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Quilombola s chool education a nd cultural i dentity: practices o f resistance, b elonging and appreciation of l ocal knowledge

Quilombola school e ducation and cultural identity: practices o f r esistance, belonging, a nd appreciation of l ocal knowledge

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Abstract

This t heoretical-critical article a nalyzes t he i ntrinsic relationship b etween Quilombola School E ducation (EEQ) a nd t he strengthening of c ultural i dentity in r emaining quilombola c ommunities in B razil. B ased on a documentary a nd b ibliographical review, the a rticle investigates h ow s chools can become s paces for a ffirming belonging a nd valuing l ocal k nowledge. The historical a nd l egal trajectory o f EEQ i s examined, highlighting t he t ransition from omission in t he 1 996 Law of G uidelines a nd Bases to the e nactment of t he N ational Curricular G uidelines i n 2012. T he theoretical foundation a dopts t he concept o f territory as a n e pistemological space, inseparable f rom knowledge production and c ollective i dentity. Decolonial p edagogical practices, such as o ral h istory and c ultural m apping, w hich challenge t he t raditional Eurocentric curriculum, a re analyzed. T he study a lso identifies s tructural, p edagogical and p olitical-institutional c hallenges that l imit the i mplementation of E EQ, highlighting a system of p recariousness that p erpetuates historical e xclusions.

It is c oncluded that the c onsolidation of a t ransformative q uilombola education depends o n overcoming s tructural r acism and implementing i ntegrated public policies that ensure t he m aterial and pedagogical c onditions necessary f or the v alorization of c ommunity k nowledge and projects. **Keywords:** quilombola school education; c ultural identity; t erritory; local knowledge; d ecolonial pedagogy.

Abstract

This t heoretical-critical article analyzes t he intrinsic r elationship between Q uilombola S chool Education (QSE) a nd the strengthening of c ultural identity i n quilombo r emnant communities in B razil. Based on documentary a nd bibliographic r eview, it i nvestigates how the s chool can b ecome a space for affirming b elonging and valuing l ocal knowledge. The h istorical-legal t rajectory o f Q SE is examined, h ighlighting the t ransition from its o mission i n the 1996 L aw o f Guidelines a nd Bases to the e nactment of t he N ational Curriculum Guidelines i n 2012. The t heoretical framework adopts t he concept o f t erritory as a n epistemological s pace, inseparable from t he production o f k nowledge a nd collective i dentity. Decolonial p edagogical practices, s uch as o ral h istory and cultural m apping, are analyzed as c hallenges t o the t raditional E urocentric curriculum. The study also i dentifies structural, pedagogical, a nd political-institutional c hallenges that limit t he implementation o f Q SE, revealing a system of p recarization t hat perpetuates historical e xclusions. It concludes that t he consolidation of a transformative Q uilombola education depends on o vercoming structural r acism a nd implementing integrated public policies that ensure t he m aterial a nd pedagogical conditions n ecessary for v aluing local knowledge a nd community-based projects.

Keywords: Quilombola school education; c ultural identity; territory; l ocal knowledge; d ecolonial pedagogy.

1. I ntroduction

Quilombola School E ducation (EEQ) emerges i n the B razilian scenario as a field of intense political and epistemological d ispute, r esulting from t he historical d emands of the m ovements

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Black s ocial movements f or recognition and r eparations. More t han a teaching modality, E EQ is c onfigured a s a p roject of resistance t o the secular s ilencing and e pistemicide suffered by black population i n Brazil (NASCIMENTO, 2018).

This educational p roject seeks t o rescue and v alue knowledge, practices a nd c osmologies historically marginalized b y t he hegemonic e ducation system. E EQ, therefore, is n ot defined only b ecause of the geographical l ocation of schools i n q uilombola territories, but b ecause of the commitment with a political-pedagogical project that d irectly engages w ith the c ulture, memory and s truggles of these communities (TEIXEIRA; LIMA; S ILVA, 2 022).

In this c ontext, the f ollowing problem arises: despite t he normative a dvances that culminated in s pecific g uidelines f or EEQ, the d aily reality o f quilombola schools remains marked b y a profound dissonance between n orm and p ractice (OLIVEIRA *et al.*, 2 025). Decontextualized curricula, l ack of relevant t eaching materials, teacher t raining insufficient and s tructural precariousness a re barriers that c ompromise the t ransformative potential of EEQ.

Thus, the p resent investigation s eeks to a nswer the f ollowing research question: w hat way s chool practices i n q uilombola territories can e ffectively catalyze t he construction cultural i dentity and t he appreciation of local knowledge, o vercoming the c hallenges i mposed by historical silencing a nd structural p recariousness?

The general o bjective o f t his s tudy is t o a nalyze the r elationship b etween EEQ p edagogical p ractices and t he strengthening c ultural identity a nd the s ense of belonging i n communities. T o this end, the following s pecific objectives a re proposed: to t race the historical-legal trajectory o f the E EQ, with e mphasis in R esolution CNE/CEB No. 0 8/2012; d eepen the concept o f territory as a f oundation epistemological f ramework of EEQ; i dentify decolonial p edagogical practices t hat p romote the a ppreciation of local knowledge; a nd diagnose t he c hallenges that h inder the f ull implementation of EEQ.

This work i s organized i nto sessions, w hich develop t he argument in a cohesive a nd progressive, c ulminating in f inal c onsiderations that s ummarize the results a nd point o ut implications for t he educational f ield a nd for the f ight f or an a nti-racist s ociety.

2.1 H istorical and L egal Milestones o f Quilombola S chool Education: f rom O mission to Recognition

The t rajectory of Quilombola S chool E ducation (EEQ) in B razil is i ntrinsically linked t o history of the struggle o f black social m ovements for r ights a nd recognition. The a nalysis o f their legal p ath reveals a remarkable t ransition from a state o f complete normative invisibility t o the achievement o f a specific l egal framework. T his progress, a lthough undeniable, still f aces

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major c hallenges in i ts implementation, h ighlighting that t he EEQ l egal f ramework i s not a concession o f the State, but a h ard-fought a chievement.

The enactment of the Law o f Guidelines a nd Bases of National Education (LDB), L aw No. 9 ,394 of 1996, represented a m ilestone f or Brazilian e ducation. However, i n its o riginal version, t he LDB was n otoriously n egligent i n relation t o the educational specificities o f the communities quilombolas, a s ignificant gap considering t hat e ducation has always been o n t he agenda o f demands of black movements (NASCIMENTO, 2 018).

Although t he LDB, i n i ts article 26, p aragraph 4, mentioned in g eneral terms the need f or consider the c ontributions of different c ultures, this g eneric determination proved t o be insufficient t o guarantee a t argeted e ducational policy. The l ack o f explicit mention left t hese communities w ithout specific legal s upport for 1 6 years, p erpetuating a cycle o f invisibility and e ducational precariousness (NASCIMENTO, 2 018).

This gap b etween the enactment of the LDB a nd the establishment o f specific guidelines f or the EEQ w as n ot a p eriod o f passivity. On t he contrary, the absence of a l egal f ramework d rove quilombola m ovements to intensify their o rganization and a rticulate t heir demands in a more f orceful. It w as in t his c ontext o f struggle and p olitical mobilization that t he foundations for t he future r ecognition of EEQ (SOUSA, 2024; TEIXEIRA; L IMA; S ILVA, 2 022).

The t urning point in t his s cenario of legal i nvisibility o ccurred on N ovember 20, 2012, with the approval of R esolution CNE/CEB N o. 0 8, which established t he National Curricular G uidelines for Quilombola School E ducation. This document r epresents t he main legal f ramework f or EEQ, direct result of the political mobilization of the quilombola m ovement, w hich pressured t he State t o recognize its educational specificities (COSTA; ARAÚJO, 2 024).

The a pproval of the Guidelines i s t herefore a significant m ilestone in s trengthening t he struggles quilombolas, as stated b y Teixeira, L ima and S ilva (2022). T he document e stablishes principles fundamental t hat reorient t he conception o f education for these c ommunities, determining t hat EEQ m ust t ake as r eference its o wn pedagogies, histories, cultures a nd k nowledge traditional.

This determination implies a break w ith t he hegemonic, E urocentric and decontextualized. We p ropose an e ducation anchored i n collective m emory, cultural practices a nd in the oral r epertoires t hat constitute t he heritage o f quilombola c ommunities (NASCIMENTO, 2018; GOMES, 2 012). From this n ew p erspective, the s chool must be u nderstood as an integral p art of the political and c ultural project of the c ommunity.

The c ombative genesis of the Guidelines i nforms t heir very nature, a s they a re n ot only pedagogical g uidelines, but a p olitical document t hat reflects d emands consolidated o ver years of struggle. T herefore, its a nalysis a nd i mplementation must c onsider this h istory. The current challenges f or

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the implementation of the EEQ represents the continuation of the political dispute that led to its creation, opposing a vision of emancipatory education to the forces of exclusion (SOUSA, 2024).

Table 1 – Chronology of Legal and Political Frameworks for Quilombola School Education

Legal/Political Framework	Year	Description/Main Impact
Federal Constitution (Art. 68 ADCT)	1988	It recognizes the right to definitive ownership of land for the remaining quilombo communities, establishing the basis for territorial recognition and other rights.
Law of Guidelines and Bases of National Education (Law No. 9,394/96)	1996	It establishes the foundations of national education, but fails to address the specificities of quilombola education, creating a legal gap of 16 years.
Law No. 10,639/2003	2003	Amends the LDB to include the mandatory theme "Afro-Brazilian History and Culture" in the official curriculum, representing an important step towards valuing black history in education.
Decree No. 4887/2003	2003	Regulates the procedure for identifying, recognizing, demarcating and titling lands occupied by remnants of quilombo communities.
CNE/CEB Resolution No. 08/2012	2012	It defines the National Curricular Guidelines for Quilombola School Education in Basic Education, being the main normative framework that guides the organization and functioning of this teaching modality.

Source: Prepared by the author (2025).

Analysis of the chronology presented in Table 1 reveals that the legal recognition of Quilombola School Education is a gradual process, marked by normative advances driven by social pressures, and not by spontaneous initiative of the State.

The 1988 Federal Constitution, by guaranteeing the right to land to the remaining quilombos (Art. 68 of the ADCT), established a foundational framework for the formulation of public policies aimed at these peoples. However, the 1996 LDB's omission regarding EEQ exposed the persistence of institutional racism, evidenced in the denial of the right to differentiated education and in disregard for the sociocultural specificities of these communities.

Only from 2003, with the enactment of Law No. 10,639 and Decree No. 4,887, a more systematic movement to include the quilombola agenda in the educational field begins and land ownership, albeit in a fragmented manner. CNE/CEB Resolution No. 08/2012 represents, finally, the normative consolidation of EEQ as a specific modality of basic education, giving it its own guidelines based on principles of historical justice, territoriality and cultural appreciation.

However, as authors such as Nascimento (2018) and Gomes (2012) warn, the existence of a legal framework does not guarantee, by itself, its effective implementation, requiring coordination between legal recognition and structural, pedagogical and training investments that ensure the materialization of the educational rights of quilombola peoples.

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2.1.1 The s chool g round is t he territory: the inseparable relationship b etween education, i dentity a nd belonging

The i mplementation o f a Quilombola School E ducation that transcends m ere adaptation curriculum r equires a deep understanding o f the centrality of the territory. For communities quilombolas, the territory is n ot just a geographical s upport, but the material and symbolic b ase o n which which identity, m emory a nd ways of life a re b uilt. This c hapter proposes a n approach theoretical-critical analysis of the quilombola territory as a n epistemological e ntity, arguing t hat a Authentic E EQ m ust be situated, b oth materially a nd epistemically, in t his s pace.

The quilombola t erritory is a living a nd dynamic space, i mbued with m eaning, where t he knowledge i s produced, v alidated a nd transmitted between generations. I n it t he pillars of community i dentity, such a s c onnection to ancestral land, s piritual p ractices and narratives that build c ollective memory (SANTOS, 2023). T hinking about quilombola e ducation is, t herefore, think f rom the territory, recognizing i t as a living " textbook", whose pages a re composed o f experiences of resistance, ancestry and traditional k nowledge (CASTILHO, 2 023).

In this s ense, t he school cannot o perate a s a n enclave of exogenous k nowledge a nd decontextualized. As M aroun (2021, p . 8) p oints o ut, EEQ requires " a close d ialogue b etween the school, t he community s erved and its t erritory". The s chool i nstitution must b e constituted as a extension o f the community's political-pedagogical project, i n w hich local knowledge i s n ot only content t o be inserted, b ut the very foundations o f knowledge construction.

The central c onflict that emerges i n this c ontext i s n ot reduced to a dichotomy between " knowledge "school knowledge" a nd "community knowledge". This i s a clash between e pistemological p rojects. While the hegemonic m odel operates f rom fragmentation, neutrality a nd universalization, Quilombola epistemology is a nchored i n the integration b etween s pirituality, territoriality, ancestry and orality (SANTOS, 2023; MAROUN, 2 021). T his integration i s incompatible with the assumptions of the Eurocentric curriculum a nd imposes the challenge o f reconfiguring the paradigms current e ducational systems.

Due t o its s trategic position, t he school located i n q uilombola territory occupies a place at a crossroads, w ith ambivalent p otential. It can b ecome a catalyst for s trengthening identity and belonging o r, c onversely, an agent of alienation, if i t r eproduces the logic o f cultural homogenization and the denial o f black knowledge (SILVA, 2015; CASTILHO, 2 023).

When schools i gnore the history a nd culture of their s tudents, they r eproduce a silencing symbolic t hat compromises the formation of identity. T he b ody, i n this p rocess, emerges a s a sensitive territory, where c ultural practices materialize. D ance, s ong, cuisine, m edicine

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traditional and other e xpressions of knowledge a re part of quilombola c ulture — a nd the s chool c an both validate t hem as l egitimate knowledge p ractices or r epress them i n t he name of a standard exclusionary normative (MAROUN, 2021).

The case study o f the Quilombola Municipal S chool Dona R osa Geralda da S ilveira (EMQDRG), l ocated in t he q uilombo da C aveira (RJ), is e mblematic of this transformative potential. In a c ommunity where i dentity markers w ere not f ully visible, t he school assumed a c entral role i n t he p rocess of collective self-recognition. H is p resence conferred legitimacy t o the struggle for q uilombola i dentity, contributing to the s trengthening o f belonging and self-affirmation (MAROUN, 2021).

This e xperience d emonstrates that, when a ligned with t he territory a nd t he political project o f community, the s chool c an become a privileged space f or the i dentity formation o f children and young q uilombolas. As M aroun (2021) a rgues, the s chool i nstitution, by integrating the local knowledge a nd v alue the cultural e xperiences of the subjects, c an act a s an a gent of social a nd cultural transformation, c ontributing t o the construction of a f uture in w hich being quilombola be a reason for p ride, resistance a nd belonging.

3. Material a nd Method

This s tudy is c onfigured as a qualitative research o f a theoretical-analytical n ature, whose The main o bjective was t o understand t he historical, l egal and pedagogical m ilestones o f School E ducation Quilombola (EEQ) i n Brazil, a s w ell as i dentify t he contemporary challenges f or i ts i mplementation. To t his end, an interdisciplinary a pproach was a dopted, articulating c oncepts o f decolonial education, cultural studies a nd social r ights.

The analysis w as d eveloped based on a systematic and c ritical review o f documentary sources and bibliographical, including l egislation, o fficial r esolutions, academic articles, b ooks and r eports recent d evelopments related t o EEQ. Special attention w as given t o legal documents s uch a s the G uidelines L aw and National E ducation B ases (LDB), the N ational C urricular Guidelines f or S chool Education Quilombola (CNE/CEB Resolution N o. 08/2012), a nd other r egulations t hat configure t he framework legal framework of q uilombola education.

In addition, an a nalysis o f case studies a nd field r esearch reported in t he literature, which h ighlights p edagogical practices a nd community experiences i n t he quilombola c ontext. This t riangulation allowed not o nly m apping l egislative and political advances, but a lso reflecting critically a bout the s tructural, pedagogical and p olitical-institutional c hallenges f aced in implementation of EEQ.

To systematize the i nformation, chronological t ables and thematic m atrices were p repared

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that f acilitated the v isualization of the main l egal f rameworks and c urrent obstacles. T he critical analysis of these data w as b ased on authors w ho dialogue w ith q uilombola epistemology, the decolonial p edagogy a nd critical theory o f education, enabling t he c onstruction of a p anorama that transcends mere description to e ngage with the s ymbolic and m aterial disputes present i n t he quilombola e ducational field.

Thus, the a dopted methodology prioritized t heoretical d eepening and c ritical reflection, based on diverse a nd updated s ources, ensuring t he coherence a nd relevance o f the a nalyses developed in t he different s ections o f the article.

4. Results a nd Discussion

Overcoming t he hegemonic educational model a nd building a Quilombola S chool E ducation authentic r equires p edagogical practices rooted i n the e pistemologies of t he territories. I t is n ot a question o f just to insert " Afro" c ontent into a curriculum t hat remains structurally c olonial, but reorient the v ery act o f teaching a nd l earning from counter-hegemonic foundations. This session discusses c oncrete strategies t hat materialize a d ecolonial pedagogical a pproach and territorially r eferenced, focused o n t he valorization o f local k nowledge.

4.1 Crossroads Pedagogies: s trategies f or v aluing local knowledge i n e veryday school l ife

One o f the m ost powerful s trategies f or d ecolonizing the c urriculum is the i ncorporation of oral history a s a pedagogical m ethodology. This p ractice s ubverts the h ierarchy of knowledge t hat p rivileges written and i nstitutional culture, recognizing t he elders of the c ommunity (guardians and g uardians of memory), a s legitimate producers of k nowledge a nd masters of ancestral k nowledge (SANTOS, 2023; S ILVA, 2 015).

By p lacing the w ords of the e lders at the c enter of t he educational p rocess, the s chool n ot only enriches y our resume, b ut s trengthens intergenerational t ies and reaffirms t he value o f ancestry. Oral h istory a llows us t o fill the g aps left b y o fficial historiography, which historically silenced the n arratives of resistance a nd the c ontributions of t he black p opulation to the f ormation o f society Brazilian (TEIXEIRA; L IMA; SILVA, 2 022).

More than a pedagogical r esource, oral history is a t ool f or reconstruction of collective m emory. By t ransforming students i nto r esearchers of their o wn culture, a d ialogical a nd politically s ignificant formative process i s created. The pedagogical value is i n t he act o f active l istening, i n the r ecognition of historically excluded v oices and in t he e xercise of epistemic justice (SILVA, 2015).

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Another f undamental pedagogical p ractice is cultural m apping, w hich consists of t ransforming the territory a s object a nd subject of t he teaching-learning process. This m ethodology invites students a nd educators t o l eave the physical boundaries of t he school to i nvestigate, record a nd value the knowledge expressed i n everyday life: i n the fields, i n t he river, in the flour m ill, i n spaces o f celebration a nd prayer (SOUSA, 2024).

Cultural m apping legitimizes s tudents' lived e xperiences as v alid sources of k nowledge, combating t he effects of a lienation c aused by d econtextualized teaching and normative (TEIXEIRA; LIMA; S ILVA, 2 022). This i s a pedagogical m ovement that decentralizes the logic o f the school as t he sole l ocus of k nowledge and reaffirms t he t erritory a s a f ield of production, circulation a nd transmission of k nowledge.

The resulting m ap should n ot be u nderstood as a product, b ut as a r epresentation symbolic of a c ollective process of investigation. A s in o ral history, t he pedagogical v alue is on t he path: i n collaborative r esearch, in a ctive l istening, in intercultural m ediation a nd in strengthening t he sense of b elonging. Mapping, t herefore, b ecomes a r esource for activate critical a wareness about t he territory and t o mobilize a ctions of c ultural a ppreciation (TEIXEIRA; L IMA; S ILVA,2022).

Oral h istory a nd cultural m apping practices are c omponents of a p edagogical project broader: t he construction of a decolonial p edagogy. T his approach is not limited t o the i nsertion o f new content, but p roposes the deconstruction o f t he epistemological structures of t he s chool curriculum, shifting the axis o f knowledge from t he Eurocentric matrix t o a h orizontal dialogue b etween k nowledge several.

Inspired by P aulo Freire and critical i nterculturality theorists, s uch a s Candau (2009), the decolonial p edagogy i s understood as a proactive e ducational insurgency, a practice that not only denounces o ppression, but proposes n ew f ormative horizons. It o perates through pedagogical relationships t hat recognize t he epistemic dignity of l ocal k nowledge, promoting listening, r eciprocity a nd mutual recognition.

This c onception breaks with t he paradigm of t he superiority of scientific k nowledge Western and proposes i ntegrative p ractices that unite sustainability, a ncestry a nd social j ustice. A c oncrete example i s the integration of agroecology p rinciples into t he quilombola curriculum, connecting t raditional agricultural practices t o contemporary e nvironmental debates, food sovereignty a nd popular k nowledge.

4.2 Contemporary C hallenges to t he Implementation o f the Right t o Q uilombola School E ducation

Despite a significant l egal f ramework a nd the transformative p otential o f School E ducation

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Quilombola, the d istance between formal law a nd the r eality e xperienced in the c ommunities r emains profound. The i mplementation o f the E EQ faces a multifaceted s et of o bstacles that are d istributed by the s tructural, p edagogical and political-institutional dimensions. T his chapter p roposes a diagnosis critical of t his gap, arguing that the o bstacles faced d o n ot c onstitute f ailures punctual or t echnical, but a s expressions of a historically constructed system o f n egligence.

The material s ituation of q uilombola schools is, i n many cases, marked b y precariousness extreme. T he l ack of b asic i nfrastructure — such a s adequate buildings, e quipped classrooms, access t o electricity, d rinking water and sanitation — s eriously compromises l iving conditions teaching-learning (OLIVEIRA *et* al., 2025; CASTILHO, 2 023). T his d eficit is not l imited to physical facilities, b ut also affects f undamental l ogistical aspects, s uch as school transportation, often n on-existent or i nsufficient, forcing students t o travel long d istances in adverse c onditions, a factor t hat contributes significantly to s chool dropout (SOUSA, 2024).

Furthermore, the s carcity of l ibraries, l eisure spaces and internet access d eepens the educational inequalities, m aking it p ractically impossible t o carry o ut p edagogical activities that r equire r esearch, i ndependent reading or t he use o f educational t echnologies. The s ystematic omission o f public managers to r egister quilombola s chools in specific financing p rograms worsens t he s ituation of m aterial exclusion, as Castilho (2023) denounces. I t is, t herefore, a institutionalized neglect, w hich transforms p recariousness i nto the n orm and perpetuates the e xclusion o f historically marginalized communities.

At the p edagogical l evel, t eacher training represents o ne of t he m ain bottlenecks f or consolidation o f a n EEQ a ligned with t he p rinciples of t he N ational Curricular Guidelines. T he Most initial t raining courses s till operate based on a generic p edagogical m atrix and universalist, i gnoring t he c ultural, historical and territorial specificities of c ommunities quilombolas (OLIVEIRA *et* al., 2025; SOUSA, 2 024). As a c onsequence, m any teachers arrive at s chools w ithout adequate preparation t o e ngage w ith local k nowledge a nd, often, reproduce colonial a nd decontextualized e ducational practices (GOMES, 2012).

Added t o this lack o f training i s the s carcity o f teaching and supplementary materials t hat reflect the r eality, memory a nd ways of l ife of q uilombola c ommunities. The b ooks a dopted by public networks, f or the m ost part, f ollow a Eurocentric perspective a nd ignore the African a

nd Afro-Brazilian contributions t o the f ormation o f society. Such i nvisibility pedagogical r einforces the f eeling o f not b elonging and accentuates t he s ymbolic exclusion of s tudents quilombolas in the s chool space (ARAUJO; ALENCAR, 2021; C ASTILHO, 2 023).

> The political-institutional s phere concentrates the d eepest core o f obstacles t o the i mplementation o f

EEQ, a s it c oncerns the S tate's capacity (or refusal) to o perationalize public policies equitable manner. Although C NE/CEB R esolution No. 08/2012 e stablishes guidelines f or the

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organization of Q uilombola S chool E ducation, the i mplementation of t hese s tandards i s still f ragmentary and, i n many c ases, non-existent. Several m unicipalities continue t o t reat EEQ as a n agenda peripheral, when t hey do not i gnore it c ompletely, r evealing a posture of d isengagement that exposes institutional r acism (Sousa, 2 024).

This negligence manifests i tself i n the n on-allocation of r esources, i n the a bsence of m onitoring technical-pedagogical a nd the refusal t o a djust school curricula t o the c ultural specificities o f communities s erved. F urthermore, it i s c ommon to s ee e ducators with a ttitudes discriminatory or u nprepared to d eal with diversity, which f urther compromises the educational environment (Oliveira e t a l., 2025). S uch situations s how that structural r acism d oes not is j ust a t race of t he p ast, but a n active force t hat operates in the r eproduction of i nequalities a nd i n systematic denial o f rights.

Table 2 – Matrix of Challenges to the I mplementation of Quilombola S chool Education

Dimension o f t he Challenge	Concrete M anifestations
Structural	Precarious s chool infrastructure (buildings, i mprovised classrooms).
	Lack of b asic sanitation, d rinking w ater and e lectricity.
	Difficulty i n physical access to s chools and i nadequate t ransportation.
	Lack of t echnological r esources and i nternet access.
Pedagogical	Inadequate and g eneric i nitial and c ontinuing t eacher training.
	Shortage o r absence o f c ulturally r elevant teaching a nd p aradidactic materials.
	Eurocentric c urricula that m ake l ocal knowledge a nd h istory invisible.
	Resistance t o the i ncorporation of o wn pedagogies a nd t raditional knowledge.
Political-Institutional	Non-implementation of t he N ational Curricular Guidelines (Res. 0 8/2012) by municipalities.
	Lack of p olitical will and i nsufficient allocation of r esources.
	Institutional r acism a nd p rejudice in the s chool environment and p ublic administration.
	Failure of m anagers to r egister schools for a ccess to s pecific programs a nd f unds.

Source: P repared by the a uthor (2025).

Analysis of T able 2 reveals t hat the c hallenges faced b y Q uilombola S chool Education are not d istributed i n isolation o r c ircumstantially, b ut are i nterconnected b y a s tructural logic

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of h istorical exclusion. M aterial precariousness, p edagogical insufficiency a nd p olitical neglect institutional dimensions t hat feed b ack into each o ther, resulting i n a system that m akes it u nfeasible the f ull e xercise of the r ight to e ducation.

As Gomes (2012) argues, the a bsence of e ffective public p olicies aimed at Quilombola s pecificities a re n ot the r esult of t echnical omissions, but a n expression o f r acism structural that operates in m aintaining inequality. The difficulties reported, f rom t he lack of basic infrastructure t o the n egligence in implementing the N ational C urricular G uidelines, indicate t hat the Brazilian S tate still does n ot f ully recognize quilombola t erritories as collective subjects o f rights. M ore than o perational gaps, t he f ramework highlights a project

exclusionary p olitical, which continues to s ubordinate n on-hegemonic epistemologies a nd w ays of l ife

(Santos, 2 023; Castilho, 2 023). T herefore, facing t hese c hallenges r equires not o nly r eforms

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punctual, b ut a break w ith the c olonial m odel of education m anagement, p lacing EEQ a t the center of an agenda c ommitted t o social justice and h istorical reparations.

Final C onsiderations

At the e nd o f this investigative journey, t he central q uestion t hat guided t he study i s returned to: w hat how s chool practices in quilombola t erritories can c atalyze the construction of identity cultural a nd the v alorization o f local knowledge? T he analysis undertaken allows u s t o affirm that the EEQ constitutes a p olitical-pedagogical p roject w ith immense p otential f or cultural a ffirmation and community strengthening.

However, i ts p romise i s systematically undermined b y a c onfluence o f factors r anging from material p recariousness t o pedagogical inadequacy, a ll r ooted in the structural r acism that s hapes t he Brazilian society and institutions. T he research d emonstrated t hat EEQ's t rajectory i s marked b y an o ngoing struggle, from overcoming t he silence of the 1996 LDB t o the achievement of the Guidelines Curricular i n 2012.

This l egal f ramework, although f undamental, p roved insufficient t o guarantee, by i tself, the transformation o f the s chool reality. The implementation o f a truly q uilombola e ducation depends o n a p rofound reconceptualization o f the school, understanding i t a s an i ntegral part of the territory. P ractices such a s o ral history and cultural m apping emerge a s strategies powerful decolonial a pproaches t o connect the school t o community life, s trengthening dialogue intergenerational and p romoting respect f or ancestry.

However, t he r ealization of this i deal f aces systemic c hallenges. The matrix of challenges presented highlights a s elf-reinforcing cycle o f neglect: lack o f investment, absence specific t eacher training, t he l ack of relevant m aterials a nd political r esistance institutional c ombine to perpetuate an e xclusionary educational m odel, e ven under t he label o f "quilombola".

Responding directly to the research q uestion, it i s c oncluded that school p ractices only can b ecome c atalysts for identity when t hey are, at their c ore, decolonial, territorially grounded, and s upported by robust p ublic policies. It is i mperative that w e move f orward f rom formal r ecognition to guarantee t he material and p edagogical c onditions that m ake t he success of EEQ.

As implications o f this work, it i s suggested t he need for future r esearch that deepen the a nalysis o f successful pedagogical e xperiences. In the field of public policies, it is r ecommended t hat financing m echanisms be created linked to the implementation o f the Guidelines, as well a s t he d evelopment of national p rograms f or teacher training and production

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of teaching materials in collaboration with quilombola communities.

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