fundamentais em Processo: Estudos em Comemoração aos 20 Anos da Escola Superior do Ministério Público da União*. 1ªed. Brasília: ESMPU, 2020, v. 1, p. 661-670.
- GOMES, N. L. Diversidade étnico-racial, inclusão e equidade na educação brasileira: desafios, políticas e práticas. *Revista Brasileira de Política e Administração da Educação*. 2011, p. 109-121. Disponível em: <https://seer.ufrgs.br/index.php/rbpae/article/view/19971/11602>. Acesso em 15 mai. 2024.
- IBGE. *Censo Demográfico 2022: Quilombolas: Primeiros resultados do universo*. Rio de Janeiro: IBGE, 2023. Disponível em: <https://biblioteca.ibge.gov.br/index.php/biblioteca-catalogo?view=detalhes&id=2102016>. Acesso em 21 mar. 2024.
- LIMA, S. P. de; RODRÍGUEZ, M. V. Políticas educacionais e equidade: revendo conceitos. *Contraponto*. Itajaí, v. 8. n. 1., jan./abr., 2008.
- LOCKE, J. *Segundo Tratado sobre o governo*. São Paulo: Martin Claret, 2005.
- MANDATO GOURA. *Quilombola: Nossa história, cultura e resistência*. Curitiba, 2023.
- NAZARIO, G. A jornada como artefato de formação política e intelectual. In: SILVA, Givânia Maria da et al. *Educação quilombola: territorialidades, saberes e as lutas por direitos*. São Paulo: Jandaíra, 2021.
- OLIVEIRA, T. F. M. de; MARTINS, C. C. (org.). *Escola quilombola: revisitando tradições culturais do quilombo da fazenda na toca da mãe do ouro*. Araraquara (SP): Junqueira&Marin; Maranhão; FAPEMA, 2018.

SILVA, G. M. da et al. (org.). *Educação quilombola: territorialidades, saberes e as lutas por direitos*. São Paulo: Jandaíra, 2021.

SILVA, G. M. da; SANTOS, A. B. dos. Fuga, escola e oráculo. In: FIRMEZA, Yuri et al. *Composto escola: comunidades de sabenças vivas*. São Paulo: N-1 edições, 2022.

SOUZA, D. C. C; VAZQUEZ, D. A. Expectativas de jovens do ensino médio público em relação ao estudo e ao trabalho. *Educação e Pesquisa*. São Paulo, v. 41, n. 02, abr./jun. 2015, p. 409-426.

SOUZA, B. O.; SILVA, G. M. da. Introdução. In: SILVA, Givânia Maria da et al. (org.). *Educação quilombola: territorialidades, saberes e as lutas por direitos*. São Paulo: Jandaíra, 2021.

VASQUES, R. F. *A metamorfose da equidade nas políticas curriculares brasileiras: da promoção de oportunidade à diferenciação pedagógica*. Tese (doutorado) – Universidade do Vale do Rio dos Sinos. Programa de Pós-Graduação em Educação, 2021.