

The implementation of the National Curricular Guidelines for Quilombola School Education in Basic Education: Brazilian context of theoretical production

A implementação das Diretrizes Curriculares Nacionais para a Educação Escolar Quilombola na Educação Básica: contexto brasileiro de produção teórica

La implementación de Consejos Nacionales de Educación Escolar de Comunidades Cimarronas en Educación Básica: contexto brasileño de producción teórica.

Lívia de Oliveira Guimarães¹
Universidade Federal de Santa Catarina

Patricia Montanari Giraldi²
Universidade Federal de Santa Catarina

Abstract: A bibliographic study of Brazilian scientific production on implementing Quilombola School Education. For this purpose, it analyzes academic productions on six open-access digital platforms. The inclusion criterion was “National Curricular Guidelines for Quilombola School Education” in the title, abstract or keywords. The studies identified are concentrated in MG, PE, GO, SP, RJ, PR, BA and AP states, which suggests a lack of research in other regions, such as SC. Of the eighteen studies found, twelve are in the field of education; the others are equally distributed among history, geography, sociology, physics, Portuguese language and science subjects, reflecting a greater emphasis on education. The results indicate that some research denounces precariousness, ignorance, silencing, and prejudice in implementing these guidelines. Facing this situation requires public policies that are planned and implemented in partnership with quilombola communities.

Keywords: Quilombola School Education; Quilombola remaining community; Quilombola students.

Resumo: Estudo bibliográfico da produção científica brasileira sobre a implementação da Educação Escolar Quilombola, de acordo com as Diretrizes Curriculares Nacionais para a Educação Escolar Quilombola para a Educação Básica. Para tanto, analisa as produções acadêmicas presentes em seis plataformas digitais, com acesso aberto. O critério de inclusão foi a presença do termo “Diretrizes Curriculares Nacionais para a Educação Escolar Quilombola” no título, resumo ou palavras-chave. Os estudos identificados estão concentrados nos estados de MG, PE, GO, SP, RJ, PR, BA e AP, o que sugere a carência de pesquisas em outras regiões, como em SC. Entre as 18 pesquisas encontradas, 12 estão na área de educação; as demais estão distribuídas igualmente entre as disciplinas de história, geografia, sociologia, física, língua portuguesa e ciências, refletindo uma ênfase maior na educação. Os resultados indicam pesquisas que denunciam precariedade, desconhecimento, silenciamento e preconceito na implementação das referidas diretrizes. Para enfrentar esse quadro, conclui-se pela necessidade de políticas públicas, planejadas e implementadas em parceria com as comunidades quilombolas.

Palavras-chave: Educação Escolar Quilombola; Comunidade remanescente quilombola; Estudantes quilombolas.

¹ PhD student in Scientific and Technological Education (UFSC). Universidade Federal de Santa Catarina (UFSC), Florianópolis, Santa Catarina (SC), Brazil. E-mail: guimaraeslivia74@gmail.com; Lattes: <http://lattes.cnpq.br/4424768992785735>; ORCID: <https://orcid.org/0000-0002-5824-6308>.

² PhD in Scientific and Technological Education (UFSC). Associate Professor at the Federal University of Santa Catarina. Universidade Federal de Santa Catarina (UFSC), Florianópolis, Santa Catarina (SC), Brazil. E-mail: patriciamgiraldi@gmail.com; Lattes: <http://lattes.cnpq.br/1936478882794035>; ORCID: <https://orcid.org/0000-0002-4283-1967>.

Resumen: Estudio bibliográfico de la producción científica brasileña sobre la implementación de Consejos Nacionales de Educación Escolar de Comunidades Cimarronas, de acuerdo con las Directrices Curriculares Nacionales de Educación Escolar de Comunidades Cimarronas para la Educación Básica. Para eso, analiza las producciones académicas presentes en seis plataformas digitales, con acceso abierto. El criterio de inclusión fue la presencia de “Directrices Curriculares Nacionales de Educación Escolar de Comunidades Cimarronas” en el título, resumen o palabras clave. Las investigaciones se concentran en los estados de MG, PE, GO, SP, RJ, BA y AP, lo que sugiere una falta de investigaciones en otras regiones, como SC. Los dieciocho estudios encontrados, doce son del área de educación, los demás se distribuye igualmente entre las disciplinas de historia, geografía, sociología, física, lengua portuguesa y ciencias, reflejando un mayor énfasis en la educación. Los resultados indican investigaciones que denuncian precariedad, desconocimiento, silenciamiento y prejuicios en la implementación de las citadas Directrices. Para afrontar esta situación, se concluye que son necesarias políticas públicas, planificadas y implementadas en colaboración con las de Comunidades Cimarronas.

Palabras clave: Educación Escolar de Comunidades Cimarronas; Comunidades cimarronas; Estudiantes quilombolas.

Recebido em: August 10, 2024

Aceito em: October 14, 2024

Introduction

This theoretical reflection is part of an ongoing doctoral research³. It aims to conduct a bibliographic survey of Brazilian scientific production on implementing the National Curricular Guidelines for Quilombola School Education in Basic Education. The interest in the research arises in the context of teaching in Educação Escolar Quilombola – EEQ (Quilombola School Education), where the first author has been a teacher of Natural Sciences and Mathematics since September 2021, in Santa Catarina (SC) state. It is necessary to contextualize the struggles for achieving the implementation of this education in the state of SC to understand the context in which the research is inserted. What we present below is part of this struggle that we learned, mainly by listening to the stories told by older people who are part of the Movimento Negro Unificado de Santa Catarina - MNU/SC (Unified Black Movement of Santa Catarina)⁴ and who have made this fight together with many quilombola communities in the state, supporting the communities in the search for the implementation of their rights.

³The ongoing doctorate is being conducted in the Postgraduate Program in Scientific and Technological Education (UFSC), at the Federal University of Santa Catarina (Universidade Federal de Santa Catarina - UFSC).

⁴ The MNU/SC has been fighting for the liberation of black people for over 30 years. It has been active in the political and social formation of Santa Catarina in the construction of a less racist and more just society.

In 2006, the quilombola communities of SC⁵ presented an Education Project prepared by eight representatives of them and sixteen educators from the MNU/SC during a public hearing, in which a pact was signed with the Secretaria Estadual de Educação - SED (State Department of Education) for the implementation of this policy. However, no policy in this direction had been implemented in the following six years. In 2015, the MNU/SC filed a Public Civil Action with the Ministério Público Federal - MPF (Federal Public Ministry) to ensure compliance with this policy (Mombelli, 2020).

After a lengthy legal process, much social mobilization, and pedagogical debates, finally, after 16 years of struggle, the EEQ was achieved through the Resolution of the State Education Council/SC No. 086, of July 15, 2019 (Santa Catarina, 2019), which establishes the Guidelines for the organization of this modality in the State of Santa Catarina. Among other aspects, this Resolution determines the methodology of the Pedagogy of Alternation, which alternates between "school time" and "community time" as a method for organizing pedagogical work. This methodology proposes that students can relate what they have learned from the community and the school (Mombelli, 2020) by reflecting on these two spaces. This educational way says a lot about epistemology, emphasizing the ancestral knowledge of quilombolas present in everyday life through the wisdom of the oldest people in the communities. Thus, it values quilombola knowledge and relates it to scientific knowledge.

One point worth highlighting is that quilombola communities work with the MNU/SC to eradicate illiteracy and enable complete basic education for many young people, adults, and older adults in these communities. In this sense, in SC, EEQ is offered as Educação de Jovens, Adultos e Idosos- EJAI (Education for Young, Adults and Older People) and is linked to the Centro de Educação de Jovens e Adultos - CEJA (Center for Education for Young People and Adults), part of the state education network. However, quilombola children and young people must have access to an educational school that includes quilombolas knowledge, stories, and cultures. Some laws and resolutions should guarantee this right to communities, such as Resolution CEE/SC No. 086⁶/19; the Diretrizes Curriculares Nacionais para a Educação Escolar Quilombola na Educação Básica – DCNEEQs (National Curricular Guidelines for Quilombola School Education in Basic Education) (Brazil, 2012); Convention 169 of the International Labor Organization (ILO), which was signed by Brazil in 2004 and is now provided in Decree 10.088/19 (Brazil, 2019). According to these laws, quilombola

⁵ According to the 2020 Single Registry, there are around 21 quilombola communities in SC, 17 of which are certified by the Palmares Foundation and only 3 are partially titled. <https://www.sas.sc.gov.br/index.php/direitos-humanos/gerencia-de-politicas-para-igualdade-racial-e-imigrantes-geiri/dados-2>.

⁶This resolution establishes the Guidelines for the organization of Quilombola School Education in Santa Catarina State.

children and young people have the right to access a school education that considers their community's history, including their culture, and that the community participates in managing this education. Furthermore, it has been established that schools that receive students from the Quilombola territories must offer EEQ.

In the last two years, two ordinances have been published that seek to advance the implementation of EEQ. Ordinance No. 988 of May 23, 2023, establishes the Comissão Nacional de Educação Escolar Quilombola (National Commission for Quilombola School Education). While Ordinance No. 470 of May 14, 2024, establishes the Política Nacional de Equidade, Educação para as Relações Étnico-Raciais e Educação Escolar Quilombola (National Policy on Equity, Education for Ethnic-Racial Relations and Quilombola School Education).

Considering the legislation and the context presented, we seek to understand what research has discussed about implementing Quilombola Basic Education School according to its specific National Curricular Guidelines for Quilombola School Education. To this end, we developed methodological strategies for appropriating the abovementioned theme.

Methodological strategies construction

We chose online platforms for disseminating research in our area, in Brazil: A) Catalog of Theses and Dissertations of the Coordenação de Aperfeiçoamento de Pessoal de Nível Superior – CAPES (Coordination for the Improvement of Higher Education Personnel); B) CAPES Periodical Portal; C) Scielo Platform; D) Anais de eventos do Encontro Nacional de Pesquisa em Educação em Ciências – ENPEC (Event Proceedings of National Meeting on Research in Science Education) and E) Encontro Nacional de Ensino de Biologia – ENEBio (National Meeting on Biology Teaching); F) Revista de Ensino de Biologia- RenBio (Journal of Biology Teaching). The survey was conducted on March 27, 2023, and April 3, 2023, using the keywords "Diretrizes Curriculares Nacionais para a Educação Escolar Quilombola na Educação Básica" (National Curricular Guidelines for Quilombola School Education in Basic Education); "Estudantes Quilombolas" (Quilombola Students). We used the following descriptors in the possible platforms: "Diretrizes Curriculares Nacionais para a Educação Escolar Quilombola AND Estudantes Quilombolas" (National Curricular Guidelines for Quilombola School Education AND Quilombola Students). The criterion for selecting papers was "Diretrizes Curriculares Nacionais para a Educação Escolar Quilombola" (National Curricular Guidelines for Quilombola School Education) in the title, abstract or keywords. Eighteen papers were found, which are presented in two categories:

Research that analyzes the implementation of the National Curricular Guidelines for Quilombola School Education for Basic Education in schools

Below, we describe the works that emphasize the implementation of the National Curricular Guidelines for Quilombola School Education in Basic Education (DCNEEQs) in schools, which are related to the interests of the thesis under development and the results achieved for possible dialogues.

Macedo's dissertation (2019) analyzed how the DCNEEQs are being implemented in two public schools that assist students from the quilombola community of Quartel do Indaiá, located in Minas Gerais. The results are marked by precariousness and lack of action by the government in the community, as the schools are legally treated as rural and not quilombola. In the analysis of official documents, they identified that Quilombola School Education (EEQ) is not present in the Political-Pedagogical Project (PPP) nor the school calendars. Quilombola knowledge and cultures were not part of the content studied in the schools. The analysis of the interviews revealed that most teachers are not familiar with the DCNEEQs. The Regional Education Superintendence, the Municipal Education Department, and the school management do not act to implement the EEQ. In addition, situations of prejudice against students in the school environment were identified, as well as racism in the speeches of some people. Thus, the study reveals the problematic situation of the quilombola community under analysis.

On the other hand, Silva's dissertation (2012) analyzed an educational proposal performed by⁷ the quilombola community Conceição das Crioulas, Salgueiro (PE) and its relationship with its struggles. The research identifies how the educational proposal has been strengthening the quilombola identity of this community. In addition, it seeks to understand how community participation is present in the educational proposal and how it can contribute to the DCNEEQs as a teaching modality. This dissertation is part of the theoretical and methodological references of the ongoing thesis, as it discusses paths for implementing Quilombola School Education.

Regarding the PPP, Silva (2012, p. 115) was guided by thinking and doing education in articulation with the category "territory". It is "more than a mechanism for implementing educational policy. It is an instrument for collective identity construction and social participation". The Projeto Político-Pedagógico do Território Quilombola – PPPTQ (Political-Pedagogical Project of the Quilombola Territory) was organized into seven axes

⁷ We highlight the importance of the authorship from the quilombola community in the pedagogical proposal conducted there.

and "presents what its residents understand to be important for schools, adding to what has already been previously established by the Brazilian education system for basic education as a common curricular basis" (Silva, 2012, p. 116). The seven axes are related to the specificities of the community, including territory, history, organization, identity, environment, gender (protagonism of women), and interculturality.

About the curriculum, they highlight the importance of a calendar appropriate to the history and culture of the community and the knowledge of the countryside, from the older and traditional knowledge for the residents' lives, which is reflected in the self-esteem of the quilombola children, revealed by the interviews and classroom practices.

As for teaching resources, the following gain relevance: art, crafts, and materials produced by the community, the positioning of teachers concerning the countryside and the city, urban and rural children, and "the symbols that they see subtly or unaccompanied and how this affects the self-esteem of quilombola children" (Silva, 2012, p. 134).

Concerning youth and identity, Silva (2012, p. 152) highlights that resistance to racism is its overcoming. One strategy used is the creation of "instruments to dialogue with youth such as the newspaper *Crioulas: a voz da resistência e o Crioulas Vídeo*" (*Crioulas: the resistance voice and the Crioulas Video*).

The work category is related to the reconstruction of identity and is mediated by education. This reconstruction, in turn, establishes a link with the memory of a colonial and slave-owning past. Thus, artisanal work, initially de-potentiated, which is not only to generate income but also to tell and remember a story orally, is configured in ways of resistance and struggle for life, freedom, territory, culture, and dreams. In this way, work and education intersect in the process of meaning and focus on the interests of the community, enhancing the dreams of freedom, cherished in social memory, and exercised harmoniously in daily life with respect for the environment and culture, in the artisanal use of caroá fiber⁸, so the land may also be a collective asset for future generations.

Finally, Silva (2012, p. 157) presents the "advances, challenges and learning from the educational proposal in Conceição das Crioulas", which we share: the lack of institutional regulation of this proposal and its professionals. Although the municipality recognized the category of quilombola teacher for the initial grades in 2011, this may be disregarded in the future, and it would need to be a state policy and not just a government policy; the need for continuity of the proposal at other levels of formal education; integration among the municipal, state and federal spheres of education.

⁸ The caroá (*Neoglaziovia variegata*) is a plant of the bromeliads family (Bromeliaceae), which occurs in semi-arid. The fibers, extracted from its leaves, are thin and shiny and are used by the population to make nets, bags, and strings.

Araújo (2020), in his dissertation, analyzed the PPP of Valdir Gonçalves Aguiaris and Serra das Areias schools in the Jardim Cascata community, located in Aparecida de Goiânia/GO, to identify whether they comply with the legislation provided for the EEQ. As a result, the author identifies, in the PPP of the Serra das Areias Municipal School, a passage that mentions the importance of indigenous and Afro-Brazilian history and culture in the content and throughout the school curriculum.

However, Law 10.639/03, which establishes the guidelines and mandatory inclusion of the theme "Afro-Brazilian History and Culture" in school curricula, is not mentioned. Furthermore, no intersection of knowledge with the community was identified, as provided for in the DCNEEQs. When analyzing the school's calendar, they observed that the appreciation of Afro-Brazilian and Indigenous history and culture is present in specific celebrations. According to Araújo (2020, p. 104), "celebrating black culture at specific moments reveals a lack of knowledge of the history and struggle of these peoples, in addition to demonstrating racism, whether consciously or not". The author concludes that the PPP presents valid concerns for an education that respects social, historical, and cultural diversity. However, they did not find aspects focusing on the local community, with the quilombola specificities.

The author also stresses that the PPP of the Valdir Gonçalves de Aguiaris Municipal School mentions Law 10.639/03 and declares that it will be applied throughout the school curriculum but that the main focus will be November 20, the "Black Consciousness Day," celebration. However, the PPP of the Valdir school states that it seeks to promote meetings with the quilombola community on this date. In addition, the PPP briefly contextualizes the quilombos and highlights the importance of the Jardim Cascata Quilombola Community. Thus, the PPP promotes integrating quilombola knowledge within the school environment, complying with what is determined by law. However, it was found that there is no specific schedule for the contents of African and Afro-Brazilian History and Culture, nor of the quilombola community.

The article by Nascimento (2017) discusses the challenges and obstacles to be faced in the process of implementing Quilombola School Education (EEQ) in the Ribeira Valley region of São Paulo, highlighting the following aspects, which were raised by quilombola leaders during public hearings: access to schools, curriculum, teacher training, political-pedagogical project, and school management. Regarding access to schools in the Ribeira Valley, the situations are marked by the precarious functioning of schools, the lack of schools within the communities, or any stage of education. Besides, Quilombola leaders pointed out problems with the public transportation provided. This fact contributes to school dropouts, making access to schools challenging.

In this study, the author also notes that the school curriculum was criticized by leaders from 22 communities (25 responded to the questionnaire), who claim that the customs of the communities, the quilombola struggles in Brazil, and the history of the communities of the Ribeira Valley are not part of the classes. Furthermore, in only six communities, the school calendar considers essential dates for the community, while in 18 communities, this does not happen. Additionally, teachers are not being offered initial and ongoing training to deal with the historical, environmental, and cultural specificities of the Ribeira Valley.

Regarding community participation in school management and the construction of the PPP, it was found that among the 25 communities that participated in the questionnaire, only three stated that they had participated in the construction of the PPPs. Meanwhile, only seven communities participated in managing the schools, compared to 17 that did not. These data show much to fight for and change for implementing the DCNEEQs.

The article by Monteiro and Reis (2019) problematizes the challenges to implementing the DCNEEQs and discusses EEQ as a right and duty of memory and affirmation of quilombola and black identity. To this end, it presents reflections on quilombola childhoods, starting from the conception of Quilombo, discussing values underpinning relationships of care and childhood education, and affirming black identity in Rio de Janeiro.

The article by Miranda e Silva (2020) discusses quilombola teaching based on the narratives of four quilombola teachers who identify themselves as black and work in schools within the territories where they live in Minas Gerais. The article discusses the teacher training of the interviewed teachers and reflects on the relationship between gender and race. The interviewees state that the quilombola teaching they develop is permeated by racial identity and that it is vital to dismantle the Eurocentric perspective on white aesthetics and discuss other forms of racism. Another aspect of this quilombola teaching is its location in the proper territory. Activism and the exchange of knowledge with other quilombolas expand the knowledge that becomes part of the collection of these teachers. Finally, learning about quilombola rights allows them to advance in the community's achievements.

The article by Bicalho and Rodrigues (2019) reflects on the consequences of approving the DCNEEQs for the Colônia do Paiol quilombola community in Bias Fortes/MG. To provide context, the article presents a little of the community's history and struggle for public policies, including education. Since the 1970s, the Municipal School Prefeito Joaquim Ribeiro de Paula has been in the community and receives students from Early Childhood Education and Elementary School I. The school's teaching staff comprises six teachers, one of whom is a community member on a temporary contract. The students attend the Cisipho Campos State School in Bias Fortes to continue their studies. In none of these schools exists an educational

proposal, a curriculum, or a PPP that broadly and critically includes the existence of quilombolas. In 2014, we identified that in the school located in the community, educational activities that value quilombolas occur at the initiative of Colônia do Paiol residents. They also found that dropout, transfer, and failure rates were higher for students from Colônia do Paiol at the Cispho Campos State School. The main problem is the lack of recognition in schools of the community's cultural practices and how teachers at these schools reflect on the principles that underpin the DCNEEQs. Thus, the community is now forwarding its demands to the Municipal Department of Education of Bias Fortes and demanding that the Universidade Federal de Juiz de Fora - UFJF (Federal University of Juiz de Fora) provide ongoing teacher training.

The community's demands are characterized by the policy of hiring professionals from the community itself through public tender, as provided for in the DCNEEQs, by sociocultural mapping, which recovers practices, knowledge, and actions for the construction of the Municipal School Prefeito Joaquim Ribeiro de Paula PPP, highlighting the principles of quilombola school education, its curricular, pedagogical and space-time organization concepts of the school.

The article by Padilha *et al.* (2020) presents an experience report of extension activities developed with undergraduate students in Geography and Pedagogy at the Universidade Estadual de Ponta Grossa/PR - UEPG (State University of Ponta Grossa), in which they implement theoretical and conceptual articulations on ethnic-racial relations for pedagogical proposals and interventions in primary education. The actions developed at the Escola Municipal do Campo Professor Benedito Roque de Campos Leal, in Castro, Paraná (PR), aim to bring the DCNEEQs closer. The school is located in a quilombola region in the interior of the municipality. It has 25 students, mostly from subsistence farming and quilombola remnants of Serra do Apon. It is worth noting that before the extension, the management and teachers of the Professor Benedito Roque de Campos Leal Municipal Rural School had already developed the project entitled "Minha história começa aqui e pelo mundo eu vou" (My Story Begins Here and I Will Go Around the World), which promotes debates and literature activities in the classroom on quilombola issues; they form partnerships with quilombola members at the school; field trips to recognize the community and recover local history; carry out activities with students to value the leading role of the black population, through films and educational panels; studies and student performance based on Afro literature. Continuing this project, the school team expanded the activities to promote racial equality. The teachers produced a didactic sequence on "Histórias Encantadas Africanas" (Enchanted African Stories), using films and books of Afro literature. The UEPG undergraduate students held workshops on African and Afro-Brazilian games with the

children. Meanwhile, around 40 adults from the community participated in discussion with UEPG teachers, which had the theme "Past, present and future", in which they recounted life experiences, reflected on social inequality and racism, shared what they want for the future of the children in the community, reflected on African and Afro-Brazilian culture and on the need to value these cultures and their quilombola identity.

Finally, Souza (2016) broadly addresses the education experienced in Brotas Quilombo (state of São Paulo), characterized by orality and ancestrality. More specifically, the author presents the results of her thesis, an ethnographic study aiming to "understand the meaning of childhood and children based on quilombola children's groups" (Souza, 2016, p. 332). Besides, the author analyzed how the school faces difficulties in dialoguing with the stories and knowledge of the Quilombo, considering the DCNEEQs and education for ethnic-racial relations. The author presents school processes in the history of the Quilombo, starting with reports of racism that quilombola women suffered between the 1980s and 1990s and how they faced and fought against it.

However, the author states that the school expressed an interest in dialoguing with the Quilombo due to changes in national education legislation. Members of the Quilombo, representatives of the São Paulo State Department of Education, and the city's Municipal Department of Education met at the Quilombo to devise strategies considering these laws. Then, the activities were followed: a quilombola was invited to tell the social and historical story of the Brotas Quilombo; during Black Consciousness Month, the school went to the quilombola territory with a choir and a capoeira group and also went on a trail and heard about the history of the community. Even so, the quilombola children noticed the inconsistency of the school activities. Furthermore, the children showed distrust and insecurity when they learned that the school was going to the Quilombo and refused to present a jongo circle to the visitors⁹. Most likely, this was related to the racism present at the school, as one of the residents of the Quilombo reported that they were called "macumba practitioners"¹⁰ in a derogatory way at school. In this way, the author warns of the dangers of an unequal dialogue between Quilombos and white-centric, monocultural, and racist schools.

As we saw above, the research that analyzes the implementation of the National Curricular Guidelines for Quilombola School Education for Basic Education in schools is located in the states of MG, PE, GO, SP, RJ, and PR. Thus, the need for studies on the reality of schools that receive quilombola students in SC has been identified.

⁹ The roda de jongo is a community dance with a circle and percussion that is part of Afro-Brazilian culture. It is a typical tradition in southeast Brazil and is considered one of the precursor rhythms to samba.

¹⁰ 'macumba' is a Brazilian cult deriving mainly from African practices.

Issues that intersect in the debate on the National Curricular Guidelines for Quilombola School Education for Basic Education

Oliveira (2013), in her dissertation, researched the process of developing the DCNEEQs in Bahia from the initial motivations for constructing this state policy, including the mediators involved, the mediation environments, the political context, and the social agendas of this process. The author followed and recorded the processing and negotiation of the policy text and the individual and collective actions promoted in Salvador. The results are aimed at the construction of this public policy.

Cruz (2022), in his dissertation, investigated whether the Public Policies for Environmental Education implemented in the quilombola schools of Bom Jesus da Lapa in Bahia are based on Historical-Critical Pedagogy (HCP) and supported by the National Common Curricular Base. The research identified that these three factors: Environmental Education, Quilombola School Education and HCP are related when they focus on the approximations between school and community, problematizing reality and reflecting on praxis.

The article by Alves-Brito and Alho (2022) seeks to encourage and justify the debate and implementation of Laws 10.639, 11.645 and the DCNEEQs in science education in basic and higher education. To this end, they problematize the notions of development and progress in science classes based on cases of political and territorial conflicts involving state enterprises and traditional communities.

In their article, Santos and Silva (2019) sought to understand the training policies for Portuguese language teachers for EEQ through qualitative and documentary research. The results confirmed the absence of specific training for the quilombola context.

Silva and Rêgo's (2022) article reflects on producing the curriculum and teaching materials based on the DCNEEQs. The research also proposes a work plan that can be used in regular schools that serve quilombola students. A process of research and the creation of a repository of plants of traditional uses was implemented, in which traditional knowledge of medicinal plants is related to diseases that are common in the region. This systematization process can generate teaching materials for schools and communities.

The article by Batista, Bezerra and Foster (2018) presents a counter-hegemonic perspective of quilombola school education, based on the DCNEEQs. The text weaves discussions and presents them in three parts. Firstly, considerations on an education that meets the interests of the classes that hold the means of production and the challenges of

education in globalization. The second topic presents Freire's theoretical option. In the third and final topic, the authors discuss the categories of quilombos, quilombola school education and its structuring through an analysis of the DCNEEQs, in which its foundations, objectives and principles of Quilombola School Education are identified.

Nunes (2019) is an experience report on the literacy of adults and the older, quilombolas and indigenous people in a seminar promoted by the Education Department of the State of Paraná in 2008. Even before the approval of the DCNEEQs, due to the organization and struggle of the quilombola and indigenous movements in the state. Thus, this seminar was held for literacy teachers, literacy students, quilombola and indigenous leaders to identify strategies for building the literacy process, starting with the identification and dialogue about the people involved, their stories, struggles and cultures.

The article by Custódio and Foster (2019), in their post-doctorate, analyzed teaching materials for EEQ, which were produced by different state education systems in the country. The results indicate restriction, superficiality, incipience, and devaluation of community participation in the categories chosen for analysis: "conceptualization of quilombo; culture and traditions; world of work; land and territory; orality and memory" (p.193).

The article by Silva and Ayres (2021) provided an overview of academic productions on Quilombola Education and Science Teaching through an analysis of the platforms: CAPES Periodical Portal and Catalog of Theses and Dissertations. The time frame was from 2013 to 2020 since the DCNEEQs were approved in 2012. As a result, ten works were identified and distributed in four categories of analysis: Pedagogical Proposal, Teacher Training, Textbook and Teachers' Knowledge and Conceptions. This result highlights that the articulation between the areas of EEQ and Science Teaching is incipient and requires more dedication.

Regarding the issues that intersect in the debate on the National Curricular Guidelines for Quilombola School Education for Basic Education, we can emphasize that research points out the need for support for implementing these Guidelines.

Final considerations

The themes of interest in Brazilian productions analyzed emphasize the elaboration of the DCNEEQs; the relations among Environmental Education, EEQ and Historical-Critical Pedagogy; science classes, political and territorial conflicts involving State enterprises and traditional communities; the training of Portuguese language teachers for EEQ; the curriculum production and teaching material, based on the DCNEEQs; scientific productions

on Quilombola Education and Science Teaching. Specifically, we can consider that the studies in Bahia underline local politics, quilombola schools and environmental education as interdisciplinaries (Oliveira, 2013; Cruz, 2022).

Besides the themes highlighted, there is a fundamental line of argument in this field of study, which refers to research that analyzes the implementation of DCNEEQs in schools. In this sense, we can consider that research, especially in Macedo (2019), denounces the precariousness of implementing these Guidelines due to the lack of government action, lack of knowledge and silencing of EEQ in documents that print its guidelines and teams that should implement it; school environment with prejudices and racist discourses. Nascimento (2017) also highlights precariousness, in which he adds school dropout, disregard for the knowledge, stories and struggles of local populations and inexpressive participation of communities in school management and the PPP construction.

On the other hand, especially in Silva (2012) and Silva and Rêgo (2022), studies indicate that, together with the struggle of quilombola communities, it is possible to contribute to implementing this policy, strengthening the quilombola identity as a fundamental aspect in the implementation of DCNEEQs as teaching modality. They propose, for example, the creation of a repository of plants of traditional uses, in which traditional knowledge of medicinal plants is related to diseases that are recurrent in the region. The productions highlight the protagonism mentioned above necessary for implementing transformation and the process of re-signification, or even a counter-hegemonic quilombola education, in Bezerra and Foster (2018).

We can also consider that the transformations indicated in Monteiro and Reis (2019), Padilha *et al.* (2020) and Souza (2016) underline childhood as an essential driver in the preservation and promotion of oral memory, games and quilombola and black identity. In the studies by Miranda and Silva (2020) and Santos and Silva (2019), we can observe the emphasis on territorial and ethnic belonging in the training and life of quilombola teachers. In Bicalho and Rodrigues (2019) and Alves-Brito and Alho (2022), the need for public tender and implementation of the law are emphasized in addition to the listed aspects. Training in literacy for adults and the older (quilombolas and indigenous people) gains interest in the study by Nunes (2019). We can observe the relevance of the increased incidence of transformation in different age and ethnic contexts.

Studies that focused on the analysis of documents (PPP and teaching materials) point out the cultural and ethnic diversity in Brazilian education and draw attention to this presence in the teaching content of Art, Literature and History of Brazil, as well as in the History of Africa, even though they are still linked to specific celebrations present in the school calendar (Araújo, 2020; Custódio and Foster, 2019).

We can also compare consideration with the study by Silva and Ayres (2021) that analyzes academic productions (CAPES Periodical Portal and Catalog of Theses and Dissertations) from 2013 to 2020 on Quilombola School Education and Science Teaching. The ten works analyzed during that period showed a concern for the pedagogical proposal, teacher training, textbooks, and teachers' knowledge and concepts. Our study considers a significant increase in publications linked to implementing Quilombola School Education under the National Curricular Guidelines for Quilombola School Education for Basic Education. The academic productions highlight the limits and indicate the potential for implementation, mainly including the quilombola people and their communities in the Brazilian school process.

The research context is in schools in MG, PE, GO, SP, RJ and PR states. Thus, we identified the importance of studies on the reality in schools that serve quilombola students in SC and the state's role in implementing the DCNNEQs.

Finally, we highlight the predominance of studies in education and related teaching areas: history, geography, sociology, physics, Portuguese language, and sciences. This aspect shows greater attention in the area of education research.

References

ALVES-BRITO, A.; ALHO, K. R. Educação para as Relações Étnico-Raciais: um ensaio sobre alteridades subalternizadas nas ciências físicas. *Ensaio Pesquisa em Educação em Ciências*, n. 1, p. 1-19, 2022. DOI: <http://dx.doi.org/10.1590/1983-21172022240122>.

ARAÚJO, E. A. de. *Políticas educacionais e identidade cultural na Comunidade Quilombola Jardim Cascata, em Aparecida de Goiânia*. 2020. Dissertação (mestrado) - Pontifícia Universidade Católica de Goiás, Programa de Pós-Graduação Stricto Sensu em História, Goiânia, 2020. Disponível em: <https://tede2.pucgoias.edu.br/handle/tede/4844>. Acesso em: 07 ago. 2024.

BATISTA, G.; BEZERRA, M.; FOSTER, E. Diretrizes Nacionais Para A Educação Escolar Quilombola: uma perspectiva de educação contra-hegemônica. *Revista de Educação Popular*, n. 2, p. 68-79, 2018. DOI: <http://dx.doi.org/10.14393/rep-v17n22017-art05>.

BICALHO, R.; RODRIGUES, G. G. Os desafios da Educação Quilombola e o protagonismo dos movimentos sociais: experiências na comunidade colônia do paiol - Bias Fortes (MG). *Cadernos de Pós-Graduação*, n. 2, p. 82-93, 2019. DOI: <http://dx.doi.org/10.5585/cpg.v18n2.10365>.

BRASIL. *Decreto nº 10.088*. Promulga a Convenção nº 169 da Organização Internacional do Trabalho - OIT sobre Povos Indígenas e Tribais. Diário Oficial da República Federativa do Brasil: Poder Executivo, Brasília, DF, 05 nov. 2019. Disponível em: http://www.planalto.gov.br/ccivil_03/_Ato2019-2022/2019/Decreto/D10088.htm. Acesso em: 10 abr. 2023.

BRASIL. *Parecer CNE/CEB 16/2012 - Diretrizes Curriculares Nacionais para a Educação Escolar Quilombola*. Brasília, 2012. Disponível em: <http://portal.mec.gov.br/expansao-da-rede-federal/323-secretarias-112877938/orgaos-vinculados-82187207/18693-educacao-quilombola>. Acesso em: 07 ago. 2024.

CRUZ, Q. M. da. *Políticas Públicas De Educação Ambiental Articuladas À Pedagogia Histórico-Crítica: Uma Análise Das Escolas Quilombolas Em Bom Jesus Da Lapa, Bahia*. 2022. Dissertação (Mestrado em Educação) - Universidade Estadual do Sudoeste da Bahia (UESB), Vitória da Conquista, 2022. Disponível em: <http://anais2.uesb.br/index.php/jura/article/view/609/483>. Acesso em 07 ago. 2024.

CUSTÓDIO, E. S.; FOSTER, E. da L. S. Educação escolar quilombola no Brasil: uma análise sobre os materiais didáticos produzidos pelos sistemas estaduais de ensino. *Educar em Revista*, n. 74, p. 193-211, 2019. DOI: <http://dx.doi.org/10.1590/0104-4060.62715>.

MACEDO, L. de F. D. *A implementação das diretrizes curriculares nacionais para a educação escolar quilombola na educação básica em escolas da comunidade de Quartel do Indaiá/MG*. 2019. Dissertação (Mestrado em Educação) - Universidade Federal de Ouro Preto, Mariana, 2019. Disponível em: <https://www.repositorio.ufop.br/items/5d4af7aa-c41c-46b5-aba2-719adffd5e93>. Acesso em 07 ago. 2024.

MIRANDA, S. A.; SILVA, J. F. R. da. Docência nas fronteiras: quilombo, raça e gênero. Formação Docente. *Revista Brasileira de Pesquisa sobre Formação de Professores*, n. 24, p. 39-52, 2020. DOI: <http://dx.doi.org/10.31639/rbpf.v12i24.348>.

MOMBELLI, R. Educação escolar quilombola em Santa Catarina: desafios e perspectivas. In: REUNIÃO BRASILEIRA DE ANTROPOLOGIA: SABERES, INSUBMISSOS, DIFERENÇAS E DIREITOS, 32, 2020, Rio de Janeiro. *Anais [...]*. Rio de Janeiro: Associação Brasileira de Antropologia. 2020. Disponível em: <https://evento.abant.org.br/doc/trabalho.php?id=00003417>. Acesso em: 15 out. 2024.

MONTEIRO, E.; REIS, M. C. G. Patrimônio Afro-Brasileiro no Contexto da Educação Escolar Quilombola. *Educação & Realidade*, n. 2, p. 1-22, 2019. DOI: <http://dx.doi.org/10.1590/2175-623688369>.

NASCIMENTO, L. K. do. Educação Escolar Quilombola: reflexões sobre os avanços das políticas educacionais e os desafios para a prática pedagógica no Vale do Ribeira-SP. *Revista Da FAEEBA*. v. 26, n. 49, p. 69-86, 2017. Disponível em DOI: <https://doi.org/10.21879/faeeba2358-0194.v26.n49.6986>. Acesso em 07 ago. 2024.

NUNES, G. H. L. Alfabetização de adultos e idosos a partir de um lugarejo quilombola (Literacy of adults and elderly people from a quilombola village). *Revista Eletrônica de Educação*, v. 13, n. 3, p. 1170, 2019. DOI: <http://dx.doi.org/10.14244/198271992591>.

OLIVEIRA, S. N. de. *Diretrizes curriculares para a educação escolar quilombola: o caso da Bahia e o contexto nacional*. 2013. Dissertação (mestrado em Educação) - Pontifícia Universidade Católica do Rio de Janeiro, Rio de Janeiro, 2013. Disponível em: http://www.educadores.diaadia.pr.gov.br/arquivos/File/dissertacoes_teses/dissertacao_suely_noronha_oliveira.pdf. Acesso em 07 ago. 2024.

PADILHA, L. M. L. *et al.* Possibilidades Pedagógicas Para o Cumprimento Da Lei 10.639/03: comunidade quilombola de serra do apon no paraná. *Revista Conexão UEPG*, v. 16, p. 1-14, 2020. DOI: <http://dx.doi.org/10.5212/rev.conexao.v.16.15389.046>.

SANTA CATARINA (Estado). *Resolução nº 86, de 15 de julho de 2019*. Institui as Diretrizes para a organização da Educação Escolar Quilombola no Estado de Santa Catarina. Florianópolis, 2019. Disponível em: <https://www.cee.sc.gov.br/index.php/downloads/comissoes/educacao-a-distancia/resolucoes>. Acesso em: 18 set. 2023.

SANTOS, A. P. dos; SILVA, K. A. da. Formação De Professores De Língua Portuguesa Para Contexto Quilombola No Brasil. *Fólio - Revista de Letras*, v. 11, n. 1, p. 775-799, 2019. DOI: <http://dx.doi.org/10.22481/folio.v11i1.5028>.

SILVA, D. R. M. da; RÉGO, Y. M. B. Conexões de saberes: em busca de práticas pedagógicas inclusivas a partir de terapias tradicionais quilombolas. *Educação: Teoria e Prática*, n. 64, p. 1-16, 2022. DOI: <http://dx.doi.org/10.18675/1981-8106.v31.n.64.s15302>.

SILVA, G. M. da. *Educação Como Processo De Luta Política: A Experiência De “Educação Diferenciada” Do Território Quilombola De Conceição Das Crioulas*. 2012. Dissertação (Mestrado em Educação) – Universidade de Brasília, Brasília, 2012. Disponível em: <http://repositorio.unb.br/jspui/handle/10482/12533>. Acesso em: 07 ago. 2024.

SILVA, N. O. R. da; AYRES, A. C. M. Educação Quilombola e Ensino de Ciências: panorama das produções acadêmicas. In: ENCONTRO NACIONAL DE PESQUISA EM EDUCAÇÃO EM CIÊNCIAS, 13, 2021, Campina Grande. *Anais [...]*. Campina Grande: Realize Editora, 2021. Disponível em: <https://editorarealize.com.br/artigo/visualizar/76649>. Acesso em: 07 ago. 2024.

SILVEIRA, L. de F. *Os Saberes Emancipadores de Maria de Lourdes Mina: aprendendo com as memórias de uma professora e militante negra em Santa Catarina*. 2022. 126 f. Dissertação (Mestrado) - Curso de Programa de Pós-Graduação em Educação, Universidade Federal de Santa Catarina, Florianópolis, 2022.

SOUZA, M. L. A. de. Entre Escola E Tradição: A Educação Numa Comunidade Remanescente De Quilombo Pauli. *Revista Contemporânea de Educação*, v. 11, n. 22, p. 332-350, 2016. Disponível em: <https://revistas.ufrj.br/index.php/rce/article/view/2965>. Acesso em: 07 ago. 2024.