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Public policies and legal frameworks in Quilombola School Education: a bibliographic and documentary review in the context of Amapá

Políticas públicas e marcos legais na Educação Escolar Quilombola: uma revisão bibliográfica e documental no contexto do Amapá

Políticas públicas y marcos legales en la Educación Escolar Quilombola: una revisión bibliográfica y documental en el contexto de Amapá

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Abstract:
This article aims to analyze, through a bibliographic and documentary review, how public policies and legal frameworks related to Quilombola School Education contribute to guaranteeing the right to differentiated education, with particular attention to the context of Amapá. The research adopts a qualitative and exploratory approach and is based on books, scientific articles, academic studies, and normative documents related to the subject. The analysis was organized around themes concerning the normative trajectory, ethnic-racial relations, the specificities of Quilombola School Education, educational policies, and implementation challenges in Amapá. The discussion shows that the 1988 Federal Constitution, Law No. 10,639/2003, Law No. 11,645/2008, and Resolution CNE/CEB No. 8/2012 represent important advances in recognizing the educational and cultural rights of quilombola communities. However, the literature reviewed indicates that the existence of regulations does not, by itself, guarantee their implementation in everyday school life, requiring funding, teacher education, contextualized teaching materials, community participation, and coordination between public policies and territories. It is concluded that strengthening Quilombola School Education in Amapá depends on bringing formally recognized rights closer to the concrete conditions for implementing educational policies.

Keywords:
Quilombola School Education. Public Policies. Ethnic-Racial Relations. Amapá.

Resumo:
Este artigo tem como objetivo analisar, por meio de revisão bibliográfica e documental, como as políticas públicas e os marcos legais relacionados à Educação Escolar Quilombola contribuem para a garantia do direito à educação diferenciada, com atenção ao contexto do Amapá. A pesquisa é de abordagem qualitativa, de caráter exploratório e bibliográfico, desenvolvida a partir de livros, artigos científicos, estudos acadêmicos e documentos normativos relacionados à temática. A análise foi organizada em eixos referentes à trajetória normativa, às relações étnico-raciais, à especificidade da Educação Escolar Quilombola, às políticas educacionais e aos desafios de implementação no contexto amapaense. A discussão revela que a Constituição Federal de 1988, a Lei nº 10.639/2003, a Lei nº 11.645/2008 e a Resolução CNE/CEB nº 8/2012 representam avanços importantes no reconhecimento dos direitos educacionais e culturais das comunidades quilombolas. No entanto, a literatura analisada aponta que a existência de normas não garante, por si só, sua materialização no cotidiano escolar, sendo necessários financiamento, formação docente, materiais didáticos

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contextualizados, participação comunitária e articulação entre políticas públicas e territórios. Assim sendo, conclui-se que o fortalecimento da Educação Escolar Quilombola no Amapá depende da aproximação entre o direito formalmente reconhecido e as condições concretas de implementação das políticas educacionais.

Palavras-chave:
Educação Escolar Quilombola. Políticas Públicas. Relações Étnico-Raciais. Amapá.

Resumen:
Mediante una revisión bibliográfica y documental, este artículo analiza cómo las políticas públicas y los marcos legales relacionados con la Educación Escolar Quilombola contribuyen a garantizar el derecho a una educación diferenciada, con especial atención a Amapá. La investigación tiene un enfoque cualitativo y carácter exploratorio y bibliográfico. Se basa en libros, artículos científicos, estudios académicos y documentos normativos sobre el tema. El análisis se organizó en torno a la trayectoria normativa, las relaciones étnico-raciales, las particularidades de la Educación Escolar Quilombola, las políticas educativas y los desafíos de implementación en Amapá. La Constitución Federal de 1988, la Ley n.º 10.639/2003, la Ley n.º 11.645/2008 y la Resolución CNE/CEB n.º 8/2012 representan avances importantes en el reconocimiento de los derechos educativos y culturales de las comunidades quilombolas. Sin embargo, la literatura indica que las normas por sí solas no garantizan su aplicación en la vida escolar. Esta requiere financiamiento, formación docente, materiales didácticos contextualizados, participación comunitaria y articulación entre políticas públicas y territorios. Se concluye que el fortalecimiento de la Educación Escolar Quilombola en Amapá depende de acercar el derecho reconocido formalmente a las condiciones concretas de aplicación de las políticas educativas.

Palabras clave:
Educación Escolar Quilombola. Políticas públicas. Relaciones étnico-raciales. Amapá.

1 Introduction

Quilombola School Education is part of a historical process of recognizing the rights of quilombola communities and affirming their identities, territories, memories, and distinctive ways of producing knowledge. Understanding this educational modality requires seeing the school as embedded in its social, cultural, and territorial conditions and as part of historical relationships involving recognition, belonging, inequality, and disputes over what counts as legitimate knowledge in education.

In Brazil, the 1988 Federal Constitution is a landmark in recognizing cultural diversity and the rights of communities descended from quilombos. Article 68 of the Transitional Constitutional Provisions Act granted recognition of definitive ownership of the lands occupied by these communities, providing an important legal basis for protecting their territories and ways of life (BRASIL, 1988). In education, this recognition later became linked to policies and

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regulations on education for ethnic-racial relations and on valuing Afro-Brazilian history and culture.

Law No. 10,639/2003 amended the National Education Guidelines and Framework Law by making the teaching of Afro-Brazilian History and Culture mandatory, a milestone in confronting the historical exclusion of Black people from school curricula (BRASIL, 2003). Law No. 11,645/2008 subsequently extended the requirement to Indigenous topics (BRASIL, 2008). These provisions form part of a broader process of revising curriculum policies and recognizing historically marginalized groups in the production of school knowledge.

For Quilombola School Education specifically, Resolution CNE/CEB No. 8/2012 establishes National Curriculum Guidelines directing school systems to consider the cultural, territorial, historical, and social characteristics of quilombola communities (BRASIL, 2012). The resolution broadens the understanding of schooling by recognizing the importance of memory, oral traditions, cultural practices, territoriality, community participation, and communities' own forms of organization.

The existence of regulations does not, however, ensure that their principles automatically become part of school practice. In discussing Quilombola School Education in Amapá, Custódio (2019) highlights the gap between the intentions of educational policies and the conditions for carrying them out. Costa (2020) also connects education, territory, identity, and public policy in the Amazon, stressing the need to consider the distinctive contexts in which schools operate.

Discussion of public policy also needs to address the power relations that shape the selection and legitimation of school knowledge. Quijano (2005) contributes to this analysis through his account of the coloniality of power and the persistence of social and epistemological hierarchies. In education, this framework helps question processes that have historically granted greater legitimacy to certain kinds of knowledge while leaving knowledge produced by Black populations and traditional communities in secondary positions.

Critical interculturality broadens this discussion. Walsh (2009) understands interculturality as a political, ethical, and epistemic perspective that goes beyond coexistence among cultures. Candau (2012) stresses the need to connect equality and difference, an especially relevant perspective for education that recognizes diversity while avoiding homogenization.

This article uses a bibliographic and documentary review to analyze how public policies and legal frameworks related to Quilombola School Education help guarantee the right to

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differentiated education, with particular attention to Amapá. It asks how the theoretical and regulatory foundations of these policies guide the provision of contextualized education connected to the distinctive features of quilombola territories.

The relevance of this discussion lies in understanding public policies beyond their formal existence and examining how legally recognized rights can become a reality in everyday school life. The analysis therefore focuses on relationships among legislation, educational policies, territory, curriculum, identity, and implementation conditions. It uses neither field research nor data collected directly from participants.

2 Methodology

This is a qualitative, exploratory bibliographic and documentary study of concepts, academic research, and regulations concerning public policies and legal frameworks for Quilombola School Education. The literature search covered Quilombola School Education, public policy, ethnic-racial relations, curriculum, interculturality, territory, identity, and teacher education. Books and articles directly relevant to the topic and objectives were considered, particularly Candau (2012), Costa (2020), Custódio (2019), Gomes (2017), Quijano (2005), Sacristán (2000), and Walsh (2009).

The documentary research focused on key regulations, especially the 1988 Constitution of the Federative Republic of Brazil, Law No. 9,394/1996, Law No. 10,639/2003, Law No. 11,645/2008, and Resolution CNE/CEB No. 8/2012. Materials were selected for relevance to the research question and objectives. Priority was given to documents and scholarly work that help explain the relationships among educational policies, curriculum, territory, and Quilombola School Education.

The selected material was read interpretively and grouped by theme. Discussion was organized into four areas: the development of legal frameworks and the recognition of quilombola rights; education policies on ethnic-racial relations and the distinctive features of Quilombola School Education; public policies, curriculum, and territory; and implementation challenges in Amapá. This procedure connected theoretical contributions with regulatory documents to identify the main advances, limitations, and possibilities in implementing public policies for Quilombola School Education.

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3 Legal frameworks and the recognition of quilombola rights

The 1988 Federal Constitution is a landmark in recognizing the rights of quilombola communities in Brazil, particularly through principles concerning cultural diversity and the protection of Afro-Brazilian cultural expressions. Article 68 of the Transitional Constitutional Provisions Act guaranteed descendants of quilombo communities occupying their lands recognition of definitive ownership and made the state responsible for issuing titles (BRASIL, 1988). Although this provision directly concerns territorial rights, it also matters for education because territory, identity, memory, and culture are intertwined in the history of quilombola communities.

Following this constitutional landmark, other laws broadened recognition of Black people in education, especially by valuing their history and culture. Law No. 9,394/1996, which sets out the Guidelines and Framework for National Education, is a reference for organizing school systems. It was subsequently amended by Law No. 10,639/2003, which made the teaching of Afro-Brazilian History and Culture mandatory in Basic Education (BRASIL, 1996; BRASIL, 2003). This was an important curricular advance, requiring instruction on the history of Africa and Africans, the struggles of Black people in Brazil, and their contribution to the formation of Brazilian society.

Law No. 11,645/2008 extended this process by requiring Afro-Brazilian and Indigenous History and Culture in the official school curriculum (BRASIL, 2008). In Quilombola School Education, these laws provide a basis for valuing Black history and culture, but implementing them takes more than including specific curricular content. As Gomes (2017) notes, recognizing Black people and their social movements as producers of knowledge helps make their historical, cultural, and political experiences integral to developing other ways of interpreting society.

Resolution CNE/CEB No. 8/2012 strengthened the distinct status of Quilombola School Education by establishing National Curriculum Guidelines and directing school systems to consider the historical, cultural, social, and territorial characteristics of quilombola communities (BRASIL, 2012). The resolution marks an advance by recognizing that schools in these territories need to link school knowledge with community experiences, including memory, oral traditions, cultural practices, identity, territoriality, and distinctive ways of producing knowledge.

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The legal frameworks show a gradual expansion of recognition of quilombola communities' educational and cultural rights, from general constitutional recognition to specific guidelines for organizing this educational modality. Their existence does not automatically bring these principles into school practice. Implementation depends on institutional, pedagogical, administrative, and material conditions that allow legally established rights to become concrete educational experiences.

3.1 Public policies, curriculum, territory, and interculturality

Analysis of public policies for Quilombola School Education must consider territory as a fundamental dimension of education extending beyond the physical location of a school. Territory encompasses social relationships, memories, forms of community organization, cultural practices, identities, and histories of occupation and resistance that directly affect how people teach and learn. Costa (2020) highlights the relationship among territory, identity, and public policy and the need for educational action to engage with the settings in which schools operate.

This understanding is especially important in the Amazon, and in Amapá in particular, where different quilombola communities have distinct histories and socioterritorial conditions. National educational policies must consider local particularities if their principles are to be incorporated effectively into school practice. Custódio (2019) identifies challenges in bringing educational policies into practice in Amapá and shows that the gap between regulations and school realities may reflect the institutional, pedagogical, and material conditions required to implement the guidelines.

At the curriculum level, implementation requires moving beyond approaches that reduce quilombola culture to isolated content or activities at specific times of the school year. Sacristán (2000) sees curriculum as a social practice involving cultural, pedagogical, and political choices. Valuing quilombola knowledge therefore depends both on its formal presence in curriculum documents and on how it is selected, taught, and connected to school content. The curriculum can become a space for recognizing community experiences and knowledge.

Critical interculturality extends this discussion by questioning historically established hierarchies among forms of knowledge. Walsh (2009) understands interculturality as a perspective with political, ethical, and epistemic dimensions that go beyond coexistence among cultures. Quijano (2005) helps explain how coloniality established hierarchies that conferred

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greater legitimacy on certain forms of knowledge while historically devaluing others. This matters when considering how quilombola knowledge is treated in schools.

Recognizing community knowledge means considering how community memories, narratives, cultural practices, territorial experiences, and forms of organization can help shape the school curriculum. This approach seeks dialogue among different forms of knowledge while retaining formal school knowledge. Candau (2012) supports this understanding by linking equality and difference so that valuing diversity goes beyond commemorative or superficial treatment.

Connecting public policy, curriculum, territory, and interculturality shows that Quilombola School Education requires a conception of education rooted in the realities of the communities. Educational policy can strengthen contextualized pedagogical practices by recognizing quilombola people as participants in constructing school knowledge and creating conditions for their territories, histories, memories, and experiences to become integral to education.

3.2 Challenges in implementing public policies in Amapá

Although the legal frameworks made important advances in recognizing Quilombola School Education, the literature shows a gap between regulations and what schools can achieve in everyday practice. This gap reflects more than missing legislation. It also reflects factors involving planning, funding, management, infrastructure, curriculum, teaching materials, teacher education, and community participation. Implementing public policy requires coordinated action to turn legal guidance into concrete conditions for school operations.

Teacher education supports implementation because teachers must understand educational guidelines and relate them to the territories and communities where they work. Gatti (2014), Imbernón (2010), and Tardif (2014) help explain professional education as a process connected to teachers' knowledge, workplace experience, and concrete working conditions. In Quilombola School Education, training must address ethnic-racial relations, Afro-Brazilian history and culture, territory, identity, and community knowledge.

Assigning exclusive responsibility for implementation to teacher education, however, could overlook other factors essential to guaranteeing the right to education. Well-prepared teachers alone cannot solve problems involving school infrastructure, access to contextualized teaching materials, funding, curriculum organization, or oversight by school systems. Teacher

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education is therefore part of a broader set of conditions needed to incorporate the guidelines into everyday school life.

The literature also indicates that public policies must be designed and implemented in a coordinated manner, taking account of the distinctive features of quilombola territories and community participation. In Amapá, this is especially important given the variety of historical trajectories and socioterritorial conditions across communities. Costa (2020) stresses the need to connect public policy, territory, and identity. Custódio (2019) identifies challenges in implementing educational policies in the state, showing that regulations need institutional action to sustain them.

Another challenge is developing curricular practices that meaningfully recognize quilombola knowledge. Critical interculturality shows that including references to quilombola culture in school content is insufficient. It is also necessary to challenge the hierarchies that historically determined which knowledge occupies a central place in the curriculum. Connecting school and community knowledge can foster more contextualized practices, especially when memory, oral traditions, territory, and collective experiences are treated as relevant to education.

Moving from legal recognition to implementation therefore requires ongoing planning, funding, training, monitoring, and public participation. Legal frameworks establish fundamental rights and guidelines, and school systems must create concrete conditions for these principles to be reflected in school organization, curricula, and pedagogical practices. In Amapá, this process must consider the territorial and cultural particularities of quilombola communities and bring educational policy closer to schools' lived realities.

4. Final considerations

The bibliographic and documentary review examined how legal frameworks and public policies related to Quilombola School Education have contributed to recognizing the educational, cultural, and territorial rights of quilombola communities. The 1988 Federal Constitution provides a fundamental reference, subsequently extended by specific laws on education for ethnic-racial relations and by dedicated guidelines for this educational modality.

The main milestones reviewed include Law No. 10,639/2003, Law No. 11,645/2008, and Resolution CNE/CEB No. 8/2012. They broadened opportunities to build an education committed to recognizing quilombola history, culture, memory, identity, and territoriality. They

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are important advances because they guide school systems toward curricular and pedagogical organization that considers community particularities and recognizes community knowledge as part of education.

The analysis also showed that regulations alone do not guarantee the realization of the rights they establish. Custódio (2019) and Costa (2020), particularly in their work on the Amazon and Amapá, demonstrate the importance of considering the territorial, institutional, pedagogical, and material conditions that affect public policy implementation. The gap between legal provisions and everyday school life is a principal challenge identified in the literature.

The review also identified the need to connect curriculum, territory, teacher education, teaching materials, funding, school management, and community participation. Teacher education can help mediate among forms of knowledge and clarify the particularities of Quilombola School Education. Institutional and policy conditions must support that work so practices can align with the guidelines.

At the curricular level, the review showed that valuing quilombola culture requires moving beyond the occasional inclusion of content about Black people in commemorative activities or at particular times of the school year. Critical interculturality questions historical hierarchies among forms of knowledge, helping bring school knowledge closer to the knowledge produced within quilombola communities themselves.

The findings indicate that implementing public policies for Quilombola School Education requires connecting legally recognized rights with the concrete conditions provided by school systems. In Amapá, that connection must account for the particularities of quilombola territories, their histories, identities, forms of organization, and community knowledge so educational policies can be put into practice.

Legal advances therefore form an essential basis for guaranteeing the right to Quilombola School Education, and realizing that right depends on ongoing, coordinated action across levels of educational administration. Bringing together public policy, curriculum, territory, and community participation is fundamental to strengthening contextualized and intercultural education that recognizes quilombola communities as historical actors and producers of knowledge and helps translate legally guaranteed rights into concrete educational experiences.

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