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Continuing teacher education and structural challenges in Quilombola School Education in Macapá

Formação continuada de professores e os desafios estruturais na Educação Escolar Quilombola em Macapá

Formación continua del profesorado y desafíos estructurales en la Educación Escolar Quilombola en Macapá

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Abstract:
This article analyzes continuing teacher education among teachers working in Quilombola School Education in two state schools in the municipality of Macapá, Amapá, focusing on the conditions of provision, training needs, and their implications for pedagogical practices. The study is an excerpt from a master's research project, characterized as basic and descriptive, with a qualitative-quantitative approach and an inductive method, based on bibliographic research, document analysis, and field research. Twenty-five teachers currently working in the schools investigated participated in the study and answered a semi-structured questionnaire. The data were organized into thematic categories and analyzed through Content Analysis, combining frequencies and percentages with participants' responses and normative and theoretical references. The results indicate that teachers recognize the importance of continuing education, although they report irregular provision, access limitations, and the need for greater emphasis on issues related to quilombola identity and belonging, ancestry, ethnic-racial relations, legislation, and contextualized pedagogical practices. Teachers also report incorporating history, culture, memory, territory, and community knowledge into school activities, while facing difficulties related to the availability of contextualized teaching materials, logistics, connectivity, and time for study and planning. It is concluded that strengthening Quilombola School Education requires permanent and territorialized teacher education policies, articulated with working conditions and community participation.

Keywords:
Continuing Education. Quilombola School Education. Pedagogical practices. Macapá.

Resumo:
Este artigo analisa a formação continuada de professores que atuam na Educação Escolar Quilombola em duas escolas estaduais do município de Macapá, Amapá, com atenção às condições de oferta, às demandas formativas e às repercussões nas práticas pedagógicas. O estudo constitui um recorte de pesquisa de mestrado, de natureza básica e caráter descritivo, desenvolvido a partir de abordagem quali-quantitativa e método indutivo, mediante pesquisa bibliográfica, análise documental e pesquisa de campo. Participaram 25 professores, selecionados entre docentes em exercício nas escolas investigadas, que responderam ao questionário semiestruturado. Os dados foram organizados em categorias temáticas e analisados por meio da Análise de Conteúdo, articulando frequências e percentuais às respostas dos participantes e aos referenciais normativos e teóricos. Os resultados indicam que os professores reconhecem a importância da formação continuada, embora apontem irregularidade na oferta,

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limitações de acesso e necessidade de maior aprofundamento de temáticas relacionadas à identidade e ao pertencimento quilombola, ancestralidade, relações étnico-raciais, legislação e práticas pedagógicas contextualizadas. Os docentes também relatam incorporar história, cultura, memória, território e saberes comunitários às atividades escolares, mas enfrentam dificuldades relacionadas à disponibilidade de materiais contextualizados, logística, conectividade e tempo para estudo e planejamento. Conclui-se que o fortalecimento da Educação Escolar Quilombola requer políticas de formação permanentes e territorializadas, articuladas às condições de trabalho e à participação das comunidades.

Palavras-chave:
Formação Continuada. Educação Escolar Quilombola. Práticas pedagógicas. Macapá.

Resumen:
Este artículo analiza la formación continua de docentes que trabajan en la Educación Escolar Quilombola en dos escuelas estatales del municipio de Macapá, Amapá, con atención a las condiciones de oferta, las necesidades formativas y las repercusiones en las prácticas pedagógicas. El estudio forma parte de una investigación de maestría de naturaleza básica y carácter descriptivo, con un enfoque cualitativo y cuantitativo y un método inductivo. Se recurrió a una revisión bibliográfica, un análisis documental y un trabajo de campo. Participaron 25 docentes seleccionados entre quienes ejercían en las escuelas investigadas, que respondieron un cuestionario semiestructurado. Los datos se organizaron en categorías temáticas y se examinaron mediante el análisis de contenido, articulando frecuencias y porcentajes con las respuestas de los participantes y los referentes normativos y teóricos. Los resultados indican que el profesorado reconoce la importancia de la formación continua, aunque señala una oferta irregular, limitaciones de acceso y la necesidad de profundizar en temas de identidad y pertenencia quilombolas, ancestralidad, relaciones étnico-raciales, legislación y prácticas pedagógicas contextualizadas. Los docentes también incorporan la historia, la cultura, la memoria, el territorio y los saberes comunitarios a las actividades escolares, pero afrontan dificultades de acceso a materiales contextualizados, logística, conectividad y tiempo de estudio y planificación. Se concluye que fortalecer la Educación Escolar Quilombola requiere políticas formativas permanentes, arraigadas en los territorios y articuladas con las condiciones de trabajo y la participación comunitaria.

Palabras clave:
Formación continua. Educación Escolar Quilombola. Prácticas pedagógicas. Macapá.

1. Introduction

Continuing education is an important part of teachers' professional development, particularly in school settings with distinct historical, cultural, and territorial features. It is especially relevant to Quilombola School Education because pedagogical work must engage with the memory, ancestry, culture, territory, and knowledge of the communities. From this perspective, continuing education involves more than updating subject matter. Teachers must be able to understand the settings in which they work and translate that understanding into contextualized teaching practices.

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Quilombola School Education emerged from a historical process of recognizing rights and affirming quilombola communities as collective actors. One of its main milestones is Resolution CNE/CEB No. 8/2012, which guides the organization of schools with due regard for the historical, cultural, social, and territorial dimensions of these communities (BRASIL, 2012). This guidance aligns with critical interculturality, which questions the homogenization of educational processes and calls for greater recognition of different ways of producing and legitimizing knowledge (CANDAU; RUSSO, 2010; WALSH, 2009).

In the Amazon, education, territory, and identity are linked in distinctive ways, reflecting the historical and cultural diversity of the region's quilombola communities. Costa (2020) stresses that understanding this educational modality requires connecting territory, identity, and public policy, and thus attending to the people and knowledge of the places in which schools operate. In Amapá, this issue is particularly relevant given the need to strengthen pedagogical practices grounded in the cultural and social experiences of quilombola communities.

This study was conducted in two state quilombola schools in Macapá, Escola Estadual Quilombola Joaquim Manoel de Jesus Picanço and Escola Estadual Quilombola Raimundo Pereira da Silva. It asks how continuing education provided by the state school system responds to the historical, cultural, and territorial features of these schools. Its objective is to analyze how this training is organized and what it contributes, with attention to its limitations and challenges. By bringing together regulatory frameworks, academic research, and teachers' perceptions, the study aims to inform debate on more sustained, locally grounded training policies that engage with knowledge produced by quilombola communities.

2. Methodology

This article is part of a master's research project on continuing education and intercultural education in state quilombola schools in Macapá, Amapá. It focuses on structural challenges affecting teacher participation and contextualized pedagogical practices.

The study is basic and descriptive, with a mixed qualitative and quantitative approach and an inductive method. It was conducted in two state quilombola schools, with a population of 40 teachers and a sample of 25 selected because they were actively teaching at those schools. Data were generated through a literature review, document analysis, and field research,

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including consultation of relevant legislation and administration of a semi-structured questionnaire with open-ended and closed-ended questions.

The data were grouped into thematic categories and analyzed using content analysis (Bardin, 2016). Closed-ended responses were tabulated as frequencies and percentages, using the valid responses for each item. Open-ended responses were interpreted in light of the theoretical framework and regulatory documents. The number of responses included in the analysis may therefore vary by question.

3. Quilombola School Education, territory, and knowledge production

Understanding Quilombola School Education requires recognizing that the contemporary quilombo cannot be reduced to the historical image of a place of refuge. Quilombola territories are also spaces of collective organization, resistance, and social production. Siqueira (2008) highlights the collective nature of these territories, whose distinctive forms of organization and historical experiences shape specific identities and ways of life. This has important implications for education. It shifts how quilombola communities are viewed, from recipients of educational policies to sites where knowledge, memories, and cultural references are produced and circulated and can become part of learning at school.

The relationship between education and territory is particularly relevant in the Amazon, especially given the region's historical, cultural, and social diversity. Costa (2020) relates Quilombola School Education to territory, identity, and public policy, arguing that school practices must engage with the historical and social conditions of the places where they are developed. Similarly, Brandão (2017) treats education as a cultural practice, contributing to a conception of education that extends beyond the school's physical boundaries and takes account of the experiences, values, knowledge, and forms of social interaction of the people involved.

The National Curriculum Guidelines for Quilombola School Education, established by Resolution CNE/CEB No. 8/2012, support this understanding. They guide curricular organization and teaching practices in ways that consider the distinctive features of quilombola communities, including their collective memory, cultural practices, traditional knowledge, forms of social organization, and ties to their territory (BRASIL, 2012). Schools are thus called on to bridge formal knowledge and students' social experiences and to treat community knowledge as a meaningful part of education rather than as a supplementary or decorative element of the curriculum.

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Valuing territory makes it possible to see the school as part of a broader social dynamic in which knowledge is produced within institutions and through the relationships communities build in their historical and everyday experiences. Quilombola territory is therefore both the physical setting for education and a factor in the production of the knowledge people share. That knowledge encompasses cultural practices, family narratives, work experiences, religious manifestations, artistic expressions, and traditional ways of relating to nature. Incorporating these dimensions into teaching in context brings school content closer to students' experiences and strengthens recognition of their identities and sense of belonging.

Understanding Quilombola School Education through the relationships among territory, identity, and knowledge production also entails reflecting on how teachers can develop practices that engage with these distinctive features. Teacher education and intercultural approaches are central to this task, particularly given the challenges of connecting school knowledge with the knowledge and experiences of quilombola communities.

3.1 Teacher education and interculturality

Continuing education should be understood as part of teachers' professional development, connected to their career trajectories and experience on the job, rather than as a series of isolated events. Gatti (2014) draws attention to the challenges of teacher education policy and the need to connect the different stages of a teacher's career. Imbernón (2017) advocates training that responds to change and uncertainty in teaching, encourages reflection on practice, and supports the collective development of responses to everyday school problems.

Nóvoa (1991, 2017, 2020) extends this understanding by connecting teacher education, the profession, and professional identity. He stresses the importance of enabling teachers to reflect on their work, share experiences, and develop knowledge from concrete situations in school life. In Quilombola School Education, this is particularly relevant because training needs are directly connected to the distinctive features of the territories, community experiences, and knowledge that forms part of the communities' historical and cultural trajectories.

Tardif (2019) notes that teachers' knowledge comes from several sources, including professional training, disciplinary knowledge, curricular knowledge, and experience. This perspective recognizes teachers as people who also produce knowledge through their work. In quilombola schools, that process can draw on what teachers learn from spending time with the community, encountering its cultural practices, and recognizing its collective memories.

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Accordingly, continuing education should go beyond providing information about a particular educational modality. It should create spaces where teachers can critically examine their practice, recognize the knowledge they have developed throughout their careers, and improve their ability to connect the school curriculum with the sociocultural setting in which they work. This approach takes account of the reality teachers experience and the distinctive features of the people and territories involved in education.

Critical interculturality adds a dimension concerning inequalities and power relations in education. Candau and Russo (2010) question the tradition of cultural homogenization that shaped Latin American educational systems. Walsh (2009) understands interculturality as a political, ethical, and epistemic project that confronts hierarchies and inequalities. From this perspective, intercultural teacher education entails learning about different cultures and reflecting on the power relations and criteria that have historically determined which forms of knowledge schools recognize and legitimize.

An intercultural perspective thus acknowledges that the people involved in education have different knowledge, experiences, and ways of interpreting the world, all of which need a place in everyday school life. For quilombola schools, this involves moving beyond practices that treat community knowledge as supplementary or occasional and promoting a more balanced relationship between school knowledge and the knowledge communities themselves produce and preserve.

3.2 Educational policies and the distinctive features of quilombola teacher education

Quilombola School Education is supported by legal provisions connecting the right to education, the valuing of diversity, and the recognition of distinctive ethnic and racial characteristics. The 1988 Federal Constitution laid the foundations for protecting cultural diversity and recognizing the rights of quilombola communities. Law No. 9,394/1996 consolidated national education principles, and Law No. 10,639/2003 made the teaching of Afro-Brazilian and African History and Culture mandatory, giving ethnic-racial relations greater attention in the school curriculum (BRASIL, 1988, 1996, 2003).

Among the main milestones specific to this modality is Resolution CNE/CEB No. 8/2012, which sets out guidelines for Quilombola School Education and emphasizes specialized training for professionals, contextualized curricula, and recognition of community knowledge. Decree No. 8,752/2016 complements that resolution by establishing the National Policy for the

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Training of Basic Education Professionals and reinforcing the responsibility of school systems to promote initial and continuing education for education professionals (BRASIL, 2012, 2016).

The existence of these regulations, however, does not guarantee their implementation in everyday school life, which depends on institutional conditions and how the people involved in education take up the policies. Gomes (2017) stresses the role of education in confronting racism and valuing the experiences of the Black movement. Arroyo (2015) helps explain how social collectives produce knowledge and challenge schools to review their practices. For the Amazon, Silva (2018) reinforces the need to connect curriculum and teacher education with the distinctive features of quilombola communities.

Implementing educational policies therefore goes beyond formal compliance and requires conditions that allow regulations to be translated into contextualized pedagogical practices. As the master's thesis shows, there has been progress in incorporating ethnic-racial relations into school documents and practices. Challenges remain in teacher education, access to teaching materials, and coordination between schools and communities, all of which are relevant to consolidating Quilombola School Education grounded in the features and knowledge of its territories.

4. Results and discussion

The distribution of responses revealed a gap between teachers' willingness to participate in continuing education and how regularly it was offered. Although 87.5% reported attending activities organized by the Amapá State Department of Education and/or the schools, provision was most often described as sporadic (41.2%), followed by twice-yearly (23.5%), annual (17.6%), and monthly (17.6%) provision.

This suggests that teachers value continuing education, but that it has yet to become a fully established, ongoing process of professional development. This finding aligns with Nóvoa (1991, 2017) and Imbernón (2017), who advocate training grounded in teachers' experiences, concrete problems, and the needs of everyday school life.

Coverage of Quilombola School Education in training activities was also uneven. Among participants, 47.1% said the topic was addressed, 35.3% said it was addressed frequently, and 17.6% said such content appeared rarely. Priority topics for future training

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included identity and belonging, Afro-Brazilian and quilombola history and culture, ancestry and traditional knowledge, ethnic-racial relations, legislation, and intercultural training.

The responses indicate that training needs go beyond conventional updates to subject matter and include knowledge rooted in territory and community experiences. This finding is consistent with Tardif (2019), who argues that teachers' knowledge is also shaped by professional experience and by relationships in the settings where their educational work takes place.

Despite limitations in the provision and organization of training, most teachers viewed its contribution to pedagogical work positively. Of the participants, 84.4% said the activities contributed significantly to their work, while 11.8% reported a partial contribution. The main difficulties cited included lack of time, scheduling conflicts, travel conditions, lack of transportation, costs, limited availability of specialized training, communication failures, and connectivity problems.

The responses indicate that participation in training depends both on teachers' initiative and on the conditions provided by school systems. This finding aligns with Gatti's (2014) discussion of the need for structured training policies and Arroyo's (2015) emphasis on considering concrete conditions and the distinctive characteristics of the people and territories involved.

Regarding the National Curriculum Guidelines for Quilombola School Education, 58.8% said they knew them, and 41.2% said they knew them in part. No respondent reported being entirely unfamiliar with them. All participants reported teaching content on quilombola history, culture, and identity. Of these, 58.8% did so frequently and 41.2% did so always.

The incorporation of community knowledge showed a similar distribution. A total of 58.8% reported integrating it frequently and 41.2% always. This suggests that the school curriculum is being brought closer to community knowledge, although more work is needed to help teachers apply the guidelines in contextualized pedagogical practices.

Teachers described activities involving ancestry, territory, oral traditions, medicinal plants, food, Marabaixo, Afro-Amapá literature, griots, myths, and other cultural expressions. In addition, 82.4% reported developing projects related to quilombola memory, ancestry, territory, and identity.

Community participation in pedagogical activities was described as frequent by 50% of teachers, occasional by 37.5%, and rare by 12.5%. These findings show efforts to connect school content with community experiences. This perspective is supported by Resolution

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CNE/CEB No. 8/2012 and by Brandão (2017), Gomes (2017), and Paulino and Carneiro (2021), who value culture, territory, and community knowledge in education.

Teaching materials, however, remain one of the main shortcomings identified. Teachers reported limited access to specialized resources, limited representation of the history and culture of Amapá's quilombos, and a need to adapt available materials. Some used their own resources or cultural materials that they produced or obtained on their own initiative.

This situation reveals a gap between teachers' efforts to contextualize instruction and the institutional conditions available to support their work. Contextualizing the curriculum should therefore be backed by adequate materials, infrastructure, planning time, and conditions that foster school–community coordination, beyond what individual teachers can provide.

The findings show that teachers value continuing education and use practices that incorporate quilombola knowledge, memories, cultural expressions, and territorial references. Obstacles remain regarding the frequency of training, conditions of access, teaching materials, and the organization of training policies.

The challenge goes beyond increasing the number of courses. It involves building ongoing, contextualized training that responds to the distinctive characteristics of communities and the concrete problems teachers encounter. Imbernón (2017), Nóvoa (2020), and Tardif (2019) help situate training within professional development. Candau (2020) and Walsh (2009) emphasize the need to recognize different forms of knowledge and confront longstanding hierarchies in schools.

5. Final considerations

The analysis shows that teachers value continuing education for their work in Macapá's state quilombola schools, as reflected in their participation in training and their perception of its contribution to teaching. Provision remains irregular, however, and coverage of Quilombola School Education needs to be more consistent and in-depth, particularly in light of the needs teachers identified.

Training needs relate directly to the distinctive characteristics of quilombola territories and include identity and belonging, Afro-Brazilian and quilombola history and culture, ancestry, traditional knowledge, ethnic-racial relations, legislation, and intercultural practices. Training should therefore go beyond technical updates to include historical, cultural, and pedagogical knowledge rooted in community realities and everyday school life.

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The results also show that teachers are taking steps to value community history, culture, memory, territory, and knowledge. These initiatives indicate concrete ways to connect the curriculum with quilombola realities and show how teachers have developed strategies to bring community cultural references into their work.

Despite these advances, challenges remain in the frequency of training, travel, connectivity, access to contextualized materials, and time for study and planning. Consolidating Quilombola School Education requires school systems to assume greater responsibility for pedagogical, material, and institutional support beyond the efforts of individual teachers.

Strengthening this modality in Macapá therefore requires closer coordination among teacher education, curriculum, territory, and community, with interculturality understood as dialogue among different people and forms of knowledge, as discussed by Candau (2020) and Walsh (2009). Training should be ongoing, grounded in the territories, and developed with teachers and communities. It should be accompanied by wider availability of contextualized teaching materials and adequate conditions for study and collective planning.

The schools studied have concrete opportunities to strengthen intercultural practices, as shown by teachers' interest, the projects they have developed, and the inclusion of quilombola cultural elements in pedagogical activities. The challenge is to turn these initiatives into a sustained, structured educational policy that guarantees training, materials, infrastructure, and working conditions suited to the historical, cultural, and territorial characteristics of quilombola communities.

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