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Intercultural pedagogical practices in quilombola education

Práticas pedagógicas interculturais na educação quilombola

Prácticas pedagógicas interculturales en la educación quilombola

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Abstract:
Quilombola School Education requires pedagogical practices that recognize quilombola territories as spaces of memory, identity, belonging, and knowledge production. In this context, the dialogue between the formal curriculum and community knowledge constitutes a possibility for overcoming approaches that reduce quilombola culture to isolated or occasional content. This article aims to discuss, through a bibliographic review, how curriculum, community knowledge, and critical interculturality can contribute to contextualized pedagogical practices in Quilombola School Education. The research is bibliographic, qualitative, and exploratory, based on studies and normative documents related to this educational modality. The analysis demonstrates that critical interculturality challenges historically established hierarchies among different forms of knowledge and expands possibilities for dialogue between school and community knowledge. In this regard, it is concluded that intercultural practices can be strengthened when memory, orality, territory, and community knowledge effectively participate in learning experiences, with teacher education serving as a supporting condition for mediating this dialogue and integrating a broader process of transformation in educational practices.

Keywords:
Pedagogical Practices. Critical Interculturality. Curriculum. Territory. Community Knowledge.

Resumo:
A Educação Escolar Quilombola demanda práticas pedagógicas que reconheçam os territórios quilombolas como espaços de memória, identidade, pertencimento e produção de conhecimentos. Nesse contexto, o diálogo entre currículo formal e saberes comunitários constitui uma possibilidade para superar abordagens que reduzem a cultura quilombola a conteúdos pontuais. Este artigo tem como objetivo discutir, por meio de revisão bibliográfica, como currículo, saberes comunitários e interculturalidade crítica podem contribuir para práticas pedagógicas contextualizadas na Educação Escolar Quilombola. A pesquisa é bibliográfica, qualitativa e exploratória, fundamentada em estudos e documentos normativos relacionados à modalidade. A análise demonstra que a interculturalidade crítica questiona hierarquias historicamente estabelecidas entre diferentes formas de conhecimento e amplia as possibilidades de diálogo entre saberes escolares e comunitários. Neste sentido, conclui-se que práticas interculturais podem ser fortalecidas quando memória, oralidade, território e conhecimentos comunitários participam efetivamente das experiências de aprendizagem, sendo a formação docente uma condição de apoio para a mediação desse diálogo e para a integração de um processo mais amplo de transformação das práticas educativas.

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Ano VII, v.1 2026 | submissão: 24/01/2026 | aceito: 31/01/2026 | publicação: 05/02/2026

Palavras-chave:
Práticas Pedagógicas. Interculturalidade Crítica. Currículo. Território.

Resumen:
La Educación Escolar Quilombola requiere prácticas pedagógicas que reconozcan los territorios quilombolas como espacios de memoria, identidad, pertenencia y producción de conocimientos. En este contexto, el diálogo entre el currículo formal y los saberes comunitarios puede ayudar a superar enfoques que reducen la cultura quilombola a contenidos puntuales. Mediante una revisión bibliográfica, el artículo examina cómo el currículo, los saberes comunitarios y la interculturalidad crítica pueden contribuir a prácticas pedagógicas contextualizadas en la Educación Escolar Quilombola. La investigación es bibliográfica, cualitativa y exploratoria y se basa en estudios y documentos normativos de esta modalidad. El análisis muestra que la interculturalidad crítica cuestiona las jerarquías históricas entre distintas formas de conocimiento y amplía las posibilidades de diálogo entre los saberes escolares y comunitarios. Se concluye que las prácticas interculturales pueden fortalecerse cuando la memoria, la oralidad, el territorio y los saberes comunitarios se integran efectivamente en el aprendizaje. La formación docente apoya la mediación de ese diálogo y su integración en un proceso más amplio de transformación de las prácticas educativas.

Palabras clave:
Prácticas pedagógicas. Interculturalidad crítica. Currículo. Territorio.

1 Introduction

Thinking about schooling in quilombola territories means recognizing that education takes place in settings shaped by histories of resistance, bonds of belonging, memories, cultural practices, and collectively constructed knowledge. This broadens our understanding of Quilombola School Education, in which curriculum, territory, identity, and community participation must be connected to the experiences and knowledge of the communities.

The history of quilombos informs this perspective. Siqueira (2008) emphasizes that these communities developed their own forms of organization and social interaction, while Costa (2020) highlights the links among territory, identity, and public policy in Quilombola School Education.

Treating quilombola knowledge as supplementary content or confining it to commemorative dates is insufficient. The National Curriculum Guidelines for Quilombola School Education direct schools to consider memory, cultural practices, oral traditions, territoriality, and forms of community organization (BRASIL, 2012). The challenge is to connect school knowledge with what communities produce in their everyday lives.

Critical interculturality contributes to this discussion by questioning hierarchies historically established among people, cultures, and forms of knowledge. Candau (2012)

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Ano VII, v.1 2026 | submissão: 24/01/2026 | aceito: 31/01/2026 | publicação: 05/02/2026

highlights the relationship between equality and difference, while Walsh (2009) sees interculturality as a political, ethical, and epistemic perspective. Gomes (2017) helps recognize Black people and social movements as producers of knowledge. Quilombola schools can thus be understood as spaces of dialogue and knowledge production.

From this perspective, the curriculum extends beyond the organization of content and can bring together different ways of understanding the world. Oral traditions, memory, cultural practices, and knowledge of the territory can be connected to formal school knowledge, making learning more contextualized and meaningful.

Through a literature review, this article discusses how dialogue among curriculum, territory, and community knowledge can help develop intercultural pedagogical practices in Quilombola School Education. It asks which theoretical and regulatory foundations can help explain and guide intercultural pedagogical practices in quilombola schools. Teacher education is treated as a support for mediating this dialogue, while the analysis centers on the practices themselves.

2 Methodology

This is a qualitative, exploratory literature review drawing on research on Quilombola School Education, interculturality, curriculum, territory, identity, community knowledge, and pedagogical practices. The search used Google Scholar, SciELO, and Library, and considered books, scientific articles, master's theses, doctoral dissertations, and regulatory documents. Priority was given to Portuguese-language publications directly relevant to the research question and objectives.

Works were selected for their relevance and contribution to understanding dialogue between the formal curriculum and community knowledge in Quilombola School Education. The review prioritized work on the cultural and territorial characteristics of quilombola communities, interculturality, curriculum, and pedagogical practices, as well as regulatory documents for this modality. Authors consulted include Candau (2012), Walsh (2009), Gomes (2017), Freire (1996), Sacristán (2000), and Costa (2020). The material was read interpretively and examined by theme to identify its main contributions to the research question. It was organized around Quilombola School Education, interculturality, curriculum, community knowledge, and pedagogical practices. The review thus yielded a theoretical and interpretive

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Ano VII, v.1 2026 | submissão: 24/01/2026 | aceito: 31/01/2026 | publicação: 05/02/2026

synthesis of how connecting school knowledge and knowledge produced by communities can support intercultural and contextualized pedagogical practices.

3 Quilombola School Education: culture, territory, and identity

Understanding Quilombola School Education requires considering the relationships among culture, territory, identity, and distinctive forms of community organization. Quilombola communities emerged through historical processes of resistance and collective action extending beyond physical occupation of land. Siqueira (2008) highlights their own forms of organization and social interaction. Schmitt, Turatti, and Carvalho (2002) relate the formation of quilombola territories to different historical processes, including escapes, continued occupation, inheritances, donations, and acquisitions. Territory is therefore a space of life, belonging, memory, and knowledge production.

In the Amazon, this relationship has distinctive features schools must consider. Costa (2020) connects Quilombola School Education with territory, identity, and public policy, stressing the historical and social conditions of the places where schools operate. Territory comprises both the physical setting of the school and a place shaped by social relationships, cultural practices, forms of work, memories, and knowledge about the world. Taking it into account brings formal knowledge closer to students' lived experiences.

Quilombola identity should also be understood as a dynamic process. For Hall (2003), identities are historically constructed and transformed in social relations. This perspective avoids both treating quilombola communities as fixed and reducing them to a generic idea of diversity. Experiences in families, communities, cultural life, and schools all shape identity, sustaining bonds of belonging that also change as the territories change.

Brazil's legal framework supports this perspective. The 1988 Federal Constitution recognizes cultural diversity and protects Afro-Brazilian cultural expressions. Law No. 10,639/2003 made the teaching of Afro-Brazilian History and Culture mandatory. Law No. 11,645/2008 extended the requirement to Indigenous topics. For Quilombola School Education specifically, Resolution CNE/CEB No. 8/2012 establishes guidelines that consider culture, territory, memory, community participation, oral traditions, and forms of community organization (BRASIL, 1988, 2003, 2008, 2012).

Beyond establishing legal requirements, these regulations advance recognition of the educational rights of quilombola communities and direct schools to consider their knowledge,

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Ano VII, v.1 2026 | submissão: 24/01/2026 | aceito: 31/01/2026 | publicação: 05/02/2026

histories, and cultures. Resolution CNE/CEB No. 8/2012 highlights collective memory, cultural practices, oral traditions, cultural heritage, and territoriality as foundations for organizing Quilombola School Education (BRASIL, 2012). These elements can be integrated into learning alongside formal knowledge, connecting the school curriculum with students' realities.

Oral traditions and memory offer important pedagogical opportunities. Accounts from residents, elders, and leaders can be read alongside documents, photographs, maps, and other records, allowing students to learn about and interpret the history and territory where they live. Community knowledge can thus take an active role in learning rather than being relegated to a secondary position.

Quilombola School Education therefore entails a lasting relationship among school, territory, culture, and community. Recognizing this relationship means seeing quilombola people as producers of knowledge and valuing their histories, identities, memories, and experiences in education. This connection provides an important basis for intercultural pedagogical practices.

3.1 Interculturality, curriculum, and knowledge

Interculturality is a central reference for developing teaching practices that recognize diversity at school beyond the occasional activity or simple inclusion of cultural content. Candau (2012) links equality and difference, arguing that recognizing diversity requires making room for distinct experiences, histories, and forms of knowledge. This perspective is especially relevant to Quilombola School Education, where a commitment to equality should preserve the diversity of educational experiences.

Critical interculturality, as described by Walsh (2009), extends this understanding with a political, ethical, and epistemic dimension. It promotes coexistence across cultures and questions the power relations that have historically determined which knowledge is treated as legitimate. Schools can reproduce those hierarchies or help challenge them by creating opportunities for dialogue among different forms of knowledge.

This discussion relates to Quijano's (2005) concept of the coloniality of power, which explains how social and epistemic hierarchies persist after the formal end of colonial structures. In education, these legacies can appear when knowledge produced by historically marginalized groups is treated as secondary to dominant knowledge. Critical interculturality questions these relations and broadens recognition of different people as producers of knowledge.

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Ano VII, v.1 2026 | submissão: 24/01/2026 | aceito: 31/01/2026 | publicação: 05/02/2026

Santos (2009) contributes the idea of an ecology of knowledges, advocating dialogue among forms of knowledge produced in different contexts. This perspective retains the role of scientific knowledge and the distinctiveness of different ways of knowing while recognizing that they can engage with and complement one another. In schools, connecting scientific and community knowledge helps students interpret their realities critically.

This conception also changes how curriculum is understood. For Sacristán (2000), curriculum is a social practice that extends beyond official documents and involves cultural, pedagogical, and social choices. An intercultural curriculum requires more than including content on quilombola culture. It requires considering what knowledge is selected, how it is organized, and how it relates to students' experiences and settings.

Curriculum can thus become a space for dialogue between school and community knowledge. Experiences of history, culture, memory, and territory can connect with formal content across disciplines. Interdisciplinarity supports these connections by making it possible to examine the same reality from several perspectives while retaining what distinguishes each area of school knowledge.

Gomes (2017) extends this discussion by recognizing the Black Movement as a producer of knowledge developed in struggles for emancipation. This view moves beyond treating Black people only as objects of study and recognizes Black individuals and movements as producers of interpretations of society, history, culture, and education. This recognition is essential for quilombola schools to see their communities as spaces of knowledge production rather than only as cultural references to be presented.

Freire (1996) contributes to this perspective by advocating education based on dialogue and respect for learners' knowledge. School and community knowledge can engage with, question, and complement one another without either needing to replace the other. Teaching and learning then also entail critically interpreting people's concrete experiences and the realities in which they live.

Critical interculturality, linked to curriculum and the valuing of community knowledge, thus allows Quilombola School Education to go beyond a symbolic presence of culture at school. The challenge is to create conditions for different forms of knowledge to participate actively in learning through dialogue, respect, and reciprocity. Curriculum becomes a space for contextualized learning and for recognizing quilombola communities as actors and producers of knowledge.

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Ano VII, v.1 2026 | submissão: 24/01/2026 | aceito: 31/01/2026 | publicação: 05/02/2026

3.2 Intercultural pedagogical practices

Intercultural pedagogical practices can connect school knowledge to lived experiences in quilombola territories. The territory can inform planning and the development of meaningful learning experiences. Field activities, interviews with residents, collection of local memories, mapmaking, photography, and research on cultural practices can link school content with community experiences without requiring every educational activity to take place outside the school.

Memory and oral traditions also offer pedagogical opportunities. Accounts by residents, elders, leaders, and others recognized by the community can be studied alongside documents, photographs, maps, and other records. This helps students learn about and interpret historical, cultural, and territorial aspects of their surroundings. Community knowledge thereby becomes part of learning and can be related to formal school knowledge.

Interdisciplinarity expands these opportunities by allowing the same reality to be examined through several areas of knowledge. A cultural practice, a form of production, or a territorial issue can draw on history, geography, science, mathematics, Portuguese, and the arts. According to Zabala (1998), learning experiences that connect different dimensions of knowledge can foster a more integrated understanding of reality and bring content closer to students' experiences.

Community participation is also important. Leaders, families, elders, farmers, artisans, artists, and others can share knowledge and experiences concerning history, culture, and territory. To play a genuine pedagogical role, their participation must be connected to planning and learning objectives. The community should take part in shaping learning experiences throughout the school year, including beyond events and commemorative dates.

Teaching materials also warrant attention. Including images, texts, or content about quilombola communities does not guarantee an intercultural approach. It is necessary to consider how people are represented, what knowledge is valued, and what remains absent. Materials can then be supplemented and critically examined to bring school content closer to students' lived realities.

Developing these practices also requires teachers who can connect different forms of knowledge. Teacher education offers support, especially when it promotes reflection on curriculum, ethnic-racial relations, territory, and the distinctive features of quilombola

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Ano VII, v.1 2026 | submissão: 24/01/2026 | aceito: 31/01/2026 | publicação: 05/02/2026

communities. Nóvoa (2017), Imbernón (2017), and Tardif (2019) situate teacher education in experience and concrete teaching situations. It can thus strengthen teacher autonomy in choosing content, planning, and designing contextualized activities.

Consolidating intercultural practices, however, also requires support beyond individual teachers' efforts. Limited specialized training, teaching materials, collective planning, and working conditions can hinder implementation. Custódio (2019) points to challenges in Quilombola School Education in Amapá and calls for educational policies to reflect actual conditions in schools. School systems must therefore help create conditions that support these practices.

Valuing territory, memory, oral traditions, and community participation can strengthen the relationship between schools and communities. Interdisciplinarity and critical use of teaching materials broaden approaches to knowledge, while teacher education helps mediate among different ways of knowing. Intercultural pedagogical practices therefore go beyond inserting content about quilombola communities and entail curricula open to territorial experiences and schools willing to recognize communities as producers of knowledge.

4. Final considerations

This article shows that Quilombola School Education goes beyond including content on quilombola culture in the curriculum. It requires an educational perspective that recognizes different forms of knowledge, experiences, and ways of interpreting reality within the communities. Critical interculturality helps challenge historical inequalities and broaden recognition of community identities, cultures, and knowledge in schools.

Curriculum plays a central role by enabling dialogue between school knowledge and knowledge produced by communities. The aim is to connect different forms of knowledge while retaining scientific knowledge. Territory encompasses memories, histories, cultural practices, and collective experiences that can enter learning situations, making content more relevant to students' realities. Valuing memory, oral traditions, interdisciplinarity, and community participation thus expands opportunities for contextualized teaching practices.

Teacher education also helps sustain this process, particularly by encouraging reflection on the historical, cultural, and territorial features of quilombola communities. As discussed throughout the article, it plays a supporting role in mediating among forms of knowledge. Strengthening intercultural practices depends above all on curricula that recognize community

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Ano VII, v.1 2026 | submissão: 24/01/2026 | aceito: 31/01/2026 | publicação: 05/02/2026

knowledge and on schools that establish meaningful relationships with territories and their communities.

Finally, Quilombola School Education must recognize communities as actors and producers of knowledge and ensure their histories, identities, memories, cultures, and territories are present in everyday school life. The challenge is to turn legal requirements into educational practices where different forms of knowledge engage through dialogue, respect, and reciprocity. Critical interculturality can thus contribute to a more democratic, contextualized education committed to recognizing diversity and confronting educational and social inequalities.

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Ano VII, v.1 2026 | submissão: 24/01/2026 | aceito: 31/01/2026 | publicação: 05/02/2026

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