

ANALYSIS OF EDUCATIONAL PRACTICES AND ANCESTRALITY: A HOLISTIC AND COMPLEX PEDAGOGICAL PERSPECTIVE IN THE SCHOOL CONTEXT**ANÁLISIS DE LAS PRÁCTICAS EDUCATIVAS Y LA ANCESTRALIDAD: UNA PERSPECTIVA PEDAGÓGICA HOLÍSTICA Y COMPLEJA EN EL CONTEXTO ESCOLAR****ANÁLISE DAS PRÁTICAS EDUCATIVAS E ANCESTRALIDADE: UMA PERSPETIVA PEDAGÓGICA HOLÍSTICA E COMPLEXA NO CONTEXTO ESCOLAR**Mário Charle Hossi¹ 0009-0001-0653-0753¹Instituto Superior Politécnico Sinodal – Lubango, Huíla, Angola; charleshossi88@gmail.com**ABSTRACT:**

For a long time, particular importance has been attributed to the teacher's role as the mediator of knowledge and culture in the school environment, responsible for enabling, through their practices, the understanding of ancestry as an intrinsic characteristic of a diverse society, and for stimulating intercultural dialogue. Therefore, within the scope of epistemological principles, this work falls within the qualitative paradigm of a bibliographic nature. The choice of this paradigm is associated with the fact that the research seeks to analyze educational practices from a pedagogical, holistic, and complex perspective, aiming to understand their intrinsic relationship with ancestry in the school context. Throughout the article, evidence and bibliographical references are presented that support the different conceptions of educational practices and ancestry presented therein. As for the organization and writing of the text, by considering them as a process, it is understood that the adequate choice of the title, followed by an inviting abstract and a well-constructed introduction, denote satisfactory conditions for the material, after publication, to be accessed and have its reach expanded. Having done so, we have prepared the ground to delve into the methodological foundations and reinforce the idea that the mobilization between the approach, the type of research, and the theoretical framework to analyze them, lends rigor to the text. This bibliographic article concludes that integrating ancestry into educational practices is a profound reconfiguration of teaching and learning, essential for an education that is truly geared towards cultural diversity.

Keywords: educational practices; ancestry; teaching and learning process.

RESUMEN:

Desde hace mucho tiempo se atribuye particular importancia al papel del docente como mediador del conocimiento y la cultura en el entorno escolar, responsable de viabilizar, a través de sus prácticas, la comprensión de la ancestralidad como característica intrínseca de una sociedad diversa y de estimular el diálogo intercultural. Con ello, en el ámbito de los principios epistemológicos, el presente trabajo se inscribe en el paradigma cualitativo de carácter bibliográfico. La opción por el paradigma está asociada al hecho de que la investigación busca analizar las prácticas educativas desde una perspectiva pedagógica, holística y compleja, procurando comprender su relación intrínseca con la ancestralidad en el contexto escolar. A lo largo del artículo, se presentan evidencias y referencias bibliográficas que sustentan las

diferentes concepciones sobre las prácticas educativas y la ancestralidad en él expuestas. En cuanto a la disposición y redacción del texto, al considerarlas como un proceso, se entiende que la elección adecuada del título, seguida de un resumen atractivo y de una introducción bien construida, denotan condiciones satisfactorias para que el material, tras su publicación, sea accesible y tenga su alcance ampliado. Hecho esto, hemos preparado el terreno para adentrarnos en los fundamentos metodológicos y reforzar la idea de que la movilización entre el enfoque, el tipo de investigación y el marco teórico para analizarlos, confiere rigor al texto. Este artículo bibliográfico concluye que integrar la ancestralidad en las prácticas educativas es una reconfiguración profunda del enseñar y aprender, esencial para una educación que esté verdaderamente orientada hacia la diversidad cultural.

Palabras clave: prácticas educativas; ancestralidad; proceso de enseñanza y aprendizaje.

RESUMO:

Desde há muito que se atribui particular importância ao papel do professor como sendo o mediador de conhecimento e cultura no ambiente escolar, responsável por viabilizar através de suas práticas, a compreensão da ancestralidade como característica intrínseca de uma sociedade diversa e por estimular o diálogo intercultural. Com isso, no âmbito dos princípios epistemológicos, o presente trabalho insere-se no paradigma qualitativo de carácter bibliográfico. A opção pelo paradigma está associada ao fato de que a pesquisa busca analisar as práticas educativas sob uma perspectiva pedagógica, holística e complexa, procurando compreender a sua relação intrínseca com a ancestralidade no contexto escolar. Ao longo do artigo, são apresentadas evidências e referências bibliográficas que sustentam as diferentes concepções sobre as práticas educativas e ancestralidade nele apresentados. Quanto à disposição e redação do texto, ao considerá-las como um processo, entende-se que a escolha adequada do título, seguida de um resumo convidativo e de uma introdução bem construída, denotam condições satisfatórias para que o material, após sua publicação, seja acessado e tenha seu alcance ampliado. Feito isso, preparamos o terreno para adentrarmos aos fundamentos metodológicos e reforçar a ideia de que a mobilização entre a abordagem, o tipo de pesquisa e o referencial teórico para analisá-los, conferem rigor ao texto. Este artigo bibliográfico conclui que integrar a ancestralidade nas práticas educativas é uma reconfiguração profunda do ensinar e aprender, essencial para uma educação que esteja verdadeiramente voltada para a diversidade cultural.

Palavras-chave: práticas educativas; ancestralidade; processo de ensino e aprendizagem.

Introduction

The educational practices in a contemporaneous school context transcends the mere transmission of contents, emerging itself as set of purposeful actions that embody educational theories into concrete interactions. In this context, it establishes itself as an essential human place/time and of cultural production, where the interlace of relationships between subjects is mediated by their way of understanding the humanity and the world. Our aim is to integrate ancestry into educational practices, schools may teach better and students learn better.

Since the beginning, we intend to transmit clearly our ideas and the ideas we relatively share concerning this subject matter. Considering the true words of several authors, in this

research work we tried as clearly as possible to explain the perspective of authors reviewed concerning the presented approach. And, at the end, only our readers will say if we really did it or not.

In our research process, we summon plenty of concepts and paradigms of bibliographic nature aiming to get a clearer view of our research objectives. On one side, in our choices we tried to keep out all that knowingly would have become hindrance for a reading free from the elements we studied. On the other side, we did not decline any theoretical or methodological contribute that could help us in this paper.

The descriptive work along the following pages originated essentially from two feelings that dominated us, and continue dominating: first, the inquisitiveness to know more the concepts about educational practices and learning theories: second, the feeling of analyzing the existing relationship between educational practices, ancestry, as well as the need of using this relationship in a classroom context.

Regarding the reasons that motivated us to write this manuscript, we underscore the need of (re)defining the meanings of education when tested with knowledge that go through the field of meaning and intersubjective relations in school. Following that, more than just including cultural content in the curriculum, the explored relations, suggest an epistemological reorientation of educational practices, as ancestry is understood as not as an “archeological past”, but as a living principle and a historical and sociocultural legacy that guides the present and projects the future.

The main problem that we seek to explain along the following pages aims to know about how the integration of ancestry, as living principle and collective legacy, may realign the educational practices in a school context? The research objective are the educational practices and ancestry. Our theoretical framework is explicitly conceived as a lens for analysis and comprehension of our research aim. Incursions into deeper analysis of some components of the theoretical plan have mainly an instrumental function of enlightening for a clearer text comprehension.

Referring to the contributions of the present study, it may provide orientations and support theoretically individuals who seek to introduce debates at certain contexts about the topic discussed. It also addresses a multilayered audience, which includes graduate and postgraduate students, teachers who are interested in the referred topic and enthusiasts, so as to help them understand the intrinsic relationship between educational practices and ancestry in a school context. Furthermore, the research paper provides arguments to help the researcher understands how a continuous process that allows a reflection about the research object. These

notes support the development of intellectual autonomy of the researcher and whomever makes contact with the research paper.

Considering the relevance of the research paper for the academic community, the objective of this research was to analyze the educational practices from a pedagogical, holistic, and complex perspective aiming to understand their intrinsic relationship with ancestry in the school context.

However, as PhD candidates from the education postgraduate program (PPGE), from Universidade Estadual do Sudoeste da Bahia (UESB), Vitória da Conquista, the authors are members of Grupo de Pesquisa em Educação Matemática, Currículo e Educação (GPEMCE), of the referred institution and program. Therefore, the training in progress and consequently the production and publication of the present research paper results from a funding and punctual support from Coordenação de Aperfeiçoamento de Pessoal de Nível Superior- Brasil (CAPES) – with funding code 001.

General overview about educational practices – what is thought?

Our choice, to prioritize the analysis of educational practices, is linked, however without adopting a more generalist approach of the same subject or in its whole approach, with the fact that, the organization is being analyzed from its complexity and holistic perspective, aiming by this way, to contribute for the (re)definition of the meanings of the same subject and therefore, propose a certain comprehension of the educational practices through ancestry, on one side, secondly, from the fact that, the educational practices being directly connected to the social relationships inside the school context which crosses and delimitate the field of significances.

With a supportable perspective from the previous reflection we highlight Freire (1996), who refers to educational practices as the action that should carry itself demanding testimony of decency and pureness. A permanent criticism to the simple deviances with which we are tempted sometimes or always, leaving the difficulties that the true paths may put on us.

From other sight, Pereira (2003), highlights that educational practice refers to the sets of activities in education and learning, focused on the development of individuals and collective capabilities aiming to improve the quality of transmitted knowledge and consequently the human development.

Hence, without ignoring other concepts (minding that it is not the focus of the present article to bring global concepts of the terms), so that, the concept of educational practice

becomes more easily imbedded and understood in the studied context, we assume, first, that educational practice (or pedagogical practice), are a set of intentional actions developed in a school context to promote the teaching and learning process. it represents the materialization of educational theories into concrete actions, from curricular planning to the interaction in the classroom.

In this panorama, the education attains a multidimensional role which goes beyond the consolidation of school knowledge and/or traditional, and that is why, it entails a variety of educational practices which allow the access and construction of multiple knowledge, linked to the daily context and experiences. These practices as it will be discussed later, may also happen and not only, in informal educational places used to promote cultural and identity training (Teixeira, Nascimento, Pereira & Nunes, 2024).

The former idea leads us to think that the educational practices are not neutral actions, in other words, educational practices are usually considered eminently as political subject, as a political value, scholar, academic, technical-scientific, attitudinal, ethics and pedagogical amalgam, at the same time as they are observed that, different configurations of educational practices print cultural identity, codes of conduct, world overview, crossed over by beliefs and values both built inside places as well as in other places, they preview, the school context.

It is assumed, as Crusoé (2025) highlights, such school places where educational practices are frequently applied, they present themselves as expressions of life acculturation process. They also present themselves as efficient to settle a position in the world: dressing manner, and ways to relate with people (to be and to be), as well as the language specificity, and since it is concerning to social groups about which we are interested in subjective experience of the life lived there.

We recognize, therefore that, most of the places where educational practices happen, are based on the efficiency of them, and they develop while the school is characterized as the life lived there, where the interlacement of relationships and practices happen between people mediated by their own way of understanding the world and the human. The school structurers not only as physical institution, but, also as a place/time essentially human, where people with feelings, conscience, intelligence, emotion interact and need one another to affirm and reaffirm themselves as human beings.

As a space for transforming mind and also a knowledge field, it is also understood as the place where the teacher's work emerges to facilitate specifically the access to knowledge, under the influence of cultural, social and political values supported by a consistent theoretical

and educational practice foundation. By this mean, the educational practices are not reduced to isolated techniques, but they express wider concepts about the meaning of educate and learn.

In parallel, the analysis related to the educational practices allow us to confirm that we really are confronted with political, social, academic and cultural oriented practices, which in some way present common formative practices, in merely school spaces, frequently influenced by biographies and knowledge, constructed in different realities and which have the school as the core of integration and confluence of the aforementioned knowledge. The relevance consists in the fact that, when delving about the social perspective of educational practices, in school education context, supports are provided to think how these practices and representations talk with the school curriculum and the scholar's reality.

A permanent dialogue between the educational practices and the school curriculum constitute the main dimension that give to the school a pioneering centrality in the educational system of any geographical reality, denoting the meaning of educational culture, in the case of school spaces of education and which enjoy the influence in the form of cognitive and affective development in school contexts. This aspect, makes it possible to establish the relationship between scholar educational practices with the curriculum and the way how ancestry is approached and understood.

Furthermore, more that establish this relationship, the educational practices constitute a non-isolated instrument of measuring activities of individuals and in specific school contexts, assuring the perspective of understanding and building of integrated totalities and constituted as culture of any school institution. This dimension of educational practices from all school community, a dynamic attitude of know, produce and strengthen the relationship between all the members of the school community, of building the articulation and integration of the several institutional levels, areas and dimensions.

That perception takes us back to Julião (2012), line of thought, when considering that the knowledge and production of emphasized relationships take us to the challenge of creating a pedagogy able of facing and overwhelm the adversities that push the learning process by means of instigation and experimentations of the different ways of teaching and learning. The educational praxis in school reveals a concern with the educational practices able of incorporating in their matrix items about ancestry at the same time they take it as the ability of acquiring knowledge, skills or attitudes.

Taking in mind the postulate presented by the author, which we mentioned, we verified an effective concern about the school educational practices questions, considering that, the effectuation would necessarily pass through a continuous process of thinking, involving

essential features like a systematic observation in the classroom to check the implementation of the teaching and learning process doers, the analysis of learning results as indicators of the effectivity of the aforementioned practices, the students feedback (and if possible, from their families), this for the adjustment in the strategies and teacher self-evaluation as a reflexive practice of the developed activities in a classroom context.

Julião (2012), recognizes that, activities developed in a classroom cooperate to build a participative and dialogical educational practice, a work of reality reading, thinking and acting to transform living realities in opportunities and social upgrading conquests. Take us back to the importance of educational practices since they represent the locus of pedagogical theories realization in school quotidian.

However, we assume that, educational practices, are different from the essentially pedagogical practice which observe the criteria of positivist science in the pedagogical projects and in controlling instruments (plans, frequencies, evaluations). The qualitative educational practice is characterized by the balance between reliable theoretical foundation and sensibility to the real context where it happens, knowing that each learning and teaching situation is unique and also requires singular pedagogical answers.

Independently of the arguments presented, educational practices are supported by different learning theories, that propose explaining models about how the mechanisms happen among human beings. Moreira (2011), proposes us the idea that, leaning theories mean a human construction aiming at a certain way to interpret systematically an area of knowledge called learning, a particular way of viewing things, of explaining and previewing observations, and solving problems.

The understanding of this theories constitutes itself as interesting for the individual in general and especially for anyone who gets in contact with the present research paper, when they appropriate the judgement made, as long as they understand these theoretical foundations it is also essential to support the main decisions about educational practices, among the theories in reference, we highlight the following:

- The behaviorism (Behaviorist): Emerging at the beginning of the XX century it conceives learning as a change in visible behavior resulting from association between environmental stimuli and the individual response. This approach values the reinforcement (reward), to enhance desired behavior and repetition as a mechanism of absorbing, which the basic principles give emphasis to measurable and observable behaviors, the learning as habit formation, as well as the central role of the teacher in the organization of stimuli and reinforcements (Ntyamba, 2020).

- Constructivism (Jean Piaget): Consolidated between the decades of 1970 and 1980, constructivism proposes that, knowledge is passively transmitted, but actively constructed by the subject in interaction with the environment, emphasizing aspects like assimilation (incorporating new information to preexisting mental schemes), accommodation (adjustment in mental schemes to incorporate new experiences), and adaptation (equilibrium between assimilation and accommodation) according to this theory, learning process occurs through successive disequilibrium and equilibrium that foster cognitive development (Ntyamba, 2020).

According to Piaget theory, the children cognitive growing occurs through assimilation and accommodation. The individual builds mental schemes of assimilation to face reality. In the case of modification, occur what Piaget calls accommodation. It is through accommodations (that they lead to the construction of new assimilation schemes), that the cognitive development happens. If the environment does not present problems, difficulties, the mind activity is only assimilation, yet, before them, it restructures itself (accommodation) and develops (Moreira, 2011).

Thus, being accommodation a restructuration of assimilation, it does not configure without assimilation. The equilibrium between assimilation and accommodation is the adaptation of the situation. The cognitive structure of an individual, is complex scheme of assimilation, that according to Piaget, they tend to organize themselves according the mathematical models of group and net.

In turn, Piaget believed that, learning configures itself when there is accommodation. The mind, being a structure (cognitive), tends to work with equilibrium, which increases its degree of internal organization and environmental adaptation. Meanwhile, when this equilibrium is interrupted by non-assimilated experience, the organism (mind) restructures itself (accommodation), with the aim of building new assimilation schemes and reach new equilibrium.

- Meaningful learning (David Ausubel): also connected to constructivism, here we emphasize the previous knowledge of the learner. For this theory Meaningful learning occurs when new information correlate substantively with what the learner already knows. Meaningful learning may somehow contrast with mechanic learning (memorization without understanding), when defending that, knowledge only becomes permanent when integrated in the existing cognitive structures (Ntyamba, 2020).

- Social learning (Alberto Bandura): The social learning theory refers to theory of psychological phenomena that do not refuse the central principles of behaviorism, but emphasized some aspect of behavior that escaped from orthodox approach of behaviorism, like the behavior resulting from observation and imitation (Ntyamba, 2020). This theory suggests that, learning occurs mainly in social contexts, through observation, imitation and behavior modeling. Its concept of reciprocal determinism assumes that, behavior, environment and personal characteristics influence themselves mutually. Is a theory with deep implications for educational practices, it assumes that learners learn with what is explicitly taught to them as well as with observation of model (teachers, colleagues and media figures).

In its elucidations, the social learning theory establishes a bridge between the pre-cognitive and cognitive theories, Bandura gradually moved away from the orthodox behavior come to include in his theory elements related to information processing, self-control, self-direction of thoughts and actions. This approach from cognitive theories explains the inclusion of cognitive adjective in the designation of his theory (social cognitive theory), which, by this way separates definitely from purely behaviorist paradigms.

- Social constructivism (Levy Vygotsky): emphasizing fundamentally the role of social interaction and culture in the cognitive development, this theory emphasizes the universal stages of development highlighting the sociocultural nature of o learning. Vygotsky (1984), refers that, all the functions in the child development appear two times: first, in social level, and then, on individual level; first among people (inter-psychological), and the, inside the child (intra-psychological).

We support in the present research paper, with the idea that Vygotsky work allows us, at the same time it consolidates the thoughts about how development and learning happen. It permits us to understand, that this process includes serial factors, where the subject is whole, able of develop because of his psychological skills and the interaction with physical and social environment. With the same perspective, we highlight the narrative of present thinking about educational practices being multifaceted, dynamic and fa from having absolute common sense, , the discussion revolve around essential tensions between traditional models and innovators, between concurrent learning theories and between different goals indorsed to education.

The analysis of educational practices from spotted learning theories refer that, educational practice is the place where learning theories occur effectively. the educational practices are not reduced to isolated techniques, but they express wider concepts about the meaning of educating and learning, supported by a consistent theoretical foundation. Learning theories work as models that explain the mechanisms of human learning, guiding educators' decision on how to organize teaching through their practices.

Thus, other nuances are brought into the debate around the theme about educational practices. Concentrating in the consensus, that this practices have been effective in promoting learning (meaningful). According to this categorization, refers that, we are before plenty of action carried out both by teachers and learners, whose reflexes are able to promote activities which demand interaction, argumentation and collaboration among learners, developing communicative and cognitive abilities simultaneously, integrating knowledge from different areas to approach complex problems, interrupting the typically compartmentalization frequently common in educational practices.

Freire (1996), consolidates the premise that taking into account the teachers and learners daily actions in a classroom context, translated into considered educational practices, means to have conscience that, it is not possible to exercise the activity of teaching just like nothing happens to us while promoters of these practices. As it would be impossible to walk under rain without protection totally exposed to it and not get wet. One cannot be a teacher without standing in front of learners, without revealing easily or reluctantly your way of being, thinking and acting before the daily challenges that I proposed myself as a promotor of building paths and minds.

Thus one understands the importance of highlighting the need of clarifying the educational actions constitute themselves for the different educational actors as natural and unique mechanisms, hence, one of the central concern, should be of seeking the each time closer approximation between what I say, and what is done, between what seems to be and what is done in classroom context.

The sense attributed to the reflections made so far, it is assumed that educational practices must put the learner in the center of the process, recognizing that the knowledge is actively constructed by the subject in interaction with the context, the objects and others. Its efficiency happens from planning, controlling, measuring observable learning behaviors in daily school context.

Thus, Freire (1996), is understood, when spotted that, all the teachers cannot pass unnoticed by learner, and the way they understand his practices may help or hinder the goal

reaching, and as teachers the care for their performance increases in itself, which is translated into concrete actions.

This perspective is consubstantiated in the thought that, if the option of the teacher democratic, progressive, it cannot have a reactionary, authoritarian, elitist educational practice. One other nuance for debate can be taken in account to assure the perception that the learner has from the teacher based on his mode of acting which does not exclusively result from the teacher's mode of acting, but also and mostly, on how the learner understands the teacher's way of acting through their inter-relationship and practices.

These inter-relationships that we referred and that constitute educational practice product, it might be working for social transformation, and of people emancipation, at the same time that, it should start from students concrete realities and guide to transforming actions, after all, the pedagogical space is a text to be read, comprehended, written and rewritten constantly. In this sense, the more relationship exists between teacher and learner at the treat of this space, the democratic and harmonious learning possibilities are open in the classroom context, and in general way at the school

It is clear that, what is thought about educational practices amid ancestry, is not a single answer, but a field of legal discussion between the world different views, cultures, identities, learning theories, and goals attributed to education. It can be seen that, the educational practices occur into communities of practices, with strong pedagogical relationship, social relationship, meditation and the use of cultural instruments based on realities of the different groups, school ecosystem groups and with them build knowledge.

However, it is thought that, educational practices apart from promote the valorization of teachers as well as learners school knowledge, making the learner an instrument for transforming his reality and himself, it enables the realization of their right to information in order to establish active participation in construction and reconstruction of realities, as well as for the continuous development of human abilities. This thought about educational practices, enable to converge to a more democratic society in behalf of individuals and collective potentiality development.

In the perspective of educational practices that we have been emphasizing and unfolding in the institutional school arena, flowingly we seek, to focus our analysis in the relationship which are established between ancestry and educational practice, since the general line of the text is considered extremely important.

Ancestry and educational practice: what relationship?

Now we discuss an approach turned in the relationship of the coordination which is established between the highlighted elements, since this relationship constitutes an emerging theoretical-practical field which challenges the foundations of modern education. This relationship is not limited to the inclusion of cultural content in the curricula, but it suggests a reorientation of the educational practices.

This approach leaves us, *a priori*, the possibility of underlying on the idea of Pereira (2003), when writing about education and pedagogical practices, comes to remind that, educate does not mean simply to transmit/acquire knowledge, since, in the education process exists a framework of society and human representation that want to graduate. Through education new generations are acquiring cultural or ancestry values and they reproduce or transform the social codes of each society. Therefore, there is not any educational process aseptic from dominant ideologies, becoming necessary a reflection about the proper meaning and value of education in and for the society.

Minding what we referred to, we understand the need of establishing a society able to deal with school institutional modalities, moving in order to promote with teachers and other support and collaboration aiming to drive the change and improve the schools about the aligning made between school knowledge and ancestry traditions, for, who teaches in it, is not a disembodied expert, but someone who incorporates the knowledge in his life trajectory, his values and his relationships with communities. This relationship also enables the intercultural dialogue where the teaching authority comes not only from diploma, but from experience, from listen and from the compromise with common good.

In light of this consideration, it is relevant to assure the right of the scholars to culture, to participation in the processes of cultural production, encouraging the development of initiatives that express their identity and plurality. In educational context, this assurance legitimizes the educational practices that seek to go beyond the traditional curricula, promoting the culture as essential pillar in the full training of the student. Therefore, the school legally supported to constitute itself as dynamic space, where cultural diversity is not simply tolerated, but is actively fomented and celebrated as part of citizen formation (Bonfim, 2025).

Relatively to the relationship underlined, it important to say that ancestry in African Cosmo-visions it is not only a reference to the meanings of past memories, but it is living principle that orients the present and project the future actions of the school.

In the view of Silva and Silva (2021), ancestry is a historic, political, sociocultural, spiritual legacy built by our ancestors, of a specific group, and passed to the generations through orality. This is a humanity Cosmo-vision that does not separate body-mind, body-spirit, meanwhile a perspective of African philosophy that sees the body as holy space sender and receptor of knowledge and feelings. So, for them, I think, therefore I am, becomes I walk/I dance, therefore I am, unlikely the western European Cartesian dualist thought about the human being.

Questions related to ancestry should also worry teachers and teachers who feel challenged to seek new educational practices to deal with this reality and work on this range of questions that are present on the school ground, and for that, it is necessary to face and approach, not to punish and exclude, but yes, to deal with and try to build an intercultural education.

As referred by Teixeira *et al* (2024), the discussed practices and work in formal and informal educational spaces, in this sense, they acquire a crucial role in consolidating acknowledgement of ancestry in school context. This concept combines with the principle validating memory and ancestry repassed from a generation to another, that, rarely, do not know or feel ashamed of showing ancestry knowledge passed through orality.

The reference, even from a theoretical point of view, ancestry and educational practices, show that, in educational practices the ancestry matrix, the knowledge is not an individual property, but the people collective heritage that connect past, present and future generations, with implications in the thesis that, what is taught today should serve the next generations, since knowledge is just meaningful when related to territories, communities, cultures, knowledge, ancestry practices and history.

Costa, Conceição and Costa (2025), believed that, in educational context, the educational practices that value identities, memories and cultures and the territorial diversities are essential to effectuation of a respectful school environment for everyone, in the same way as people identities and cultures are essential for the implementation of practice that reaffirm identity and promote respect for the individual characteristics of each people and person, being the education an important meaning of building this identity and continuous changes.

In the classroom context reality, it happens when there is dialogue and convergence of the spoken word, followed by ritual, symbol and corporal practices (or orality with method) as vehicles of transmission translated here as knowledge. The transmission in focus, a sophisticated and integrationist pedagogical technology that generally involves actions for examples, rhythmic and mnemonic repetition, dialogical questions that provoke reflection or even the accompaniment of gestures, dances and symbolic objects.

Maybe, because of its extremely important character allied to the process of transforming school shapes in order to train the disciplinary herd, in a school where the subjects learn to express themselves, reading and understanding realities, with ancestry traditions, learning to do happens with who knows, where the figure of the student or learner is not separated from practice real context.

This conception aligns with the narrative that education and ancestral knowledge are necessary in all socio-educational spaces, as this knowledge, presented in a transdisciplinary way, enhances and leads to a liberating, decolonial, anti-racist education and as a reparation policy in the field of memory dispute, in historicity, combating epistemicide and disproportionality in the curriculum (Silva & Silva, 2021).

With this, we want to highlight, from the perspective we have been defending so far, the importance of addressing the relationship established between ancestry and educational practices, which must be felt by the educational community. This relationship allows learners to read realities and critically reflect on them consciously, hence, the need to understand and confront the context and the process as well as decentralization of subject regarding the perception of ancestry in the school environment.

This analysis can be directed, for example, to rites of passages, which with their symbols, silence, trials, and celebrations represent pedagogical strategies that significant transitions in the subject life. It is worth remembering that ancestry repositions the question of the curriculum, not what should be include beyond the western canon, but from which principles knowledge is selected and organized. This took an ancestry assure that educational practices of ancestral matrix propose in their structure a decolonial curriculum that starts from the concrete reality and the question of the community, in turn valuing local knowledge as starting point, not as an exotic appendix, establishing a horizontal dialogue between ancestral and scientific knowledge.

Recognizing the value of this relationship, Freire (1996), warns that in practice, many teachers operate in a critical eclecticism, combining difference approaches according to the objective, the content, the level of education, the profile of the student and the concrete working condition. Contemporary educational research tends to recognize that there is no single method considered superior, but rather contextually appropriate practices, as long as they are consistent e with principles of equity, participation and respect for human development, its knowledge and practices.

It is clear that what sustains the understanding of the relationship between ancestry and educational practices is the fact that ancestry is not just the preserved past, but a dynamic

resource to face contemporary challenges, such as sustainable tourism, environmental preservation, identity strengthening as well as the academic and scientific training of students. This perspective is equally embodied in the idea that the educational practices of teachers and students in school environment should in no way put in museum ancestral knowledge, but update it as a living resource to respond to current educational problems.

In turn, teacher training is referenced here in order to make those and school promoters or managers aware of the need for this training, despite the fact that, establishing this ancestry-educational practices relationships also depends, and not only, on teacher training capable of including the study of non-western epistemologies, field experiences in traditional communities, workshop on orality, narrative and ritual as specific pedagogical skill as well as the development of culturally situated teaching materials that start from the local reality.

Alongside the importance of teaching training, as mentioned, Costa, Conceição and Costa (2025), also emphasize that school should not be simply a formal space of education, isolated from community life and alien to the local context. On the contrary, school must be open to the culture of the community itself, manifesting the values and ways of life of a society and which must be intimately aligned with conjunctural circumstances. At the same time, one of the challenge and task of a contemporary school is to provide students with solid knowledge about their own identity and cultural diversity from the idea they have about ancestry, thereby demystifying the idea that only the appeal to multiculturalism will guarantee the right to manifestation and ancestral knowledge.

In this regard, the relationship between ancestry and educational practices is not an optional add-on to make education more diverse, but a profound reconfiguration of what it means to teach and learn, because ancestral knowledge should not be considered as archeological of the past, but as a philosophy of the present to build futures. In this sense, educational practices that integrate ancestry are not traditionalist in the pejorative sense, but radically contemporary, as they respond to urgent questions of our time.

Thus, Teixeira *et al* (2024), analyze, arguing that it is possible to cite access to quality education, which preserves through a universe of educational practices, the memory and ancestry of the people together with the traditional knowledge proposed by educational documents. In this sense, it becomes indispensable to develop strategies that help in an education based on diversity and that values knowledge and cultural diversity itself, with greater incidence in formal teaching spaces.

It is thus noted that educational practices that are related from and with ancestral knowledge are those fundamentally turned to broad diversity, which permeates socio-racial issues and connects to an environmental, spirit and collective education, as it is not separated from the affective, psychological, motor, cognitive and spiritual acquisition of students. In addition to the educational guidelines that guide educational practices, it is essential to consider cultural policies that dialogue directly with the promotion of diversity in the school environment, constituting a milestone for strengthening cultural expressions and for integration between culture and education.

Final considerations

The analysis we set out to bring is coming to an end, however, the debate around the theme raised is not exhausted in these pages. This fact allows to infer by highlighting the importance of establishing articulation with the educational context, especially when considering that school is also a space of production and reproduction of traits of ancestry. The perspective reinforces the importance of understanding as a constitutive part of the educational process, expanding the role of the school beyond formal teaching and promoting cultural protagonism of students and communities.

It is equally deduced that the most diverse cultural manifestations and experiences of values emanate abundantly from the school environment, providing great interaction between individuals, and in this it is necessary to work on concepts that favor coexistence with a diverse society, enhancing respect, freedom and solidarity. Hence, it is unique to advocate for teaching in which cultural diversity is linked to the school context, expressing itself in educational practice, in methodologies inside and outside the classroom, in language and in countless activities of daily school life.

However, enhancing the relationship between ancestry and educational practices means involving the entire school community for the achievement of this purpose, that is, it is necessary that managers, teachers, students and the school community have a sense of belonging to school and to the group, feeling themselves members and representatives of a certain culture and being open to reciprocal influences, seeking to understand them. The figure of the teacher gains more prominence as he, as potentiator of the social protagonism of his students and mediator of knowledge and culture, must, among other demands, enable the understanding of ancestry, presenting it as an intrinsic characteristic to a vast, mixed and diverse

society, to which we belong, thus, stimulating the understanding of cultural diversity and a possible intercultural dialogue.

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