

**PEDAGOGICAL INNOVATIONS IN PHYSICAL EDUCATION: CURRICULAR
INTEGRATION AND IMPACTS ON THE INTEGRAL DEVELOPMENT OF
STUDENTS IN THE MODULAR ORGANIZATION TEACHING SYSTEM – SOME
IN A QUILOMBOLA SCHOOL IN AMAPÁ**

**INOVAÇÕES PEDAGÓGICAS NA EDUCAÇÃO FÍSICA: INTEGRAÇÃO
CURRICULAR E IMPACTOS NO DESENVOLVIMENTO INTEGRAL DOS
ESTUDANTES DO SISTEMA DE ENSINO DE ORGANIZAÇÃO MODULAR –
SOME EM UMA ESCOLA QUILOMBOLA DO AMAPÁ**

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CURRICULAR E IMPACTOS EN EL DESARROLLO INTEGRAL DEL
ALUMNADO EN EL SISTEMA DE ORGANIZACIÓN MODULAR DE LA
ENSEÑANZA (SOME) EN UNA ESCUELA QUILOMBOLA DE AMAPÁ**

 <https://doi.org/10.56238/sevened2025.038-020>

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ABSTRACT

This study analyzed pedagogical innovations in school Physical Education, curriculum integration, and their impacts on the holistic development of students in the Modular Education System (SOME) at a quilombola school in Amapá, Brazil. Through an integrative literature review (2010–2025), innovative pedagogical practices were identified that value local culture, promote interdisciplinarity, and strengthen students' identity. It was observed that modular education requires differentiated strategies, active methodologies, and context-specific teacher training. Despite structural challenges, Physical Education emerges as a space for cultural resistance, meaningful learning, and citizenship development. The study highlights the need for public policies supporting continuous teacher education, pedagogical autonomy, and recognition of quilombola knowledge. Gaps were identified in quantitative and longitudinal studies, indicating directions for future research.

Keywords: School Physical Education. Pedagogical Innovation. Curriculum Integration. Quilombola Education. Modular Education System.

RESUMO

O presente artigo analisou as inovações pedagógicas na Educação Física escolar, a integração curricular e seus impactos no desenvolvimento integral dos estudantes do Sistema de Organização Modular de Ensino (SOME) em uma escola quilombola do Amapá. Por meio de revisão integrativa da literatura (2010–2025), identificaram-se práticas pedagógicas inovadoras que valorizam a cultura local, promovem interdisciplinaridade e fortalecem a identidade dos estudantes. Observou-se que o ensino modular exige estratégias diferenciadas, uso de metodologias ativas e formação docente contextualizada. Apesar das condições estruturais adversas, a Educação Física revela-se espaço de resistência cultural, aprendizado significativo e construção de cidadania. Ressalta-se a necessidade de políticas públicas que apoiem a formação continuada, a autonomia pedagógica e a valorização dos saberes quilombolas. A pesquisa evidencia lacunas quanto a estudos quantitativos e longitudinais, indicando caminhos para futuras investigações.

Palavras-chave: Educação Física Escolar. Inovação Pedagógica. Integração Curricular. Educação Quilombola. Sistema Modular de Ensino.

RESUMEN

Este artículo analizó las innovaciones pedagógicas en Educación Física escolar, la integración curricular y sus impactos en el desarrollo integral de los estudiantes del Sistema de Organización Docente Modular (SODM) en una escuela quilombola de Amapá. Mediante una revisión bibliográfica integradora (2010-2025), se identificaron prácticas pedagógicas innovadoras que valoran la cultura local, promueven la interdisciplinariedad y fortalecen la identidad estudiantil. Se observó que la enseñanza modular requiere estrategias diferenciadas, el uso de metodologías activas y formación docente contextualizada. A pesar de las condiciones estructurales adversas, la Educación Física se revela como un espacio para la resistencia cultural, el aprendizaje significativo y la construcción de la ciudadanía. Se destaca la necesidad de políticas públicas que apoyen la educación continua, la autonomía pedagógica y la valorización del saber quilombola. La investigación revela lagunas en los estudios cuantitativos y longitudinales, señalando líneas de investigación futuras.

Palabras clave: Educación Física Escolar. Innovación Pedagógica. Integración Curricular. Educación Quilombola. Sistema de Enseñanza Modular.

1 INTRODUCTION

School Physical Education, historically linked to the promotion of health and physical performance, has, in recent decades, assumed an expanded role in the integral development and critical formation of students. In the context of Brazilian public schools, the area has been challenged to incorporate innovative pedagogical practices that dialogue with sociocultural diversity and with the new educational demands of the twenty-first century. In this scenario, pedagogical innovation emerges as a way to integrate knowledge, stimulate student protagonism and promote meaningful and contextualized learning.

The discussion about pedagogical innovations in Physical Education gains relevance especially when one observes the need for curricular integration between the components of the National Common Curricular Base (BNCC), which guides the pedagogical work towards the development of general competencies. The integrative perspective recognizes the body, movement and culture as powerful languages of expression and learning, breaking with fragmented and disciplinary teaching. Thus, Physical Education becomes a privileged field for interdisciplinary experiences and practices that articulate scientific knowledge with the cultural and bodily manifestations of the communities.

In the state of Amapá, the Modular Organization Teaching System (SOME) represents an educational policy aimed at serving locations where continuous access to regular education is hampered by geographical distance and socioeconomic conditions. In many of these locations, quilombola communities are located, in which the school plays an essential role in preserving cultural identity and promoting social inclusion. Modular teaching, due to its specific nature, requires differentiated pedagogical strategies, both by the alternation of school periods and by the sociocultural diversity of students.

In this context, understanding how pedagogical innovations can contribute to the teaching of Physical Education in SOME in quilombola schools in Amapá is a challenge that involves pedagogical, cultural and social aspects. The need to adapt the curriculum to community realities and to integrate quilombola culture into school practices demands creativity and commitment from teachers to an emancipatory and intercultural education. Thus, investigating the role of Physical Education as a mediator of curricular integration and promoter of integral development becomes fundamental.

The relevance of this study lies in understanding the possibilities and challenges that permeate the teaching work in Physical Education, when it is inserted in school contexts marked by territorial and cultural specificities. Based on an integrative literature review, it

seeks to identify how research published between 2010 and 2025 has addressed the topic, analyzing its contributions to the strengthening of innovative pedagogical practices in modular and quilombola teaching environments.

The choice for the integrative review method is justified by its ability to gather, analyze and synthesize results from previous studies, allowing a broad understanding of the current state of knowledge. This approach favors the identification of theoretical, methodological and practical gaps, in addition to guiding future investigations on Physical Education in contexts of cultural and curricular diversity.

The general objective of this article is **to analyze the pedagogical innovations in school Physical Education and their impacts on curricular integration and on the integral development of students of the Modular Organization Teaching System in a quilombola school in Amapá**. As specific objectives, it is proposed: (a) to understand the concept of curricular integration and its relationship with Physical Education; (b) to identify experiences of pedagogical innovation reported in the literature; (c) to discuss the challenges and potentialities of SOME and quilombola education in Amapá; and (d) to highlight the contributions of Physical Education to the integral development of students in this context.

This study is defined within a period marked by transformations in educational policies and the consolidation of new pedagogical practices mediated by active technologies and methodologies. The geographic focus is on the **state of Amapá**, with emphasis on the **quilombola schools served by SOME**, as they represent unique realities of teaching, learning and appreciation of Afro-Brazilian culture.

2 METHODOLOGY

This study is characterized as an integrative literature review, a method that provides the synthesis of knowledge and the incorporation of the applicability of results of significant studies in practice. Integrative reviews differ from traditional reviews in that they allow the inclusion of different methodological approaches (quantitative, qualitative, or mixed), enabling the comparison and integration of findings in a critical and systematized way (SOUZA; SILVA; CARVALHO, 2010).

The search for productions was carried out in the SciELO, Google Scholar and CAPES Periodicals databases, using the descriptors: "School Physical Education", "Pedagogical Innovation", "Curricular Integration", "Quilombola Education" and "Modular Teaching System". The inclusion criteria involved publications between 2010 and 2025, in full text,

written in Portuguese and that had a direct relationship with the theme. Duplicate papers, abstracts of events, dissertations without clear methodology, and articles that did not address the Brazilian educational context or school Physical Education were excluded.

The review process followed the following steps: (1) definition of the guiding question — how do pedagogical innovations in Physical Education contribute to curricular integration and the integral development of students in quilombola schools served by SOME?; (2) selection of sources and exploratory reading of the studies; (3) critical analysis and categorization of the contents into thematic axes; and (4) synthesis of the results, organized in tables and thematic sub-items. The analysis was conducted based on thematic and content analysis, seeking to identify patterns, convergences and gaps in scientific productions.

3 THEORETICAL FRAMEWORK AND LITERATURE ANALYSIS

3.1 PHYSICAL EDUCATION AND CURRICULAR INTEGRATION

Curricular integration is understood as a process of articulation between the various components of the curriculum, in order to promote meaningful and contextualized learning. For Sacristán (2000), the curriculum is a cultural and political construction, being permeated by values and intentionalities that reflect the project of society that one wishes to form. Thus, integrating knowledge is also integrating experiences, cultures and different ways of learning.

Moreira (2002) emphasizes that curricular integration demands a broader view of education, overcoming disciplinary fragmentation and promoting a dialogue between school knowledge and social knowledge. In the context of Physical Education, this implies recognizing the body and movement as languages that cross different fields of knowledge, contributing to the integral formation of students.

The BNCC (BRASIL, 2017) advises that the curricular components should be articulated to develop general skills, such as critical thinking, empathy and responsibility. In Physical Education, this translates into the appreciation of bodily practices as cultural and social expressions, favoring interdisciplinary work with other areas, such as Art, History and Human Sciences.

In Amapá, Bezerra (2019) argues that the effectiveness of curricular integration depends on pedagogical practices in tune with community knowledge and with the school's political-pedagogical project. This perspective is particularly relevant in modular and quilombola teaching contexts, where the curriculum needs to dialogue with the local reality and with the cultural traditions of the community.

For the author Gaia (2021), quilombola body practices, such as dances, games, and songs, represent a natural bridge between Physical Education and other disciplines, allowing learning that starts from the territory and collective identity. This approach breaks with the reductionist view of the body and recognizes corporeality as a dimension of culture and knowledge.

Within the scope of the Amapá State Department of Education (SEED/AP, 2024), curricular integration has been encouraged through pedagogical guidelines aimed at citizenship and intercultural education. However, the challenge is to ensure adequate teacher training and teaching materials, especially for modular teaching, which has its own calendar and dynamics.

3.2 PEDAGOGICAL INNOVATIONS IN PHYSICAL EDUCATION

The concept of pedagogical innovation is related to the ability to transform traditional practices into teaching processes that favor the protagonism of students. According to Moran (2015), innovating in education is not only adopting technologies, but resignifying the way of teaching and learning, making the classroom a space for meaningful experiences.

Kenski (2012) reinforces that innovations occur when there is pedagogical intentionality and reflection on practice. In Physical Education, this can include active methodologies such as project-based learning, blended learning, cooperative games, and the use of digital technologies for recording and analyzing body movements.

In the Amazonian context, authors such as Freitas (2023) and Pantoja (2024) point out that pedagogical innovation needs to consider regional particularities, such as climatic conditions, school infrastructure, and the cultural practices of communities. These factors influence the way teachers develop and adapt active methodologies to modular teaching.

Studies by Gaia (2021) show that teachers in Amapá have used unconventional spaces — such as squares, rivers, and forest areas — for Physical Education activities, integrating nature and community daily life into learning. This practice expands the notion of curriculum and enhances the integral development of students.

According to Moran (2015) and Kenski (2012), they highlight that innovation also involves the reorganization of pedagogical time and space, which becomes essential in SOME, whose teaching takes place in intensive periods. Flexibility and interdisciplinarity become, therefore, requirements for innovative practices to be sustainable in this model.

Continuing teacher training, centered on collaborative planning, integrated projects, and the use of local resources, is pointed out as a necessary condition for the sustainability of pedagogical innovations (FREITAS, 2023). In summary, the body of literature shows that pedagogical innovations in Physical Education combine active methodologies, cultural contextualization and teacher training; however, for the context of SOME and the quilombola schools of Amapá, there is a need for more research that documents practical experiences and their impacts (SILVA; NASCIMENTO, 2020).

3.3 QUILOMBOLA EDUCATION AND THE CONTEXT OF SOME

The Modular Teaching Organization System (SOME) was created to serve hard-to-reach communities, guaranteeing the right to education in rural and riverside regions of Amapá. The model is characterized by intensive teaching modules, in which teachers travel to the communities for specific periods, as explained by Trindade (2015).

According to the National Curriculum Guidelines for Quilombola School Education (BRASIL, 2012), the quilombola school must value traditional knowledge and ensure pedagogical practices that recognize Afro-Brazilian identity, history and culture. In this sense, Physical Education has a central role in the promotion of corporeality and cultural expression as dimensions of knowledge.

It is also understood that the SOME curriculum faces challenges related to infrastructure, the school calendar and methodological adequacy. Modular teaching requires the teacher to reorganize content, methodologies, and assessments, adapting them to the time and context of quilombola students (BEZERRA, 2019; PANTOJA, 2024).

The SEED/AP Elective Catalog (2021) indicates possibilities for curricular integration in SOME, emphasizing the use of participatory methodologies and content related to the territory. However, the effectiveness of these proposals depends on training policies and access to contextualized didactic resources (SEED/AP, 2024). Regional surveys, such as those by Gaia (2021) and Campos and Maldonado (2023), show that teachers have redefined the Physical Education curriculum by incorporating traditional quilombola dances, games, and games, strengthening the cultural identity of students and promoting meaningful learning.

However, Campos and Maldonado (2023) warn that there are still few studies that assess the impact of these practices on the integral development of students. Most of the productions are descriptive and qualitative, pointing to the need for longitudinal research and evaluation of pedagogical results.

3.4 INTEGRAL DEVELOPMENT AND CORPOREALITY

Integral development comprises cognitive, social, affective and physical dimensions; Libâneo (2013) emphasizes that educational practices must articulate these dimensions, promoting rich learning contexts. Gadotti (2016, p. 75) reinforces that "Physical Education, by working with the body and movement, contributes to learning that articulates theory and practice, strengthening the ethical, social and cultural dimension".

In quilombola contexts, corporeality and cultural manifestations — dances, drums, games — are instruments for the transmission of knowledge and the construction of identity (PEREIRA ET AL., 2024). For Vygotsky (1991), learning takes place in social and cultural interactions, and the body is a mediator in this process. Thus, corporeality must be understood as a language of expression and signification of the world, especially in community and traditional contexts.

Studies by UNIFAP (2019–2024) point out that traditional body practices in quilombola communities — such as circles, celebrations, and games — strengthen self-esteem and student participation, contributing to integral development and school permanence. These practices represent a link between culture and education.

Gaia (2021) and Trindade (2015) argue that corporeality is an essential element for meaningful learning, as it connects lived knowledge to school knowledge. By integrating quilombola culture into pedagogical practices, the SOME teacher enhances intercultural and inclusive education.

Teacher training focused on integral development needs, according to Pantoja (2024), to contemplate the study of body culture of movement, identities and ethnic-racial relations. This ensures that the teaching of Physical Education is also a space of recognition and cultural resistance. Regional authors such as Freitas (2023) reinforce that work with the body, in quilombola contexts, must transcend the biological dimension, approaching movement as a social, political, and aesthetic practice. This integrative look sustains the concept of liberating and transforming education.

3.5 SYNTHESIS AND GAPS IN THE LITERATURE

The productions analyzed show that there is a growing movement of appreciation of quilombola culture and pedagogical innovation in Physical Education, especially in the North of Brazil. However, there is still a lack of studies that explicitly integrate the context of SOME into these themes. The main gaps found refer to the lack of quantitative research on the

impact of pedagogical innovations on integral development and the need for continuing education for SOME teachers (CAMPOS; MALDONADO, 2023; SEED/AP, 2024).

In summary, regional studies point to three main ways to strengthen curricular integration and innovation in Physical Education: (a) collaborative planning among teachers; (b) the use of community spaces and local knowledge as curricular content; and (c) teacher training contextualized to quilombola realities (GAIA, 2021; FREITAS, 2023; PANTOJA, 2024).

This evidence reinforces the importance of understanding Physical Education not only as an area of movement, but as a field of knowledge and social practice, capable of promoting inclusion, identity and citizenship. In SOME, pedagogical innovation emerges, therefore, as a tool to reconfigure the curriculum and enhance integral development.

4 DISCUSSION

The results of the review indicate that curricular integration and pedagogical innovations in Physical Education are promising ways to strengthen the integral development of students of the Modular Teaching Organization System (SOME) in quilombola schools. This finding converges with the perspective of Libâneo (2015), according to which the school should articulate theory and practice, science and culture, in order to promote contextualized learning.

The BNCC (BRASIL, 2017) reaffirms its commitment to comprehensive education, highlighting Physical Education as a space for valuing diversity and building citizenship. However, the modular and quilombola context requires curricular and methodological adaptations that respect the time, culture, and territory of the communities (SEED/AP, 2024).

Authors such as Moran (2015) and Kenski (2012) emphasize that pedagogical innovation requires teacher autonomy and student protagonism, essential elements to break with traditional practices. In studies on SOME, it is perceived that innovation assumes the character of necessity and resistance, allowing teachers to develop creative solutions in the face of scarce resources.

In the case of Amapá, the practices reported by Gaia (2021) and Freitas (2023) reveal that Physical Education has been one of the most fertile spaces for dialogue between traditional and curricular knowledge. Teachers transform local bodily activities — such as quilombola dances and community games — into educational experiences that value identity and belonging. When compared with other regions of Brazil, it is observed that innovative

practices have also been developed in the Amazon (e.g., Rondônia, Pará) and in the Northeast (e.g., Bahia, Pernambuco), especially in rural contexts and traditional communities. In these regions, active methodologies and curricular integration with local knowledge contribute similarly to meaningful learning and cultural appreciation, but face distinct challenges in terms of infrastructure, transportation, and teacher training. This comparison shows that, although the problems are shared, the context of Amapá has particularities that reinforce the originality of the experiences analyzed.

Modular teaching, due to its intensive structure, requires that school time be reorganized. Moran (2018) observes that active methodologies, such as project-based learning, can optimize the short duration of the modules, stimulating collective work and student autonomy. This strategy is feasible for SOME, as it articulates content, practice and cultural context. However, the literature points out that the implementation of innovative practices is still limited by the absence of permanent training policies. Pantoja (2024) reinforces that SOME teachers face challenges in initial and continuing education, which compromises the consolidation of an innovative pedagogy rooted in the quilombola reality.

Trindade (2015) argues that the quilombola school should be a space for dialogue between cultures, where the curriculum recognizes the value of local knowledge. In Physical Education, this perspective is materialized by understanding the body as a territory of memory and resistance, overcoming Eurocentric visions of movement and performance.

The analysis of regional studies also highlights the relevance of interdisciplinarity. Bezerra (2019) shows that curricular integration is strengthened when there is collaboration between teachers and appreciation of cultural practices. This integration expands the meaning of Physical Education and contributes to meaningful learning.

From a pedagogical point of view, innovation in Physical Education at SOME transcends the use of technologies. Kenski (2012) observes that innovating implies resignifying the role of the teacher as a mediator, and not as a transmitter of knowledge. This change in posture is essential to build contextualized and emancipatory practices. In quilombola schools, innovation also represents a political act, as it reaffirms cultural identity and the right to quality education (BRASIL, 2012). The body, when recognized as a cultural expression, becomes an instrument of learning and resistance (GAIA, 2021).

Freitas (2023) adds that traditional body practices favor integral development by stimulating cognitive, affective, and social dimensions. Thus, Physical Education acts not only

as a space for movement, but as an environment for the construction of knowledge and values.

However, Campos and Maldonado (2023) identify a significant gap: there is a lack of quantitative and long-term studies that assess the effects of pedagogical innovations on the performance and engagement of quilombola students. This absence limits the formulation of more precise public policies.

On the other hand, successful experiences, reported by SOME teachers, show that the integration between Physical Education and quilombola culture promotes greater motivation and belonging among students (SEED/AP, 2021). These actions demonstrate the transformative potential of bodily practices in citizenship education.

The discussion also reveals that the absence of adequate infrastructure and pedagogical materials still represents a significant barrier (BEZERRA, 2019). However, teacher creativity and the use of community spaces have partially compensated for these limitations, setting an example of context-based innovation.

Gadotti (2009) emphasizes that the school of the twenty-first century should be a space for integral and ecological education, which considers the interdependence between subject, culture and nature. Physical Education, by integrating the natural environment and the local culture, contributes directly to this expanded vision of education.

The experience of SOME in Amapá shows that it is possible to build innovative pedagogical practices even in adverse conditions, as long as there is intentionality and cultural sensitivity. This reinforces the idea that innovation is not synonymous with technology, but with the reinvention of the educational act (MORAN, 2015).

The results indicate that, in order to strengthen curricular integration and integral development, it is necessary to invest in continuing education, pedagogical support policies and appreciation of traditional body practices. The articulation between university, community and school emerges as a promising strategy.

In summary, Physical Education in the context of SOME and quilombola schools in Amapá reveals itself as a powerful space for innovation, resistance and transformation. When associated with curricular integration and the appreciation of local culture, it effectively contributes to the integral development of students and to the construction of a fairer and more inclusive education. Within the limits of the review, despite providing a consolidated overview of pedagogical innovations in Physical Education in SOME and in quilombola schools, this integrative review has limitations. The predominance of qualitative studies, of a

descriptive and regionalized nature, restricts the generalization of the results. In addition, there is a lack of comparative research with other regions and longitudinal investigations that allow the evaluation of the impact of pedagogical practices on the integral development of students.

5 FINAL CONSIDERATIONS

The present study aimed to analyze the pedagogical innovations in Physical Education, the curricular integration and the impact on the integral development of students of the Modular Teaching Organization System (SOME) in a quilombola school in the municipality of Santana, Amapá. The literature review revealed that, even in the face of adverse structural conditions, SOME has proven to be a fertile space for creative and culturally significant pedagogical practices.

The findings indicate that Physical Education, when articulated with the quilombola reality and based on innovative methodologies, can effectively contribute to the integral development of students. The experiences analyzed demonstrate that the recognition of local culture, the dialogue between knowledges and the appreciation of traditional body practices expand the meaning of learning and strengthen the identity of the subjects involved. Thus, pedagogical innovation transcends the use of technologies and manifests itself as a political and cultural act, as argued by Moran (2015) and Trindade (2015).

The analysis reinforces the importance of understanding Physical Education at SOME as a space of mediation between scientific knowledge and community knowledge. This curricular integration favors interdisciplinarity and student protagonism, central elements for an inclusive and transformative education. The quilombola school, in this context, becomes an environment of resistance and appreciation of bodily and cultural memories, reaffirming the social role of education in strengthening identities and promoting equity.

However, the study highlights persistent challenges: absence of specific continuing education, lack of infrastructure and limitation of pedagogical materials. These gaps require greater attention from the public educational policies of the state of Amapá and the federal government. It is recommended the creation of teacher training programs focused on the reality of modular teaching and the cultural diversity of quilombola communities, promoting exchange between university, school and community.

In addition, it is essential that educational policies recognize quilombola schools as spaces for the production of knowledge and innovation, ensuring adequate working

conditions, pedagogical autonomy and access to technological resources that enhance existing practices. The inclusion of quilombola body culture content in the curricula and the encouragement of interdisciplinary practices are also fundamental for the consolidation of a plural and contextualized education.

Finally, empirical studies involving field observations, interviews and longitudinal follow-up can deepen the understanding of the effects of innovative practices in Physical Education at SOME. In summary, this review reaffirms that pedagogical innovation, when articulated with curricular integration and the recognition of quilombola culture, represents a promising path for the construction of an emancipatory, inclusive and socially committed education. SOME, in this sense, reveals itself not only as an organizational teaching alternative, but as a territory of possibilities for human development and for the transformation of educational realities in Amapá.

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