

**ETHNIC-RACIAL EDUCATION BASED ON THE PLACE OF FEMALE
LEADERSHIP IN THE ABACATAL COMMUNITY IN ANANINDEUA**

***A EDUCAÇÃO ÉTNICO-RACIAL A PARTIR DO LUGAR DA LIDERANÇA FEMININA
NA COMUNIDADE ABACATAL EM ANANINDEUA***

***LA EDUCACIÓN ÉTNICO-RACIAL DESDE EL LUGAR DEL LIDERAZGO
FEMENINO EN LA COMUNIDAD ABACATAL EN ANANINDEUA***



Denilson Marques dos SANTOS¹

e-mail: dede_cecilia@yahoo.com.br



Sônia Cristina de Albuquerque VIEIRA²

e-mail: soniacristinav@hotmail.com

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Prof. Me. Paulo José de Carvalho Moura
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Prof. Me. Lucas Barbosa de Santana
Prof. Me. Maurício Miotti

¹ Master's degree in Religious Studies from the Postgraduate Program in Religious Studies at the State University of Pará (PPGCR /UEPA). Bachelor's degree in Pedagogy from Estácio de Sá University (UNESA). Permanent Professor at the Executive Secretariat of Education (SEDUC-PA) and the Municipal Secretariat of Education (SEMED -Ananindeua/PA).

² Doctor and Master in Social Sciences with a concentration in Anthropology from the Federal University of Pará (UFPA). Bachelor's degree in Religious Studies from the State University of Pará (UEPA). Tenured Professor at the Application School of the Federal University of Pará (EA /UFPA).

ABSTRACT: This paper proposes a reflection on the importance of Ethnic-Racial Education, with a gender focus, based on the experience of the Abacatal Quilombola Remnant Community (CRQA) in the municipality of Ananindeua in Pará. It emphasizes the fundamental role of quilombola women as leaders and guardians of traditional knowledge, highlighting their role in the anti-racist struggle and in the construction of transformative education. The research aims to promote anti-racist education as a way of valuing multicultural diversity and combating racism and sexism. Using a bibliographical review, the manuscript is based on the authors Lélia Gonzalez, Sueli Carneiro and Jussara Santana, whose studies encourage critical thinking and the valorization of Afro-Brazilian culture, as proposed by Law 10.639/03, which made the teaching of African and Afro-Brazilian history and culture compulsory. Thus, the study signals the recognition of quilombola women as essential leaders in building a more equitable society.

KEYWORDS: Afro-brazilian Culture. Multicultural Diversity. Ethnic-Racial Education. Quilombola Women.

RESUMO: Este trabalho propõe uma reflexão sobre a importância da Educação Étnico-Racial, com enfoque de gênero, a partir da experiência da Comunidade Remanescente Quilombola de Abacatal (CRQA) no município de Ananindeua no Pará. Destacando o papel fundamental das mulheres quilombolas líderes e guardiãs dos saberes tradicionais, evidenciando sua atuação na luta antirracista e na construção da educação transformadora. A pesquisa objetiva o de promover a educação antirracista como forma de valorização da diversidade multicultural e no combate ao racismo e sexismo. Utilizando da revisão bibliográfica, o manuscrito baseia-se nas autoras Lélia Gonzalez, Sueli Carneiro e Jussara Santana que em seus estudos estimulam o pensamento crítico e a valorização da cultura afro-brasileira como propõem a Lei 10.639/03 que estabeleceu a obrigatoriedade do ensino da história e cultura africana e afro-brasileira. Destarte, o estudo sinaliza para o reconhecimento das mulheres quilombolas como lideranças essenciais na construção de uma sociedade mais equânime.

PALAVRAS-CHAVE: Cultura Afro-brasileira. Diversidade Multicultural. Educação Étnico-Racial. Mulheres Quilombolas.

RESUMEN: Este trabajo propone una reflexión sobre la importancia de la Educación Étnico-Racial, con enfoque de género, a partir de la experiencia de la Comunidad Remanente Quilombola de Abacatal (CRQA) del municipio de Ananindeua, en Pará. Enfatiza el papel fundamental de las mujeres quilombolas como líderes y guardianas del conocimiento tradicional, destacando su papel en la lucha antirracista y en la construcción de una educación transformadora. La investigación pretende promover la educación antirracista como forma de valorar la diversidad multicultural y combatir el racismo y el sexismo. A partir de una revisión bibliográfica, el manuscrito se basa en las autoras Lélia Gonzalez, Sueli Carneiro y Jussara Santana, cuyos estudios fomentan el pensamiento crítico y la valorización de la cultura afrobrasileña, como propone la Ley 10.639/03, que hizo obligatoria la enseñanza de la historia y la cultura africana y afrobrasileña. Así, el estudio señala el reconocimiento de las mujeres quilombolas como líderes esenciales en la construcción de una sociedad más equitativa.

PALABRAS CLAVE: Cultura Afrobrasileña. Diversidad Multicultural. Educación Étnico-Racial. Mujeres Quilombolas.

Introduction

This article proposes a discussion based on the importance of Ethnic-Racial Education, focusing on the role of female leaders CRQA (Abacatal Quilombola Remnant Community), located in the Aurá neighborhood, in the municipality of Ananindeua, in the state of Pará. From a contemporary historical context, their experiences are used as examples of the struggle and resistance of Black women as builders of knowledge, and to construct a didactic sequence aimed at consolidating an anti-racist curriculum.

In this sense, this work presents a proposed teaching sequence³ based on the approach to the themes of race and gender, to be worked on the dates 08/03—alluding to International Women's Day, and 21/03—alluding to the Day of Combating Racial Discrimination, aiming to recognize the struggle of women who act as leaders and agents of social transformation in their communities.

The aim of this article is also to highlight educational practices in the areas of History, Social Sciences and Religion, Arts and other disciplines, showing how to introduce content in the classroom structured as a counter-colonial curriculum proposal⁴, based on the protagonism of black women acting towards the construction of a more inclusive and plural society and a classroom free from racism and sexism.

This article is justified by the need to promote an education that recognizes and values ethnic-racial and gender specificities in the construction of knowledge for students and in the appreciation of their ethnic and racial diversities, as well as by the emphasis on ethnic groups such as quilombola communities. The problem guiding the development of the teaching sequence questions how the struggle of women from CRQA can be used by future teachers through pedagogical practices that enable them to combat discrimination and promote the

³This article was conceived as part of the mandatory master's degree course "Afro-Brazilian and Indigenous History and Culture," taught by Professor Taissa. Tavernard in the Postgraduate Program in Religious Studies at the State University of Pará (PPGCR /UEPA). Based on discussions in face-to-face meetings and readings for the course, combined with readings from other curricular components such as: Brazilian Ethnology, Anthropology of Religion, Sociology of Culture and Gender, Memory, Religion and Education, as well as experience in the Higher Education Teaching Internship, we developed a teaching sequence that will be presented and justified throughout this article.

⁴Countercolonization is a thought proposal conceived by the Brazilian writer and thinker Antônio Bispo dos Santos, consisting of strategies for confronting, deconstructing, and resisting colonial thought. It aims to reaffirm the value and identities, knowledge, ways of being and existing in the world of traditional peoples, especially quilombola and indigenous communities. Countercolonizing in education means constructing new narratives, valuing the cultural content and practices of all the ethnicities that formed Brazilian society, historically invisible and silenced, making our schools spaces for dialogue and exchange. Countercolonizing would then be to re-edit our trajectories from our African and indigenous roots (Santos, 2023, p. 17).

appreciation of ethnic-racial identity? Therefore, this question allows us to explore the intersections between gender, ethnicity, and race, demonstrating how female resistance contributes to the construction of transformative educational trajectories.

The methodology adopted for the production of this article consists of a theoretical approach based on a literature review and the creation of a didactic sequence developed based on pedagogical practices and content such as: the thought of Lélia Gonzalez (2020), Carolina Maria de Jesus (2000) and Sueli Carneiro (2011), through the stories told, memories, organization, and leadership of the CRQA, based on the studies of Jussara Santana (2011), among other sources. Thus, the didactic sequence addresses ethnic-racial issues within the theme of gender and race, from the perspective of quilombola women leaders, aiming to promote critical reflection and student engagement in topics related to identity, resistance, and social justice.

In a way, theoretical discussion as a methodological axis enables dialogue between concepts and practices, interweaving the resistance of Black women and leaders of an ethnic group to educational actions. Given this, by integrating historical and contemporary content, the bibliographic research and the didactic proposal emphasize the importance of a curriculum that values diversity and encourages the active participation of students in building a more equitable society, as guided by the National Curriculum Parameters (PCNs) of 1997, the Law of Guidelines and Bases of Education (LDB) of 1996, and the National Curriculum Guidelines (DCN) of 2004.

The bibliographic research that enabled the development of the teaching sequence and this article helped us understand how the women of CRQA articulate their practices of resistance and leadership, and how, from this, they keep the Quilombola Black culture alive, combating discrimination and building knowledge, as well as promoting ways of thinking about a decolonial school curriculum aligned with diversity and ethnic-racial education. Therefore, it is also important to include mechanisms that contribute to the deconstruction of prejudiced and stereotypical thinking surrounding Black women in a place of subservience, pain, and subordination to men, but showing women who fought and fight on the front lines as leaders for a just and anti-racist society.

Female leadership in combating racism through education.

Studying the formation of quilombos is, above all, to recognize, in its depth, the power and importance of Black resistance in Brazil, the recovery of various forms of resistance in a racist society, as well as the struggle for freedom, dignity, and territoriality. To contextualize our work, it is extremely important to present some of the history of quilombos in Brazil and, specifically, of the Aurá neighborhood, in the municipality of Ananindeua, State of Pará.

Quilombos were spaces organized by enslaved Africans and their descendants who refused to accept the dehumanization imposed by the slave system in Colonial Brazil. These quilombo spaces express the struggle for survival and subsistence within a system that never escaped the shackles of slavery, even after the Golden Law in 1888. In this sense, quilombo communities—with Quilombo dos Palmares being one of the best known in history—existed in all regions of Brazil. In Ananindeua, the CRQA represents a concrete symbol of insurgency and the construction of unique ways of life founded on solidarity, autonomy, and the preservation of African cultural roots, with women responsible for the maintenance and leadership of this quilombo community.

Further discussing the logic of quilombola leadership, Silva (2013) states that much is said about Dandara dos Palmares, but few know the great role she played and her contribution to the resistance and struggle against slavery and the exploitation of Black women's bodies. According to Gomes (2005), speaking about Dandara means recognizing her as an icon of the quilombola movement, a leader and symbolic figure, inspiring the role of Black women in the fight against racial inequality and in the multiple ways of reinventing themselves and educating about the history of the formation of the Brazilian people who “do not know themselves” (Gomes, 2005, p. 25).

In the specific case of Ananindeua (PA), the quilombos stand out for their racial and cultural resistance, expressed in the stories of community leaders strongly marked by female strength in various aspects such as leading, educating, and keeping their traditions alive. Therefore, bringing the discussion of the construction of these territories into the master's classroom sheds light on the intersection between race, gender, and social struggle—discussions that contribute to an education committed to memory in the pursuit of historical justice and the empowerment of Afro-descendant populations. Furthermore, it provides rich knowledge of the local history of the municipality in Pará, considering that the state of Pará has approximately 240 recognized quilombola communities.

CRQA currently consists of sixty-two (62) families and is located in the municipality of Ananindeua, which is adjacent to the city of Belém do Pará. This community lives in a territory of six hundred and forty-six (646) hectares.

Figure 1 – Access gate to CRQA (Aurá - Ananindeua/PA)



Source: Authors' collection (2024).

The history of the formation of this community—as well as other quilombos—does not have a written tradition based on official records, but rather relies on oral tradition for the teaching and transmission of the group's stories.

The origin of this community is linked to the various sugarcane mills that existed throughout the 18th and 19th centuries near Belém, on the banks of rivers such as the Guamá, Bujaru, Acará, and Moju. The Uriboca Mill, belonging to Count Coma Mello, was one of these properties, and it is there that the history of the Quilombola Community of Abacatal begins. The community's lands were left as an inheritance by Count Coma Mello to three of his daughters: Maria do Ó Rosa de Moraes, Maria Filistina Barbosa, and Maria Margarida Rodrigues da Costa. The “Three Marias,” as they are called, were the daughters of Coma Mello and his slave Olímpia (Castro; Marin, 2004, p. 35, our translation).

The memory of that era is materialized in the “Path of Stones,” built by the slaves of the old farm, connecting the Uriboquinha stream to the house of the aforementioned Count.

Figure 2 – Path of Stones in CRQA



Source: Authors' collection (2024).

The idea of establishing a dialogue between Higher Education Institutions (HEIs) and CRQA in Extension Projects fulfills a prerogative of attention to the content established for Basic Education in the National Common Curricular Base (BNCC), making it possible to prioritize the appreciation of ethnic-racial diversity as one of the fundamental principles for civic education, the promotion of equity, and mutual respect. This guideline is directly expressed in the general competencies of the 2018 BNCC, especially in Specific Competency No. 5, namely: “Identify and combat the various forms of injustice, prejudice, and violence, adopting ethical, democratic, inclusive, and solidarity principles, and respecting Human Rights” (Brazil, 2018, p. 59, our translation).

Furthermore, it is important to emphasize that the BNCC also incorporates, in a cross-cutting manner, themes such as ethnic-racial relations, Afro-Brazilian and Indigenous culture, aligning itself with Law No. 10,639/2003—expanded to Law No. 11,645/2008—which made the teaching of Afro-Brazilian, African, and Indigenous history and culture mandatory in schools—a proposal that had already been contemplated in the Law of Guidelines and Bases of Education (LDB) (Law 93,94/1996) in its Article 26 and structured in the National Curriculum Parameters (PCNs) of 1998. Therefore, in addition to gender and race considerations, land demarcation is important, which, in the case of CRQA, today represents less than 15% of what they possessed by inheritance from Count Coma Mello. According to Castro and Marin (2004), the Count’s legacy was a land grant equivalent to 2,100 hectares, and their current property is 308,199 hectares. In 2003, the Pará Land Institute (ITERPA) opened a new regularization

process for this area as a way to seek alternatives to expand the area of the aforementioned quilombola community in the municipality of Ananindeua/PA.

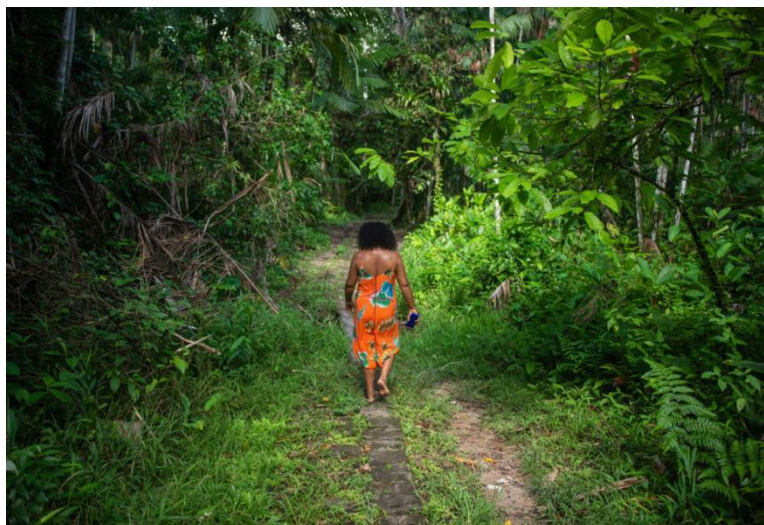
In the CRQA, the role of women in this process was very relevant. According to Santana (2011), it is essential to talk about these women in the aforementioned community, due to their struggle over the years for the right to access land and human dignity, as well as against discrimination and the shackles of the slavery period that never ceased to victimize them.

With the end of slavery, this population contingent of women and men, now free but then enslaved by the shackles of a bourgeois and racist society, was destined to live on the margins of society, morally, physically, and emotionally violated. There was no place for them within this Brazilian social structure. In search of reparation resulting from the negligence of the Brazilian State, the remaining quilombo communities re-emerge, as Arruti (2005) and Ratts (2003) affirm, in the scenario of our society, seeking to guarantee their rights acquired in the Brazilian Federal Constitution (Citizen Constitution) of 1988. Their main objective is the legitimization of their lands. These ethnic groups, formed by women and men, fight for a dignified life for themselves and for the community, demanding guarantees in the fulfillment of their constitutionally acquired rights (Santana, 2011, p. 31, our translation).

Therefore, it is clear that when discussing the fight against an exclusionary, racist, sexist, and misogynistic system, it is important to invest in education provided by professionals committed to breaking the paradigm of the aforementioned aspects. Given this, the recognition of CRQA, as well as its female figures, in places of resistance and in the preservation of the collective memory of their people, not only reinforces the protagonism of these women, but also emphasizes the fight for dignity, justice, and equality in a racist and patriarchal society.

Regarding the women of the Quilombola Community of Abacatal, researchers Edna Castro and Rosa Marin (2004) and Jussara Santana (2011) emphasize in their studies that Quilombola women have a great capacity for reinvention. The authors also emphasize that in a context of state abandonment and denial of inalienable rights, these women reaffirm their existence and identity daily as social agents for the permanence and strengthening of their respective communities—in this case, the Quilombola communities. In this sense, educating also means emphasizing the importance of these social actors who inspire every day with their strength, determination, and resilience (Santana, 2011).

Figure 3 – Female Leadership of CRQA (Dona Socorro)⁵



Source: Authors' collection (2024).

Ethnic-Racial Education and the fight against racism

Racism is based on the idea of racial superiority and hierarchy, manifesting itself through unconscious or conscious social practices of denial, intolerance, inequality, and social injustice. Thus, racism is widespread and dynamic in society, constituting a systematic form of discrimination (Almeida, 2019). Thinking about racism, specifically in Brazilian society, means thinking about the privileges of some people over others and the disadvantages of races that become invisible due to a system created by humankind itself.

What validated this differentiation based on color, phenotypic and cultural characteristics—dances, beliefs, cuisines, ways of life—were racist ideologies, which also served as a basis for legitimizing the exploitation, subjugation, and violence against peoples and nations. These same ideas, full of prejudice and arrogance, effectively influenced Brazilian society.

One of the legacies of slavery was the scientific racism of the 19th century, which endowed with supposed scientificity the division of humanity into races and established hierarchies between them, conferring upon them a status of natural superiority. From these ideas stemmed and continue to reproduce the well-known social inequalities that have been widely publicized in recent years in Brazil (Carneiro, 2011, p. 16, our translation).

⁵We opted to use pseudonyms (code names) as a way to guarantee the anonymity of the people who appear in the work.

Thus, the social inequalities present in the country expose the racist system of Brazilian society. Scientific racism has profoundly impacted various societies: the theories contributed to the marginalization of groups and the perpetuation of injustices and inequalities that still exist today, considering that Brazilian society is constituted on racist foundations.

However, in Brazil, a distorted conception persisted for many decades that our country had a racially harmonious population. This conception arose through an ideology that sought to explain Brazilian identity—originating from the mixed-race country, with its complexities—where distinct races coexisted in close proximity, denying racism. As Lélia Gonzalez pointed out: “two ideological tendencies define black identity in Brazilian society: on the one hand, racial democracy and, on the other, the ideology of whitening, resulting in a kind of double knot” (Gonzalez, 2020, p. 168).

Race is also present in the class structure and the system of social stratification, hence the importance of a critical analysis focused on ethnic-racial relations in the post-abolition period, and its persistence is revealed in institutional structural racism in Brazil (Santos *et al.*, 2024, p. 49), culminating in the denial of the Black and Indigenous population, who still suffer from processes of social exclusion and the lack of appreciation of their cultures and identities.

Figure 4 – Denied access to decent housing in CRQA (Mud House)⁶



Source: Authors' collection (2024).

We have an ideological reality that “camouflages” racial inequalities and the exclusion of the Black and Indigenous population, as well as difficulties in understanding the country as a place of pluralities and cultural diversity, recognizing this in laws and policies that promote

⁶These dwellings are made from a mixture of clay, sand, water, and organic materials such as straw or plant fibers, compacted in molds to create solid blocks. These dwellings are vulnerable to damage if constantly exposed to water or excessive moisture.

changes in the social body. This problem of recognition stems from the influence of conceptions that attempt to fit the population into a single model considered standard.

Understanding the racism that exists in Brazil and some of the reasons for its emergence, we must highlight the important advances in the fight against racism and the changes that have occurred in the country, especially in education with Law 10.639/03—which was later expanded by Law 11.645/08—establishing the mandatory teaching of Afro-Brazilian and Indigenous History and Culture in schools, as a way of recognizing the diversity and sociocultural and religious differences that exist in our country.

According to the Law of Guidelines and Bases of Education (LDB), in the first paragraph of article 26-A referring to Law 10.639/03, it states that:

The program content referred to in this article will include various aspects of the history and culture that characterize the formation of the Brazilian population, based on these two ethnic groups, such as the study of the history of Africa and Africans, the struggle of blacks and indigenous peoples in Brazil, black and indigenous Brazilian culture, and the role of blacks and indigenous people in the formation of national society, highlighting their contributions in the social, economic, and political areas relevant to the History of Brazil (Brasil, 2003, our translation).

Law 10.639/03 represents a great achievement for the Black population of the country and for the Brazilian Black movement, which has continued and continues to claim its place in society—since for a long time their knowledge and contributions to the construction of the country were forgotten and excluded by a severe process of racist erasure. The Black population suffered not only racism, but epistemicide—meaning the erasure of knowledge production and social practices (Carneiro, 2023).

Education has long contributed to this process of epistemicide through its homogenizing curriculum that disregarded Brazilian cultural plurality; in other words, there was no recognition or appreciation of different ethnic and cultural groups and their national importance in the country.

Quilombola women: gender and race issues in the curriculum

Since the enactment of Law 10.693/03, the following has been consolidating... The idea that there is a uniform culture that must be combated within schools in order to put into practice what establishes it, seeking the construction of a decolonial pedagogy ⁷aimed at questioning the homogenizing knowledge of schools and valuing cultural practices and knowledge—which have been marginalized, especially when dealing with women as leaders in the construction of ethnic-racial education and in the fight against racism—and because it becomes necessary to explain the inequalities that persist and the different ways of being a woman and experiencing society (Lugones, 2014).

Addressing the history of quilombola communities in school provides students with access to the culture and traditions that, despite processes of exclusion and invisibility, continue to resist and keep alive the memory and preservation of Afro-Brazilian culture (Santana, 2011). In this way, as stated in the guidelines for ethnic-racial education, it contributes to understanding Brazilian society as formed by different ethnic groups, which possess their own cultures, are valuable, and are part of Brazil and its history.

To put this anti-racist curriculum proposal into practice, we developed a pedagogical intervention focused on combating racial discrimination, discussing, from the perspective of female leaders of CRQA, the importance of women within the community as agents of transformation. To this end, we chose March 8th (International Women's Day) and March 21st (International Day Against Racial Discrimination) to structure the pedagogical intervention, aiming for a critical and reflective evaluation of the understanding of discrimination present in society and the cultural diversities of Brazil, with an emphasis on Paraíba. This also included establishing a broad relationship between the categories of gender and race, as we understand that Brazilian society is structured by racism and sexism (Carneiro, 2011).

Thus, in the didactic sequence we have planned, we intend for the students to understand how quilombola women articulate their resistance practices and express them in their leadership; how, through their organization, these women keep the quilombola black culture alive, combating discrimination and building knowledge.

⁷Decolonial Pedagogy refers to the theories and practices of human formation that empower subaltern groups to fight against the oppressive logic of modernity (coloniality), with the horizon of forming a free, just, equitable, and supportive human being and society (Mota Neto, 2016, p. 318).

The teaching sequence was structured in four (4) meetings of approximately forty-five (45) minutes for students in Middle School (Final Years), which can be applied in subjects such as Sociology, History, Religious Studies, Philosophy and others.

The methodology was developed through meetings focused on interactive presentations, debates, and conversation circles, as well as through printed materials and reports presenting the cultural characteristics of the researched Quilombola community. As part of the sequence, a field class to the CRQA was scheduled so that students could see the reality firsthand. The active methodologies used were: flipped classroom, case study, and project-based intervention learning.

The first meeting, themed “Quilombola and Culture,” aimed to explore Quilombola culture from the perspective of the researched community. It began with the distribution of images from CRQA to the 9th-grade students—figures depicting cultural practices and elements of the unidentified community—so that, through these images, the students could answer three questions: “What cultural elements can you identify?”, “What stood out most in the images?”, and “Where do you think those people and elements are from?”. With these questions, we seek to understand the students’ comprehension of the topic, their access to Afro-Brazilian culture, and their recognition of these places as part of their municipality.

After showing the students the origins of the images and the identities of the people depicted—based on Santana’s (2011) discussion of the CRQA—and presenting stories about the community’s emergence, its practices, and discussing the social inequalities within the Quilombo, we concluded the lesson by asking if the students had ever had contact with a Quilombo community and if they were interested in learning about such a community. These questions are necessary for knowledge to be constructed alongside the students’ experiences and lived experiences regarding the topic discussed.

In the second meeting, themed “Resistance and struggle against racial discrimination in the quilombo,” we aimed to discuss cultural practices and the fight against racial discrimination. Based on this, the classroom session involved working with audiovisual material, specifically a news report about CRQA. The methodology used in this meeting was a case study after watching a video about racial discrimination. A conversation circle was formed, and the students were able to answer the following questions posed by the facilitators: “*What social problems were you able to identify in the video you watched?*”; based on the video, other questions were proposed, such as: “*What did you understand about quilombos?*”, “*What does it mean to be quilombola?*,” and “*What resistance strategies were used by quilombola people*

in the fight against racism?”. After a brief discussion based on the studies of Sílvia Almeida (2019), we conducted a critical reflection on the theme, racial discrimination, and the types of discrimination. With their knowledge grounded in the reality experienced by CRQA residents and considering what racial discrimination is, the students gained a better understanding of the social reality and racism present in the country, as well as the differences that make up the Brazilian sociocultural identity.

In the third meeting, the discussion revolved around female leadership in the CRQA, the role of women in knowledge building within this community, and ethnic-racial education as a means of combating discrimination. The objective of this meeting was to show how the participation of Quilombola women is grounded in knowledge articulation in the fight against racial discrimination in Brazil. The aim was to highlight the social spheres in which women operate related to work, politics, traditions, dance, and other sociocultural aspects, from which these women continue to resist and act as protagonists, keeping Quilombola and Afro-Brazilian culture and memory alive.

When discussing the importance of women in this cultural process, we do not disregard the male presence, which also positions itself and participates in these different spheres, but we emphasize the leading role of quilombola women who participate with greater effectiveness and engagement (Santana, 2011); In CRQA, it is evident that women keep the memory and culture of the quilombo alive. With this understanding of female leadership, it was then suggested that the class be divided into five (5) groups so that they could work on the aspects covered in this lesson.

Thus, students were able to present texts, poems, videos, or drawings that symbolized cultural practices and female participation in Brazilian quilombos. The following authors were used as bibliographic references: González (2020), Santana (2011), Carneiro (2011), Castro and Marin (2004), who address issues concerning quilombola women.

As a conclusion, the fourth meeting was dedicated to consolidating learning. Departing from the conventional, a field class to CRQA was proposed for the students to explore the daily life of this quilombola community beyond the traditional didactic material. In this sense, teachers of History, Sociology, Philosophy, and other disciplines can collaborate in the process of going to these communities together with their students, providing them with an interactive lesson experienced within the chosen quilombola community. In this way, the students were able to conduct interviews, developing their research skills, keeping a field diary, collecting photographic records, and holding an exhibition at the school as a culminating event on March

8th and 21st—respectively, Women’s Day and the International Day for the Elimination of Racial Discrimination.

Within CRQA, the pedagogical practices developed went beyond the limits of the traditional classroom, articulating school knowledge with community and ancestral knowledge. Conversation circles on orality and memory, as well as reading and writing projects linked to local history, were methodological tools that enabled dialogue between students and ethnic-racial and gender issues. These activities promoted a participatory and collective learning environment, in which students could critically reflect on their own identities and recognize the leading role of Quilombola women as guardians of traditional knowledge.

The inclusion of educational practices based on Law 10.639/03 and the theoretical contributions of Lélia Gonzalez and Sueli Carneiro, with the works read and discussed: “For an Afro-Latin American Feminism”—published by Editora Jorge Zahar (RJ), in 2020—and “*The Color of Prejudice*”—published by Editora Ática (SP), in 2006—provided students with knowledge of the authors and the construction of an anti-racist, critical, and liberating education at CRQA.

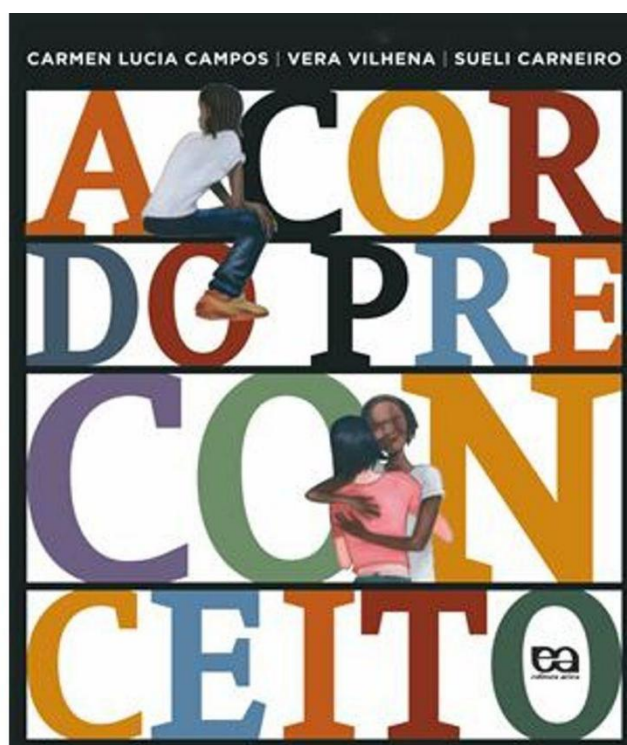
Following the conversation circle, the students demonstrated a greater appreciation for Afro-Brazilian culture, developing a social awareness based on equity and respect for diversity. In this way, the teaching-learning process was consolidated as a transformative practice, capable of integrating cognitive, affective, and social dimensions in the students’ educational journey.

Figure 5 – Cover of the book *Towards an Afro-Latin American Feminism*



Source: Gonzalez (2020).

Figure 6 – Cover of the book *The Color of Prejudice*



Source: Carneiro (2006).

The students' reception to the proposed activities was positive, marked by high engagement and curiosity. The presentation of intellectual figures such as Lélia Gonzalez and Sueli Carneiro sparked debates about identity, belonging, and female empowerment, generating questions about the place of Black people and Black women in Brazilian society. The students demonstrated greater interest in the history of their own community and began to value the knowledge transmitted by quilombola women as a legitimate source of knowledge.

Among the observed impacts, the following stand out: strengthening of self-esteem, development of critical thinking, and construction of a social awareness focused on racial and gender equity. These results demonstrate that the pedagogical intervention enabled a transformative teaching-learning process, in which the school and the community engage in dialogue in civic education and in combating racism and sexism in contemporary society.

Final Considerations

This study highlighted the relevance of Education for Ethnic-Racial Relations (ERER) with a gender focus, as a transformative pedagogical practice in the context of the CRQA. The experiences lived during the pedagogical intervention showed that the articulation between school knowledge and traditional knowledge strengthens the protagonism of quilombola women, who affirm themselves as guardians of collective memory, cultural mediators, and references in the anti-racist struggle.

The results indicated that the students responded positively to the proposed activities, actively participating in conversation circles, workshops, and debates. There were noticeable advances in the development of critical thinking, in the appreciation of Afro-Brazilian culture, and in the understanding of the historical role of Black women. The presentation of intellectuals such as Lélia Gonzalez and Sueli Carneiro allowed students to become familiar with authors who are not yet well-known but are fundamental to anti-racist education, sparking questions in them during conversation circles about culture, identity, belonging, and gender equality.

Therefore, it is concluded that the pedagogical experience carried out at CRQA reaffirms the importance of Laws 10.639/03 and 11.645/2008, which highlight the urgency of educational practices that encompass Brazilian cultural diversity. Recognizing quilombola women as educational and political leaders is a fundamental step towards building a more equitable, anti-racist, and inclusive society.

At the same time, analysis of student reception shows that teaching and learning processes based on dialogue between school and community can transform the educational space into fertile ground for critical citizenship, collective memory with a view to decolonizing certain knowledge, and fairly constructing the sociocultural transformation that Brazil so desires in contemporary times.

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