

Map of Quilombola Orality: Ancestral Knowledge for Quilombola School Education

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Abstract

The article is part of a postdoctoral research study on the Quilombola Orality Map (MOQ), from the Graduate Program in Education: Curriculum at PUC-SP, in partnership with the Êkó Êdá Study Center of UFRB. The map constitutes a social technology that strengthens Quilombola School Education (EEQ) and Ethnic-Racial Relations Education (ERER). The qualitative research involved four communities in Bahia, articulating collaborative formative research and the "Brincadas" method, across the stages of immersion, emersion, and insertion. It highlights the relevance of the MOQ in overcoming the necrocurriculum for EEQ and ERER, and in producing pedagogical practices and materials.

KEYWORDS: Curriculum; Social Technology; Social Cartography; Necrocurriculum

Mapa da Oralidade Quilombola: saberes ancestrais para a Educação Escolar Quilombola da Bahia

Resumo

O artigo é um recorte de pesquisa de pós-doutorado sobre o Mapa da Oralidade Quilombola (MOQ), desenvolvida no Programa de Pós-Graduação em Educação: Currículo da PUC-SP, em parceria com o Núcleo de Estudos Êkó Êdá da UFRB. O mapa constitui uma tecnologia social que fortalece a Educação Escolar Quilombola (EEQ) e a Educação das Relações Étnico-Raciais (ERER). A pesquisa, qualitativa, envolveu quatro comunidades baianas, articulando pesquisa-formativa colaborativa e o método 'Brincadas', nas etapas de imersão, emersão e inserção. Destaca-se a relevância do MOQ na superação do necrocurrículo para a EEQ e ERER, na produção de práticas e materiais pedagógicos

Palavras-Chave: Currículo; Tecnologia Social; Cartografia Social; Necrocurrículo

Mapa de la tradición oral quilombola: conocimiento ancestral para la educación escolar quilombola

Resumen

El artículo es recorte de investigación de posdoctorado sobre el Mapa de la Oralidad Quilombola (MOQ), del Programa de Posgrado en Educación: Currículo de la PUC-SP, en colaboración con el Núcleo de Estudios Êkó Êdá de la UFRB. El mapa constituye una tecnología social que fortalece la Educación Escolar Quilombola (EEQ) y la Educación de las Relaciones Étnico-Raciales (ERER). La investigación, cualitativa, involucró cuatro comunidades bahianas, articulando investigación-formativa colaborativa y el método "Brincadas", en las etapas de inmersión, emersión e inserción. Se destaca la relevancia del

MOQ en la superación del necrocurrículo para la EEQ y la ERER, en la producción de prácticas y materiales pedagógicos.

Palabras clave: Currículo; Tecnología Social; Cartografía Social; Necrocurrículo

Introduction

This article examines and reports an experience of using the Quilombola Orality Map (MOQ), an oral-based social cartography developed in four quilombola communities in the State of Bahia, Brazil. It is one of the outcomes of a postdoctoral research project conducted in the Graduate Program in Education: Curriculum at the Pontifical Catholic University of São Paulo (PUC-SP), in partnership with the *Èkó Èdà* Study Group – of the Licentiate Degree Program in Rural Education – belonging to the Center for Science and Technology in Energy and Sustainability (Cetens) of the Federal University of Recôncavo da Bahia (UFRB).

The first quilombo is located in the municipality of Cachoeira, in the Recôncavo Identity Territory – the Quilombola Community of São Francisco do Paraguaçu; the second and third are located in the Portal do Sertão Identity Territory, one in the municipality of Coração de Maria – the Engenho da Raiz (Mangalô) Quilombola Community – and the other in the municipality of Antônio Cardoso – the Quilombola Community of Tócos, respectively; the fourth quilombo belongs to the Irecê Identity Territory, in the municipality of Itaguaçu da Bahia, corresponding to the Quilombola Community of Barreiros.

The study supports the hypothesis that the everyday life of mainstream schools promotes erasures and renders Afro-diasporic knowledges invisible within curricular time-space – this erasure and invisibility being the problem that justified the research. In light of this, the following research question was formulated: to what extent can the MOQ articulate georeferenced quilombola ancestral knowledges so as to

contribute to overcoming the necrocurriculum, through the production of teaching materials for Quilombola School Education (EEQ)?

This publication aims to critically present some of the analytical results of this experience of using the MOQ, obtained during the development of pedagogical practices carried out in quilombola schools in the aforementioned communities, with materials produced by quilombola students of the Licentiate Degree in Rural Education (LEdoC – UFRB) and of the Licentiate Degree in Quilombola School Education (PARFOR/Equidade – UFRB) who took part in the project.

This article is organized into four sections. The first describes the methodological design and presents the data analysis and the ethical profile of the research. The second section addresses the concept of necrocurriculum and, consequently, sets out the principles of Law 10.639/2003 and of Quilombola School Education (EEQ) for an anti-racist education. The third section presents the MOQ and its relationship with social cartography. The fourth and final section presents the results of the experience of using the MOQ as a critical response to the challenges of implementing consistent educational policies for Education for Ethnic-Racial Relations (ERER) and for Quilombola School Education (EEQ).

Methodology

The research methodology, with a qualitative approach, drew on Critical Collaborative Research (Magalhães, 2011) and the Brincadas Project¹ method (Liberali *et al.*, 2023), articulated with the engaged formative research of Silva and Miranda (2012), incorporating the pedagogical principles of Freire (1987). The study was carried out in two stages: the first, devoted to the training of participants, consisted of investigative work involving immersion in reality and the construction of the Maps; the second

stage involved the development of teaching materials and pedagogical practices.

For the training of participants, two training modules were developed. Module I took place in the first stage, of investigation and construction of the MOQ. It consisted of four two-hour classes addressing: the understanding of territory, orality, knowledges, and instructions on georeferenced mapping technologies. The practical method employed, using elements of Freire's (1987) Thematic Investigation adapted to formative research, was carried out through the stages of *Immersion*, for reading reality; *Emersion*, for organizing the findings; and *Insertion*, for developing pedagogical activities.

Module II took place in the second stage, devoted to pedagogical training, with four two-hour classes, and addressed EEQ, curriculum, ethics, and the production of pedagogical practices and teaching materials. This stage was intended for undergraduate students, public school teachers, and community residents, totaling 56 participants. The methodological path involved a collaborative investigation of intervention and transformation, which took place in the school setting with the participation of three classes of pupils: two from the early years of Elementary School (Ensino Fundamental I) and one from the final years (Ensino Fundamental II). It also involved eight teachers from the participating schools and six student researchers from the project.

The Brincadas Project practice is inspired by the Research Group *Language in Activities in the School Context* (GP LACE-PUC-SP), which reflects the influences of Magalhães's (2011) Critical Collaborative Research. According to Liberali *et al.* (2023, p. 54), the creative method of playing [*frolicking*] "guides the organization of a process of engagement and collective transformation in the search for shared solutions". This methodology fosters collective interaction and invites participants to a critical reading of knowledges through the MOQ. The *immersion* stage is the moment in which participants read reality based on the MOQ; the *emersion*

stage promotes action-reflection; and *insertion* refers to acting-doing and transforming the collective (Liberali *et al.*, 2023).

The selection criteria for participants in the extension, teaching, and research project comprised the admission of 21 students from UFRB's Licentiate Degree Programs and eight residents of the participating quilombola communities. Of the 29 participants, 26 were already working as teachers in their municipal school systems while pursuing their licentiate degrees. These selection criteria are justified by the relationship between the subject and the reality under investigation, since, according to Freire (1987), the *reading of the world* can only be authentically carried out by people of the local reality.

The practice is grounded in Silva's (2022) conception of *Escutavivência* (*Listening-living*), which recognizes the principle of authorship and co-authorship, the participating quilombola subjects being the authors and producers of knowledge.

The research followed ethical criteria in accordance with the requirements of the Research Ethics Committee, CAAE process no. 89131825.0.0000.5482. The research outputs were: the MOQ and the teaching materials produced, delivered in KML format (mapping, raw data, interviews, videos, and texts). All the social technology developed remained in the possession of the participating quilombola associations – which signed the partnership agreement.

The State Council of Quilombola Communities and Associations of Bahia (CEAQ-BA), a partner and supporter, monitored the ethical process in the communities. The communities were selected on the basis of demand from leaders and students, who approached the research center and expressed interest in the MOQ, following a collective consultation in the community approved in an assembly. The map was also returned to the community in an assembly.

Regarding procedures and data collection: visits were made to the sites under study, a procedure that involved observation and dialogical interviews. Ten interviews were conducted: two with the Griô Masters of each territory, three with quilombola leaders, and five with quilombola artisan residents indicated by the leaders. The interviews were dialogical, individual and collective, with the aim of apprehending the meanings of the structures and their historical, cultural, political, and identity significance. Recording instruments made it possible to capture audio and video for later transcription. The participating quilombola researchers used the field-diary technique to record their observations.

The capture and recording of geographic data, spaces, events and practices, and structures were carried out using specific technological tools and equipment: a Garmin GPSMAP 64SX handheld device, Google Earth Pro software, and the MAPinr application. The data were processed in ArcGIS.

In the Quilombola Schools, data were obtained through observation, audio and video recordings, and image capture – all duly authorized. The schools were selected on the criterion of belonging to the mapped quilombola territories.

The discursive data were analyzed in light of Bardin (2011) through thematic content analysis, which allowed for the formulation of systematized categories through data treatment, inference, and interpretation.

Necrocurriculum: an analytical possibility for denunciation

We rely on the potential of the concept of necrocurriculum (Mbembe, 2019) to operate as a critical analytical framework, so as to carry out an appropriate evaluation of public policies in terms of their positive and negative indicators. It is in this sense that understanding the historicity of the construction of racism and of hegemonic policies incapable of

overcoming it (if not, indeed, aimed at rendering it invisible) raises a question: what historical relations produce curricula that run counter to rights and justice, despite the mandatory anti-racist laws, guidelines, and norms for EREER and EEQ?

The answer to this question highlights the fragility of teacher education and of conventional curricular content in discussions on EREER and EEQ. In this regard, Garrido (2023) argues that the functional agents of the educational system end up being responsible for non-compliance with the law, guidelines, and norms – especially Law 10.639/2003 – by allowing personal ideological preferences to prevail, which contributes to the maintenance of a necrocurriculum. As the author argues:

Even with the consolidation of Law No. 10.639/03, the non-recognition and devaluation of Afro-diasporic and African knowledges, as well as contempt for quilombola knowledges, occurred through speech, gestures, interrelations of unequal power, and the actions carried out by Functional Agents. Such actions promoted, in school time-space, the symbolic death of the body in the immaterial, material, historical, identity, political, and cultural spheres of the embodied knowledges of Being-Black, as they crossed the territory of the curriculum (Garrido, 2023, p. 252).

Garrido (2023) points out that the term necrocurriculum is composed of the prefixal morphological constituent *necro*, of Greek origin, meaning 'dead body'. This meaning indicates how, since the invention of racism produced during the period of the colonality of Eurocentric being, knowledge, and power, the body of Being-Black has been assigned the value of a pre-ontology, an impossibility of Being and of belonging to life, being allowed merely to take part in living.

The necrocurriculum is a phenomenon that can be observed in the space-time organized through the practice of institutional curriculum policy. It corresponds to practices that resist recognizing and valuing Afro-diasporic and African knowledges while imposing contempt for the knowledges of Being-Black. These actions have been promoting, in school

time-space, the symbolic death, in the material and immaterial, historical, identity, political, and cultural spheres, of the embodied knowledges of Being-Black, which calls for a critical resistance-teaching (Garrido; Capella, 2026).

Analytical and critical inquiry is fundamental to understanding the phenomenon that underpins educators' resistance to implementing ERE and EEQ in schools, both inside and outside quilombola territories.

Mbembe (2019) clearly sets out one of the elements considered here to be part of the necrocurriculum: symbolic death. The cameroonian author states that the Black Body

[...] is that which lends itself to repetition and reduction – the reiterated death of life, it is life that inhabits the mask of death, at the frontiers of this impossible impossibility [...] the body of the Black person represents the sign of death (Mbembe, 2019, p. 101).

Corporeality, in fact, occupies a central place in the production of racism: under coloniality, the ancestral practices of the (formerly) enslaved, their religions of African origin, and their cultural expressions were historically displaced into the field of negativity. Mbembe (2019) argues that, under the imperative of rationality, the African-Black body was suspended from access to the production of knowledge, associated with animality, and placed outside life and reason. This corporeal negativity is articulated with the sign of death as an operator of the politics of enmity (Mbembe, 2017), situating the Black subject in the “zone of non-being” (Fanon, 2008), even though, in the fissures of the system, their humanity emerges as a political subject.

In this context, by understanding curriculum as a pathway, Garrido (2023) and Garrido and Liberali (2024) articulate the concept of necrocurriculum as a pathway of death, structured by coloniality and by the matrix of power that defines, on the basis of race, the criteria for exclusion in everyday school life.

Indeed, when the school curriculum treats aesthetic-corporeal, identity, and political knowledges (Gomes, 2017) as residual, it reinforces processes of invisibilization that call for a paradigmatic revision. In this direction, reflecting on the advances and challenges of initial and continuing education of educators for EEQ requires a reorganization of content, the production of contextualized didactic-pedagogical materials, and the effective presence of the masters who are guardians of ancestral knowledges in ERER, as indicated by Castilho (2019), Santos (2021), and Garrido (2023).

Dias's (2022) study proposes principles for an anti-racist education based on socioscientific references related to human origin and evolution, offering theoretical and methodological foundations for strengthening ERER and EEQ. The author argues that topics such as race, ancestry, genetic diversity, and evolution extend beyond the conceptual field of Biology, since they are entangled in historical, political, and moral disputes. By showing how scientific discourses were used to legitimize racist theories and human hierarchies, Dias (2022) maintains that the teaching of these contents should make explicit the historicity of science, its social conditioning, and its ideological uses, understanding the problematization of the relationship between science and racism as a constitutive dimension of the curriculum.

The author presents guidelines for curricular organization and pedagogical practice, proposing the production of didactic-pedagogical materials that overcome stereotypes, integrate scientific and traditional knowledges, and recognize multiple civilizational matrices, encouraging interdisciplinary, contextualized, and socially referenced approaches. In this way, he asserts that the curriculum may contribute to the development of critical scientific and racial literacy and to the consolidation of anti-racist educational and social practices (Dias, 2022).

Such a critical curriculum practice would operate toward the full realization of the rights of communities and of all their members: the right to the recognition and cultivation of their identity, to the appropriation and cultivation of their ancestral knowledges, and to access to all the knowledge that other cultures, including hegemonic ones, have produced throughout history, so as to fully realize the rights to universality and to culturality (Casali, 2018).

The Quilombola Orality Map and Social Cartography

This text and the research to which it refers, situated within the framework of decoloniality, uphold and value the authorial intellectuality of subjects who produce knowledge according to a counter-hegemonic logic. In this sense, the intellectual authorship of the MOQ is attributed to Jurandir Cesário do Prado – a leader of the Caçandoca Quilombo, in the municipality of Ubatuba, São Paulo. From the same perspective, Prado and Garrido (2022) adopt Santos's (2015) understanding of orality, which regards it as organic and circular knowledge, a mode of producing and organizing knowledge, an ancestral technology that mobilizes territorial practice to reveal histories, identities, political dimensions, and Black quilombola corporeality. In denouncing the necrocurriculum, the starting point is the principle of contradiction: the announcement that “the curriculum of life lies in quilombola territories” (Garrido, 2023, p. 145), positioning the MOQ as an instrument of resistance, emancipation, and strengthening of educational and territorial policies. Indeed, for Santos (2015), territory is the way of existing and producing knowledge.

Although digital georeferencing technologies are used, they operate in horizontal dialogue with quilombola technologies, without overriding ancestral knowledges (Prado; Garrido, 2022), not least because a technological map without these knowledges will remain merely a

geographic map, requiring a reading of the world and an understanding of objects, phenomena, and the historical-cultural context to become a MOQ in its full conceptual scope.

In the educational field, the MOQ constitutes a pedagogical instrument that strengthens *aquilombamento* (the collective quilombo-making process), values the masters of knowledge, and enhances training practices committed to EEQ and ERER (Prado; Garrido, 2022; Garrido, 2023). However, notwithstanding its systematic contribution regarding how to conduct interviews, what to map in the territories, and the care for and valuing of the sensitive data of the masters (Prado; Garrido, 2022), the MOQ can be understood as an extension and refinement of social cartography, defined as a political-methodological tool that combines academic technique with traditional and everyday knowledges to give visibility to oppressed groups immersed in territorial conflicts (Acselrad, 2008).

It should be acknowledged and recorded that counter-hegemonic Brazilian social cartography practices are expanding in the context of new territorial self-representations and self-definitions produced by traditional peoples, historically excluded and rendered invisible, constituting instruments of political struggle for territorial rights (Almeida, 2018; Acselrad; Viégas, 2022; Ribeiro; Silva, 2022).

According to Acselrad and Viégas (2022), over the last two decades social cartography has reframed the understanding of cartography. Among the practical distinctions and convergences of social cartographies, Almeida (2018) highlights the living museum and the identity self-definition of traditional communities, while Ribeiro and Silva (2022) articulate the use of territory as a critique of modernization and of expropriation by hegemonic agents.

In this sense, Acselrad and Viégas (2022) emphasize the function of the map as a political and counter-hegemonic instrument operating within ideological cartographic disputes. This mapping is participatory and

situational, conveyed in the language of power of traditional peoples themselves, and superimposed on cartographic models in territorial disputes. For Prado and Garrido (2022), mapping contributes to the political organization of the territory and constitutes a powerful pedagogical resource.

In the research underlying this article, the MOQ acted not only in the organization of the territory; once reframed and inspired by this framework, it also became distinctive by centering on orality – which demarcates and identifies territories – as an ancestral technology, and on the pedagogical potential of this orality for the education of quilombola teachers and the production of teaching materials.

Thus, the MOQ points toward EEQ and the valuing of ancestral knowledges, all converging on an understanding of social cartography as a political instrument of resistance, self-affirmation, and self-determination of traditional quilombola peoples and communities.

Results

Based on the dimensions of aesthetic-corporeal knowledges, identity knowledges, and political knowledges (Gomes, 2017), important aspects of the history, practices, and knowledges of quilombola identity were identified in the territories investigated. Following data analysis through the systematization of Bardin's (2011) thematic content analysis, the following analytical categories emerged: (1) The MOQ as a social technology of resistance to the necrocurriculum; (2) Articulation between ancestral knowledges, orality, and georeferencing: a counter-hegemonic social cartography; and (3) Production of teaching materials and contextualized teacher education as the realization of EEQ and ERER.

The data collected and analyzed under category (1), *The MOQ as a social technology of resistance to the necrocurriculum*, help answer how the

MOQ, by georeferencing ancestral knowledges and making them visible, can operate as a device for confronting the necrocurriculum – and how this process manifests itself in the speech, practices, and perceptions of subjects in everyday school life:

São Francisco do Paraguaçu Leader: *“The school never wanted to know what we know, what we live. The map came to show that our knowledge is science too.”* **Field diary** (student) *“During the training, a teacher reported that they had never used the community’s knowledges as curricular content in this way, despite having taught at the quilombola school for only 5 years.”* **Teacher, Paus Alto Quilombo School:** *“Is this school subject matter? I never thought of bringing Dona Leôncia’s knowledges to talk with the pupils.”*

The data emerging under this category show that those who carry out the necrocurriculum, whether through action or omission, are the functional agents who perpetuate it by disregarding the community’s knowledges. By georeferencing these knowledges and presenting them as legitimate content in everyday school life, the MOQ operates as a social technology of resistance (Prado; Garrido, 2022), confronting the logic of the colonality of knowledge that suspended the Black body from access to the production of knowledge (Mbembe, 2019), and considering, with Santos (2015), that conventional education separates knowing from living. Along the same lines, in this category (1), the data corroborate evidence of the extent to which the MOQ fosters cognitive justice based on the dimensions of political and identity knowledges (Gomes, 2017).

The data under this first analytical category further show how the MOQ makes ancestral knowledges visible and mapped, contributing to the implementation of Law 10.639/2003 and of the National Curriculum Guidelines for Quilombola School Education (DCNEEQ) set out in CNE/CEB Resolution 8/2012, which establishes that the curriculum must take into account the singularities of the history, culture, and politics of quilombola communities (Brasil, 2012). Moreover, these data dialogue with the National

Policy on Equity, Education for Ethnic-Racial Relations, and Quilombola School Education (PEENRQ) (Brasil, 2024).

In category (2), *Articulation between ancestral knowledges, orality, and georeferencing: a counter-hegemonic social cartography*, the following records and statements by the subjects of knowledge regarding the identification of georeferenced points stand out:

Mapped point: *Casa de Farinha [manioc flour house], productive knowledge; manioc field, agricultural knowledge; Mestra Evanete's garrafada [herbal bottled remedy], phytotherapeutic knowledge; Thermal waters, ancestral medicinal knowledge; and the Reisado, an aesthetic-corporeal knowledge. Mestre Chico Cipozeiro:* "You don't just pull the vine any old way, you have to ask permission, you have to know what is the Moon phase, and you can't say its name. The GPS shows where it is, but it doesn't show the respect we have for the forest." **Field diary** (student) "The quilombola students conducted the interviews in dialogue with the masters [mistress], marking the points in the MAPinr application while the masters [mistress] told the stories of each place. The map was built at the rhythm of orality, not at the pace of technical haste."

These and other statements make it explicit that the MOQ, by using georeferenced technologies (Garmin GPSMAP, Google Earth Pro, MAPinr) overlaid on quilombola ancestral knowledges, does not erase them but rather identifies their position and role in the territory. This reinforces the ideas of Prado and Garrido (2022) that technology without knowledges remains merely a geographic map – in the most reduced technical sense. This perception aligns with the ideas of Acselrad and Viégas (2022) and Almeida (2018), who define social cartography as a political-methodological tool that combines academic technique with traditional knowledges to give visibility to oppressed groups. The MOQ, however, goes further by centering on orality as an ancestral technology, distinguishing itself from other social cartography practices.

Category (2) dialogues with aesthetic-corporeal knowledges, as it involves the body as a medium and expression of culture, and with identity knowledges, as it conveys belonging and resistance. Within EEQ, orality and

georeferencing respond to the guidelines that orient the quilombola curriculum by valuing memory, ancestry, and traditions (Brasil, 2012). With respect to Law 10.639/2003, it contributes methodologies that prioritize orality beyond written knowledge and value other epistemologies. In line with Dias (2022), the data analyzed under category (2) corroborate that teaching should integrate scientific and traditional knowledges, overcoming the hierarchy between academic and community knowledges.

Category (3), entitled *Production of teaching materials and contextualized teacher education as the realization of EEQ and EREER*, directly reflects the challenge pointed out by Santos (2021), Castilho (2019), and Garrido (2023) regarding the need for specific teacher education for EEQ and for the production of contextualized didactic-pedagogical materials, practices, and resources.

Indeed, the data analyzed under category (3) revealed recognition of the value of the pedagogical training sessions for using the MOQ, developing pedagogical practices, and producing materials, intended for students of the Licenciature Degree in Rural Education (LEdoC) and of the Licenciature Degree in Quilombola School Education (Parfor/UFRB) and for teachers from the school systems of the participating municipalities – totaling 56 enrollees.

The training was delivered by the following trainers: one of the quilombola leaders of the National Coordination of Conaq – Marilza Pereira Gomes, president of CEAQ-BA; masters-mistress and researchers of quilombola knowledges: Mestre Chico and Mestra Nega of the Engenho da Raiz Quilombo; Jurandir do Prado, of the Caçandoca Quilombo; and quilombola doctoral candidate Izabel dos Santos, director of the Paus Alto Quilombo School. For Santos (2015), this experience represents the sharing of knowledge.

The presence of the Griô masters of quilombola Knowledges breaks with the conventional hierarchy that places academic knowledge above

traditional knowledges – a practice that Garrido (2023) identifies as one of the faces of the necrocurriculum. Teaching based on training with, and shared classes alongside, the Griô masters promotes part of what is called resistance-teaching (Garrido; Capella, 2026), a praxis that places quilombola knowledges at the center of the educational process.

Nonetheless, some academics were invited to contribute to this training process: Prof. Dr. Alípio Casali (PUC-SP), on the topics of curriculum and diversity; Prof. Dr. Fernanda Liberali (PUC-SP), to reflect on the multimodal literacy present in the pedagogies of the Brincadas Project of the LACE/PUC-SP study group; and Prof. Dr. Thiago Dias (UFRB), a specialist in ERER, to provide an introduction to the production of children's and young adult literature for ERER and EEQ.

Immediately after the training sessions, formative didactic-pedagogical activities were carried out in quilombola schools in the participants' territories, using the teaching materials developed on the basis of the MOQ.

This proposal was put into practice through the methodology of the Brincadas Project of the LACE/PUC-SP group, inspired by Freire (1987). This methodology is fully consistent with ERER and EEQ, as guided by Law No. 10.639/03, which establishes the duty to promote the recognition and valuing of Afro-Brazilian history and culture in order to overcome racism and inequalities (Brasil, 2003). In light of Gomes (2017), the MOQ supports this perception by affirming in its structure that identity knowledges are fundamental to building a curriculum that recognizes diversity and promotes emancipation.

Chart 1 below presents, as an analytical synthesis and by way of illustration, some of the results obtained in two schools in the municipality of Antônio Cardoso, Bahia. The first is in the Paus Alto Quilombola community, with pupils from the early years of Elementary School, and the second in the Tócos Quilombola community, with pupils from the final years

of Elementary School. Particular mention should be made of the production of didactic-pedagogical materials based on the MOQ, which resulted in children's and young adult literary works, documentaries, and contextualized pedagogical materials that systematized the knowledges and cultural practices recorded on the maps, strengthening EEQ and ERER in the respective schools.

Chart 1: Analysis of the context, training, and pedagogical production

Dimensions	Immersion Reading reality	Emersion Study of knowledges	Insertion Socialization of learning
Initial and continuing teacher education	Reading the territory; recognition of masters of tradition	Study of knowledges; dialogues between intercultural and anti-racist knowledge and knowledges	Development of contextualized educational practices. Production of materials
Production of teaching and didactic-pedagogical materials	Survey and recording of knowledges, cultural practices, narratives, and memories	Systematization of knowledges, audiovisual records, and pedagogical organization	Children's and young adult literary work, documentary, and pedagogical materials
EEQ and ERER guidelines addressed	Implementation of Law 10.639/2003 with values of memory, orality, and quilombola heritage, in a participatory manner	Construction of curricula contextualized to the territory and to the knowledges of Afro-Brazilian and quilombola identity and culture	Pedagogical actions strengthening EEQ and ERER in schools; anti-racist content

Source: Authors' own elaboration.

Final Considerations

The study made it possible to corroborate that the MOQ, by georeferencing and making visible the ancestral knowledges of the quilombola community investigated, operates as a social cartography that fosters resistance and confrontation aimed at overcoming the necrocurriculum in everyday school life, by shifting the matrix of quilombola knowledges to the center of the curriculum and promoting the recognition and valuing of historically subalternized knowledges and identity.

This overcoming manifests itself in articulated dimensions: (i) denunciation and confrontation of the necrocurriculum through the visibilization of aesthetic-corporeal, identity, and political knowledges; (ii) horizontal articulation between orality, ancestral knowledges, and georeferencing technology, constituting a counter-hegemonic social cartography; (iii) realization of EREER and EEQ through teacher education and the production of participatory didactic-pedagogical materials and practices.

With regard to teacher education, the MOQ shows potential to break with the hierarchy between different knowledges and unequal powers, one of the faces of the necrocurriculum. The presence of the masters of knowledge as trainers in the training modules evidences elements of resistance-teaching, a praxis that places quilombola ancestral knowledges at the center of the educational process and of the production of materials.

As for the production of teaching practices and materials, the results confirm the relevance of the MOQ for EEQ and EREER, materialized in children's and young adult literary works, documentaries, and pedagogical materials that respect territorial singularities and specificities, built from the narratives and practices mapped, overcoming stereotypes and integrating the methodological knowledge of the Sciences with traditional knowledges.

The methodological proposition of the MOQ conceives formative research articulated within participatory collaborative investigation, related to ancestral knowledge and georeferenced mapping. This organization enables a dynamic between the investigative method and the apprehension of oral knowledges by the researcher-trainers. It is a dialectical movement between method and praxis, which will generate content for the construction of pedagogical practices and materials, which will in turn feed back into the method of the Brincadas Project, organized into the stages of immersion, emersion, and insertion, for the promotion of the Freire's (1987) idea of *untested feasibility* [*inédito viável*]. From this methodological

practice emerged teacher education, pedagogical practices, and the production of didactic-pedagogical materials.

It is concluded that the use of the MOQ, under the circumstances of the research conducted, insofar as it articulates ancestral knowledges and georeferencing, carries out teacher education and the production of materials for EEQ and ERE, ensures the presence of masters of quilombola knowledges in the curricular space-time of the school, answers the research problem, and contributes to overcoming the necrocurriculum.

Although the study reported here resulted in four MOQs from communities in the State of Bahia, the data related to quilombola schools derive from only two schools in the same municipality of Antônio Cardoso – the Paus Alto and Tócos schools. Therefore, the data cannot be generalized to other communities, as they refer to specific realities and singularities. Accordingly, the study calls for further developments in other quilombola territorial contexts in order to broaden perceptions of the implementation of EEQ and ERE and of the overcoming of necrocurricula.

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¹Brincadas Project: The Brincadas Project is the Brazilian segment of the Global Play Brigade, an international group of activists that chose to use play as their form to transform the world (Liberali et al, 2023, p.03).