

THE EDUCATIONAL POTENTIALITY OF “SELF-ORGANIZATION OF BLACK WOMEN OF SERGIPE REJANE MARIA”

A POTENCIALIDADE EDUCATIVA DA “AUTO-ORGANIZAÇÃO DE MULHERES NEGRAS DE SERGIPE REJANE MARIA”

EL POTENCIAL EDUCATIVO DE LA “AUTOORGANIZACIÓN DE MUJERES NEGRAS DE SERGIPE REJANE MARIA”

Andréia Teixeira dos SANTOS¹
Marizete LUCINI²

ABSTRACT: This paper undertakes a theoretical-conceptual reflection on the educational power of the Self-Organization of Black Women of Sergipe Rejane Maria, established in Aracaju-Sergipe in 2014, from the referential of Black Feminism and Black Feminist Activist Research. In this analysis we consider that black women historically question and point solutions regarding racial, social, gender and sexuality inequalities, organized in social movements. Social movements that we understand as spaces for education and political training of their members, in which education is associated with a praxis based on their propositional insurgency. Insurgency that is associated with the construction of new epistemologies and public policies that challenge the racist, sexist, classist, and heteronormative structure structuring Brazilian society. In this sense, we consider the educational potential of the grassroots work developed by the Self-Organization of Black Women of Sergipe Rejane Maria, as educational movements in which emancipatory knowledge and pedagogies are produced that question society, while creating educational strategies to combat racism, classism, sexism and heteronormativity.

KEYWORDS: Inequality. Education. Feminism. Racism. Sexism.

RESUMO: Este texto empreende uma reflexão teórica-conceitual sobre a potência educativa da “Auto-organização de Mulheres Negras de Sergipe Rejane Maria”, criada em Aracaju-Sergipe em 2014, a partir do referencial do Feminismo Negro e da Pesquisa Ativista Feminista Negra. Nesta análise, consideramos que as mulheres negras historicamente questionam e apontam soluções com relação às desigualdades raciais, sociais, de gênero e sexualidade, organizadas em movimentos sociais. Movimentos sociais que compreendemos como espaços educativos e de formação política dos seus membros, nos quais a educação está associada a uma práxis pautada em sua insurgência propositiva. Insurgência que está associada à construção de novas epistemologias e políticas públicas que tensionam a estrutura racista, sexista, classista e heteronormativa estruturantes da sociedade brasileira.

¹Federal University of Sergipe (UFS), São Cristóvão – SE – Brazil. Teacher of Basic Education in the State of Sergipe. PhD student in Education (UFS). ORCID: <https://orcid.org/0000-0002-3114-2349>. E-mail: deia.teixeira.s@gmail.com

Federal University of Sergipe (UFS), São Cristóvão – SE – Brazil. Associate Professor II. PhD in Education (UNICAMP). ORCID: <https://orcid.org/0000-0003-1532-8968>. E-mail: marizetelucini@gmail.com

Nesse sentido, consideramos a potencialidade educativa dos trabalhos de base desenvolvidos pela "Auto-Organização de Mulheres Negras de Sergipe Rejane Maria", como movimentos educativos em que se produzem saberes e pedagogias emancipatórios que questionam a sociedade, ao mesmo tempo em que criam estratégias educativas de combate ao racismo, classismo, sexismo e a heteronormatividade.

PALAVRAS-CHAVE: *Desigualdade. Educação. Feminismo. Racismo. Sexismo.*

RESUMEN: *Este texto emprende una reflexión teórico-conceptual sobre el poder educativo de la Autoorganización de Mujeres Negras de Sergipe Rejane Maria, creada en Aracaju-Sergipe en 2014, a partir del referente del Feminismo Negro y la Investigación Activista Feminista Negra. En este análisis, consideramos que las mujeres negras históricamente cuestionan y señalan soluciones en relación a las desigualdades raciales, sociales, de género y de sexualidad, organizadas en movimientos sociales. Movimientos sociales que entendemos como espacios educativos y de formación política de sus integrantes, en los que la educación se asocia a una praxis basada en su proposición insurgente. Insurgencia que está asociada a la construcción de nuevas epistemologías y políticas públicas que acentúan la estructura racista, sexista, clasista y heteronormativa de la sociedad brasileña. En ese sentido, consideramos el potencial educativo de los trabajos de base desarrollado por la Autoorganización de Mujeres Negras de Sergipe Rejane Maria, como movimientos educativos en que se producen conocimientos y pedagogías emancipadoras que cuestionan la sociedad, a la vez que se crea estrategias educativas para combatir el racismo, el clasismo, el sexismo y la heteronormatividad.*

PALABRAS CLAVE: *Desigualdad. Educación. Feminismo. Racismo. Sexismo.*

Paths that led us to the Rejane Maria quilombo

The pandemic of COVID-19 and the social isolation resulting from the uncontrollable proliferation of the virus presented itself as a challenge and, in the case of many graduate students, generated the need to rethink research objects and methodologies. This was the case of our research, which had as its central theme the analysis of anti-racist pedagogical practices in a quilombola school. Thus, a study that had, a priori, been designed to be developed in a school environment had to be modified to make it possible to carry out field activities remotely. In the process of modifying the research theme, and inspired by meetings and encounters with productions of black intellectuals started in 2020, even before the pandemic, with the reading of the book "Um defeito de cor", by Ana Maria Gonçalves, the research theme was rethought in order to give protagonism to the writing experiences of black women.

The term quilombo, used in the title of this section, and from which we understand this Self-Organization of Black Women, is related to the thought of the historian and activist from

Sergipe, Beatriz Nascimento (2018), for whom the quilombo is constituted from the human need to organize in a specific way different from the one arbitrarily established by the colonizer and becomes a possibility of existence and (re)existence in times of destruction.

Thus, in the meetings made possible by readings and by access to publications in social networks, we approached the experiences of the "Self-organization of Black Women of Sergipe Rejane Maria" in dialogue with the pedagogies of (re)existence built in this collectivity. The ongoing research is grounded in Black Feminism and decolonial studies, having as methodological reference the Black Feminist Activist Research (LEMOS, 2016a). From our effective insertion in the activities of the Self-Organization and the narratives of black women activists, we identify the activism of black women from Sergipe and their contribution to the construction of deep-systemologies that question the colonial structure of knowledge. In this text, we present the theoretical and methodological paths that have helped us in the observation and analysis of the pedagogies of (re)existence produced by these women in the context of confrontation to racism, classism, sexism and LGBTphobia.

The reading of the work "*O movimento negro educador: Saberes construídos nas lutas por emancipação*" by Gomes (2017) The author points out the Black Movement as a protagonist in the relationship between the Black people and the State, organizing and systematizing specific knowledge built within the activism that is not recognized by the field of Education and other sciences that, in turn, transform this knowledge into absence or non-existence through epistemicide. The defense of the importance of the Black movement as a political actor "that builds, systematizes, articulates emancipatory knowledge produced by the black population throughout the Brazilian social, political, cultural, and educational history" (GOMES, 2017, p. 24, our translation) was an important inspiration for us to think about the activities of the black women's movement in Sergipe, in general, and the Rejane Maria Self-Organization, in specific, as a possible field of research. Gomes (2017, p. 23-24, our translation) defines the Black Movement as:

[...]the most diverse forms of organization and articulation of black men and women politically positioned in the struggle against racism and that aim to overcome this perverse phenomenon in society. Participating in this definition are political, academic, cultural, religious, and artistic groups with the explicit objective of overcoming racism and racial discrimination, of valuing and affirming black history and culture in Brazil, and of breaking down the racist barriers imposed on black men and women in occupying different spaces and places in society. It is a movement that does not refer in a romantic way to the relationship between Black Brazilians, their African ancestry, and the African continent today, but rather recognizes the

historical, political, and cultural links of this relationship, understanding it as an integral part of the complex African Diaspora. Therefore, it is not enough just to value the presence and participation of blacks in history and culture and to praise black and African ancestry for a collective to be considered a black movement. *It is necessary that in the actions of this collective a political stance of combating racism is explicitly present.* A stance that does not deny the possible confrontations in the context of a hierarchical, patriarchal, capitalist, LGBT-phobic, and racist society.

The Black Movement, therefore, contributes to the production of knowledge that emerges from its struggle for recognition of Black people as subjects of rights, guiding discussions on racism and overcoming the myth of racial democracy, socioeconomic inequality, violence, public policies in health and education, religious intolerance, quilombola issues, among other themes and, besides educating its activists, it also educates society in the path of anti-racism. The emancipatory knowledge produced by the Black Movement is, therefore, related to the experience of race in a society that has established racial hierarchization as its founding axis. Regarding the Black Women's Movement, of which the Rejane Maria Self-Organization is part, Gomes (2020, p. 36-37, our translation) states that:

[...]deserves to be highlighted when we reflect on political knowledge. The action of Black women activists builds specific political, identity, and aesthetic-corporeal knowledge and learning. Black activists question machismo within the Black Movement itself and challenge male activists to rethink, change their stance, and change their attitude in their political and personal relationships with women. They denounce the machismo violence within the Black Movement itself and other social movements, in domestic relations, in internal disputes whether in employment, movements, unions, and parties. They re-educate feminism itself, white men and women of other racial-ethnic belonging, and themselves.

In addition to the theoretical contribution of Nilma Lino Gomes, the research we are developing, is linked to Black Feminist Thought and Decolonial Studies. Black Feminist Thought, emerging from the experiences and point of view of black women, is defined by Collins (2019) as a set of specific, though heterogeneous, black feminist intellectual traditions created through the social place that black women occupy as a collectivity. It is a set of traditions born out of the dialectical tension between the oppression suffered by Black women and their activism (COLLINS, 2019). Black Feminist Thought acts to produce solutions to the problems faced by the Black population, serving as a possibility for emancipation and the promotion of social justice. In the field of Education, Black Feminist Thought can be perceived as a motto of resistance that emerges on the margins of colonizing education, constituting itself as a praxis that aims to intervene in social reality.

We understand that Black Feminism is educative and acts to re-educate hegemonic feminism and the Black movement, so that they contemplate the diverse ways of being a woman and the weight of oppressions of race, class, gender, and sexuality in the lives of all women, recognizing the specificities of Black women. In this sense, Black Feminism contributes to both discussions on racism and feminist studies, being important to tense categories hitherto considered universal and challenging both fields of knowledge to include in their productions the specificities that permeate the lives of black women. Crossed by issues such as black genocide, feminicide and difficulties related to schooling and insertion in the labor market, besides epistemicide and all the historical dehumanization that affects racialized peoples, black intellectuals began to publish studies related to race, gender and class as pillars for the effectiveness of black feminist thought in the academic space.

Black feminism and decolonial feminism are important theoretical and methodological contributions that help us understand the experiences of black women activists from Sergipe, considering the existence of a modern/colonial gender system (LUGONES, 2008) that inferiorizes, violates, and invisibilizes racialized women and produces inequalities that are reflected in the country's socioeconomic indexes and place black women in a position of vulnerability. Both Black Feminism and Decolonial Feminism are alternatives to break the epistemic silences that have been produced by modern colonial science that has inferiorized, stereotyped, and ignored many voices, including the voices of Black women in struggle. Moreover, both epistemological movements denounce existing limitations in hegemonic feminism and have a practical dimension, aimed at social transformation.

Miñoso (2020), while denouncing the commitment of hegemonic feminism to modernity, states that subaltern feminist practice points to the device of coloniality as structuring what she calls feminist reason and proposes a situated knowledge that starts from experience, something that is quite evident in studies that deal with the trajectories of black women. This counterpoint is also brought by Bairros (1995), when she points out that there are strands of feminism that try to define the female subject based on experiences taken as universal, and indicates that Black Feminism is an interesting epistemological contribution to think about the set of experiences and ideas shared by both Afro-American and Brazilian black women, whose lives are marked by a matrix of domination where race, gender and class intersect at different points (BAIRROS, 1995, p. 46).

From the point of view of studies that address the experiences of black women, we highlight the importance of intersectionality (CRENSHAW, 2002) as a concept and

methodological tool that allows the articulation between the categories of race, gender, class and sexuality as forms of oppression that affect the existences of black men and women, as well as the importance of decoloniality as possible epistemological contribution to think the existences of bodies historically subalternized by colonialism, capitalism, racism and sexism.

That said, it is important to indicate that our research aims to understand the process of political training of black women activists in the state of Sergipe, having as a space of coexistence and affection, the "Self-organization of Black Women of Sergipe Rejane Maria", created in 2014 in the city of Aracaju. In this sense, we consider as a starting point the movement of black women as a political subject producer and product of experiences that resignify the ethnic-racial issue (GOMES, 2017), gender, class and sexuality. The research paths are following the perspective of identifying how the formative processes that unite and mobilize black women in order to question racist, sexist, classist, and heteronormative structures present in our society take place. The reflection on educational practices generated and experienced in the black women's movement has mobilized the construction of this research. We are observing educational experiences involved in the process of political formation of black women who see militancy as an alternative for survival in the midst of a reality that historically discriminates, marginalizes and oppresses black people, reproducing racist and sexist practices that began in the Brazilian colonial period.

In the methodological field, the research we are developing follows the Black Feminist Activist Research perspective, classified by Lemos (2020, p. 29, our translation) as a methodology that:

[...]The object of the research emerges from the exchange of knowledge and action in black feminist activism, activism in the black women's movement that has been configured, over the years, as the arena of the dispute for gender, race, class, sexual identity, distributive justice, among others.

Black Feminist Activist Research is a "research methodology centered on the activism of black feminism" (LEMOS, 2020, p. 19, our translation) that "has the political commitment to collectively register local transformations and radical interventions in society carried out by, for and with black women aiming for transformations and eradication of oppressions, and in search of the Good Life" (LEMOS, 2020, p. 28, our translation). Rosália Lemos defines that Black Feminist Activist Research gathers several methodological resources, aiming to produce a certain type of knowledge, emerged within black feminism, in which the process of knowledge construction occurs through the

partnership with the research collaborators, enabling the encounter between the activist researcher with the activism of the collaborators, in a process of feedback. This methodology focuses on "collectively register local transformations and radical interventions in society carried out by, for and with black women aiming at the eradication of oppression" (LEMOS, 2020, p. 29, our translation). Such a research bias demands continuous process of "observation, participation, implication, immersion, interaction, and intense living before, during, and after the field study" (LEMOS, 2020, p. 29, our translation).

We understand the "Self-Organization of Black Women of Sergipe Rejane Maria" as a quilombo, because in this collectivity there is a union among equals who are constituting forms of cultural and racial resistance, which has been enabling the creation of a community that strengthens itself internally and, at the same time, acts within the society that oppresses black bodies. Our research, built with the activists of the "Self-Organization of Black Women Rejane Maria", is articulated around the political activism of black women and their longing for public policies that reach them and promote social justice, intending also to make visible the educational potentialities existing in the articulations undertaken by black women in order to combat racial, social and gender inequalities that surround their lives.

The "Black Women's Self-Organization of Sergipe Rejane Maria"

The "Self-organization of Black Women of Sergipe Rejane Maria" emerged in October 2014, bringing together several black women with different realities and aiming to build a front to claim the demands of black women in Sergipe, considering the various social markers - class, race, gender and sexuality - that cross their lives. In this context, it was thought to articulate black women of the city and countryside, in a state where about 80% of the population is black, in order to make visible specific demands and claim the rights of the black community, especially women, within an intersectional perspective.

Before the creation of Rejane Maria, there was another organization of black women in Sergipe, the OMIN (Organization of Black Women Maria do Egito). This organization was founded in 2001, after some black activists identified the need to include the racial and gender approach in discussions about public policies for the black population. According to Souza (2012), OMIN aimed to provide counseling to black women, in addition to acting in

educational and cultural events and is currently inactive. Domingues and Oliveira (2021) mention that this organization had links with the State and National Forums of Black Women, the latter being part of the Articulation of Brazilian Women (AMNB).

Besides OMIN, other organizations within the context of the black movement in Sergipe contemplate in their agendas the racial gender issue, such as the "Society of Ethnic, Political, Social and Cultural Studies Omolàiyé", which seeks to contribute to the empowerment of traditional communities of African matrix in Sergipe, It develops studies about tradition and afro-descendant culture, besides advising and performing educational and political actions directed to the defense of human rights, fighting racism and religious intolerance, promoting the strengthening of identity and self-esteem of these black communities; The "Oju Ifá Community", that carries out projects and activities in favor of confronting the problems that affect black youth, besides acting in the promotion of social, cultural, and educational activities directed to the communities and traditional peoples of African origin, aiming to combat religious racism and other forms of prejudice; Casa de Mar", whose work is focused on the interaction with the surrounding community - women, children and fishermen - developing projects in the areas of culture, education, ecology, sustainability and citizenship.

Currently made up of 13 members, the black women's collective in question pays tribute to the struggle of black activist Rejane Maria Pureza do Rosário, an axé woman, daughter of Ilê Axé Opô Oxogunladê, who died in 2012 and who, during her life, dedicated herself to defending the rights of black people, to the feminist cause, to spreading capoeira angola and the participation of women in this sport, and to being a great promoter of Afro-Brazilian culture and religiosity. Rejane Maria was one of the founders of the Grupo ABAÔ de Capoeira Angola (Abaô Association of Art, Education and Black Culture), besides having participated in SACI (Afro-Sergipan Society of Studies and Citizenship), Unegro (Union of Blacks for Equality) and the Omolàiyé Society of Ethnic, Political, Social and Cultural Studies.

Figure 1 –Rejane Maria Pureza do Rosário



Source: Facebook Self-Organization of Black Women of Sergipe Rejane Maria (2019)

Gathered from a public call made through social networks, some black women made up the initial phase of the organization, whose definition of the name occurred later. Guided by Dorority, defined by Piedade (2017) as the union of black women from the pain caused by racism, and that also carries in itself the pain caused by machismo, the black women activists of the "Rejane Maria Self-Organization" perform grassroots work in peripheral communities and actions with youth in schools, being articulated with other social movements, and dialoguing with institutions about the condition of black women in Sergipe, aiming to guarantee public policies to combat social, racial, and gender inequalities in the State of Sergipe.

The idea of Self-Organization, in the perspective in which Rejane Maria is constituted, is present in the counter-hegemonic feminism, in which the groups constitute spaces where women can reflect, dialogue, and, from the knowledge produced in these meetings, build alternatives that can be put into practice in the course of the fight for social justice, combating racism, sexism, and lgbtphobia. It is based on learning through collectivity, and represents an alternative that aims at feminist empowerment and protagonism in social struggles.

As stated in its Charter of Principles, Rejane Maria is not constituted in a hierarchical way, so it does not have a direction or coordination. All decisions made within the scope of the Self-Organization are approved collectively, with ample discussion among the members of the group. The axes in which the Self-Organization acts are: Education, Health, Poverty,

Labor Market and Social Inequality, Human Rights, Violence, Political Formation, Media and Culture. From these pillars are organized mobilizations in peripheral communities, in order to promote discussions about the position of black women within the racist, sexist, classist, and cisheteronormative society in which we are inserted, and to formulate proposals that can be presented in moments of dialogue with public and private institutions.

Among the objectives of the Self-Organization, stated in its Letter of Principles, are:

- 1) To organize black women of the city and countryside of the state of Sergipe, in order to make their specific demands visible and plead their rights;
- 2) To accomplish base works in peripheral communities;
- 3) To promote actions with the youth in the schools;
- 4) To establish articulation with other social movements;
- 5) To dialogue with organs and institutions about the condition of black women in Sergipe;
- 6) Develop activities that mark historic dates related to the struggle of black women (Letter of Principles of the Self-Organization of Black Women of Sergipe REJANE MARIA, 2014)

The referred Self-organization promotes base works in peripheral communities, actions with children and youth in schools, acts in municipal and state councils focused on public policies of racial and gender equality, besides being articulated with other social movements, pointing out the demands of black women from Sergipe and pleading public policies that break with racial, class and gender inequalities present in the State.

Educational Spaces of Self-Organization of Black Women Rejane Maria

In this topic, we mark our recognition of the educational spaces of social movements as different from school learning and the production of academic knowledge, because, as Brandão (2007, p. 9, our translation) "There is no single form or model of education; the school is not the only place where it takes place and perhaps not even the best; school teaching is not its only practice and the professional teacher is not its only practitioner". For Gohn (2009), to talk about educational processes within social movements implies, therefore, to have a conception of education divergent from the one that refers to the learning of "specific contents transmitted through techniques and instruments of the pedagogical process" (p. 17, our translation). In this sense, we understand social movements in general, and the black women's movement in particular, as educational environments marked by mobilization around the struggle for survival and for rights whose pedagogical role is articulated to the

discovery and learning of the groups as subjects of rights. For Arroyo (2003, p. 42, our translation):

Most of the collectives that aggregate and organize themselves in the struggle for land, space, public services... carry a spontaneous hope in a world of justice, freedom, equality, and dignity. A hope for another order in the countryside and in the city, in health and education, in social and interracial relations... An order governed by other principles, other values, more generous, more egalitarian. The confrontations in the field of ethics touch in full the pedagogical theory.

Arroyo (2003) points out that social movements play the pedagogical role of forming leaders, in addition to contributing to the education of the popular layers of society. They are spaces where their members learn and constitute new ways of dealing with socioeconomic, racial, cultural, and political conditions in order to promote social transformations towards equal rights. For Gomes (2017), social movements are protagonists of social emancipation, producing and articulating knowledge that emerges from counter-hegemonic groups in society, acting pedagogically in the construction of social and political relations from the questioning of what is considered hegemonic.

The Black Women's Movement acts to re-educate society with regard to the intersection of race and gender. It emerged from the perception of the limitations within the Black Movement and the Feminist Movement regarding the invisibilization of their experiences crossed by intersectional oppressions. Thus, black women began to act as collective subjects, demarcating their experiences and claiming public policies that consider their demands. For Barbosa (2019), the struggle of black women is related both to their specificities of race and gender aiming to break the condition of subordination imposed on them, and to the claim for equality with regard to material conditions, since this collectivity identifies the existing relationship between subordination and unfair income distribution.

Barbosa (2019) points out that the political participation of black women occurs in two ways: specific movements of black women, in which the matrices of oppression that cross their experiences are discussed, and popular movements, in which the participation of black women is significant, having in the periphery an important field of action. The black women's collectives enable participants to fight racism, sexism, LGBTphobia, and class prejudice, helping their members and society to rescue the dignity of black people through the relationships established with place, body, culture, race, and gender.

In this context, these collectives bring to the center of the discussion the constituent elements of culture, history, religiosity, and the potentialities of the black population in order

to re-signify them and make them relevant in the trajectories of those who participate in them. This movement of deconstruction and construction aims to raise self-confidence, from the overthrow of negative, subordinating, and dehumanizing stereotypes historically attributed to the black population in general, and to black women, specifically, and to enable the appreciation of ethno-racial and gender belonging. It is observed, therefore, in these communities, the interest in raising awareness about the historical, social formation of the country, with a view to reexamining the trajectory of black people, treating them as a founding element of national history and aiming to eradicate the inferiority complex introjected into their imaginary.

Organized in Movements, black women reverse the social determinisms of racial and chauvinistic nature and, little by little, manage to break with the subordinate and inferior positions imposed on them. They break the negative images about black women that are commonly disseminated in an unequal society marked by racism and machismo. Thus, they create and recreate themselves, establish new directions and raise their self-esteem and that of other black women through their actions and social and political interventions (SILVA, 2007, p. 196, our translation).

The Black Women's Movement has in education an important path in the construction and affirmation of identity and in the vindication of rights. Collective articulation is one of the forms of resistance that these women use to face the structure of Brazilian society, marked by coloniality, from which racism, sexism, socioeconomic inequalities, patriarchy, and heteronormativity derive. Like Silva (2007), we understand that black women's organizations have as one of the most important formative strategies the reconstitution of identity and self-esteem and, in this sense, throughout their formative process, black women seek to rebuild themselves individually and collectively, re-signifying their social relations from the categories of race, gender, class, and sexuality. For Miranda (2018), black women, moved by an emancipatory perspective, of self-protection and mutual care, organize themselves in collectives and organizations to collectively resist oppressions and glimpse possibilities of changing their condition.

Pereira (2016) understands that the black women's movement contributes to the generation of analytical perspectives and conceptions of social justice, building a social and political thought that is organized from the intersections of gender and race. For the author, black activists point to gender, race, and class hierarchies as unjust, since these make it difficult for racialized groups to have access to basic rights.

The pedagogical practices carried out in the scope of black women's collectives relate to the experiences of their participants facing intersectional discrimination and the consequent condition of marginalization to which they are submitted. According to Silva (2018), these practices are based on ancestry, solidarity, welcoming, reflection, and sensitivity and, moreover, contribute to behavioral changes, with regard to self-acceptance and empowerment of their attendants, helping to break the subordinate social place and confront racism, sexism, LGBTphobia, and class prejudice. Lima (2014) states that these women use the markers of oppression to rebuild in a positive way the representations of themselves, and this constitutes one of the most relevant strategies to fight against the discriminations that cross them. Black women's collectives produce discourses to oppose hegemonic discourses, suggesting alternatives of resistance in search of the extinction of simultaneous (or intersectional) inequalities that cross them. For Cardoso (2012), this feminist thought is oriented from black-African references, being classified as decolonial, and aims to transform society by confronting the various forms of oppression.

In the case of the Rejane Maria Self-Organization, the educational spaces are related to the political and identity formation of its activists, following the intersectional black feminist perspective, articulating the categories of race, gender, class, and sexuality. From our insertion in the group's activities, and from the analysis of the social networks of the Self-Organization, we were able to identify the following educational moments:

Figure 2 – Educational Spaces of the Self-Organization of Black Women of Sergipe Rejane Maria*



Source: Prepared by the authors

The closed (or internal) meetings are moments when the activities of the Self-Organization are planned and reflected upon, providing subsidies for the activists' activities in different institutional and social spaces. In these meetings, the activists study and discuss texts, ask questions, divide up tasks, review the activities they have carried out in other fields where they were designated to represent the group, construct documents of interest to the group (letters and projects, for example), evaluate the open meetings, pointing out weaknesses, successes and potentialities, and present ideas for organizing events.

The Open Meetings are the moments organized by the activists to hold expanded discussions with the external public on themes pertinent to the lives of black women within an intersectional perspective. These meetings also serve to attract and/or welcome women interested in joining the group. The theme of each open meeting is defined in the closed meetings and some activists are assigned to provide the logistics of the activity in terms of disclosure, physical space, reception, guests. As verified in the social networks of the Self-Organization, throughout these almost eight years of existence, several events were organized by the activists, in order to discuss issues of interest to black people with emphasis on the specificities of black women, respecting their class condition, sexuality and gender identity. In

* Reuniões Fechadas = Closed Meetings; Projetos na comunidade = Projects in the community; Participação em Conselhos de Igualdade Racial = Participation in Councils of Racial Equality; Participação em Eventos = Participation in Events; Articulação com outros movimentos sociais = Articulation with other social movements; Reuniões Abertas = Open Meetings

the face-to-face meetings, the activists try to consider the demands of the participants who are mothers. To this end, they prioritize events in places where there is space for women who want or need to bring their children, in addition to providing recreational activities, such as film clubbing, prioritizing the screening of films with black protagonists.

In addition to the events held by the group itself, the activists participate in events organized by other entities, whether of the black movement, the feminist movement, schools, public and private institutions, among others, in order to address issues relevant to the lives of black women as: racism, sexism, black feminism, black women in politics, motherhood, violence, childhood and racism, black aesthetics, self-care, ancestry, social rights, among other topics, in addition to reporting successful experiences occurred within the Self-Organization in the spaces where they are invited.

The projects are activities carried out by activists in educational institutions and in peripheral communities. They are conceived as informative and formative spaces where experiences are shared, welcoming and professional training occurs, having as target audience, children, young people and black women, considering the situation of social fragility experienced widely by black women in the society of Sergipe, in which many of these women are heads of household. Through the projects, there are conversation rounds, dissemination of the scientific production of black women from Sergipe and other locations, recreational workshops, self-care, educational and vocational workshops, guided by the needs of the communities where the projects will take place.

The activists also help organize and participate in marches of protest and demands related to the condition of the black population in general and of black women in specific, and they join in the publication of repudiation notes and in publicizing the activities of other organizations. The events that the Rejanas organize and participate can be classified as Talk Rounds, Film Clubs, Workshops and Marches.

The "Rejane Maria Self-Organization" is linked to several black entities at local, regional and national levels, both to discuss with other black women in networks about the specificities that cross their existences, and to pressure entities of the Black and Feminist Movement for a more attentive look at issues related to the intersection of oppressions that affect black women and put them at a great disadvantage in terms of socioeconomic indices and violence in the country. Moreover, in the Sergipe State, Rejane Maria's activists have sought to occupy seats in State and Municipal Councils that deal with racial or gender equality, taking to these spaces the discussion of the intersectional approach that must be

considered in the elaboration of public policies, and that is defended by black feminists in Brazil and in other parts of the world.

Figure 3 – Institutional Links of the Black Women's Self-organization Rejane Maria



Source: Prepared by the authors

In the pedagogical scope, we observe, in the activities of the "Rejane Maria Self-Organization", the anchoring in Black Feminist Thought (COLLINS, 2019), for we observe that there is an articulation between theory and practice, besides the valorization of lived experience as a starting point for mobilization. In line with Collins' thought (2019), Hooks (2019) defines that the lived experience of Black women "[...]directly challenges the prevailing social structure and its sexist, racist, and classist ideology. This lived experience is capable of shaping our consciousness so as to differentiate from those who enjoy privilege (albeit relative, within the prevailing system" (HOOKS, 2019, p. 46, our translation). In addition to valuing experience, we perceive the affirmation of the need to speak for oneself and understand oneself as a subject which, in turn, leads to a sense of collectivity and potentiates the importance of articulation, perceiving empowerment as a collective political act. The activists share and build other ways of being black women in face of negative stereotypes and the historical subordination to which they are submitted, point out the weaknesses of the black and feminist movements, and establish the periphery as a priority place for action.

The intersectional perspective is evident in the articulations of the group, which is formed by plural women who understand that it is not necessary to eliminate the differences between them in order to create bonds of solidarity around the struggle to end the oppressions that affect them (HOOKS, 2019). Intersectionality, in the context of Rejane Maria's action, is seen as the perception of the "[...] way in which racism, patriarchy, class oppression, and other discriminatory systems create basic inequalities that structure the relative positions of women, races, ethnicities, classes, and others" (CRENSHAW, 2002, p. 177, our translation), which, in the state of Sergipe, represents the situation of socioeconomic vulnerability to which black women are subjected.

The black women activists of the "Rejane Maria Self-Organization" build specific political, identity and esthetic-corporeal knowledge. The political knowledges are related to the questioning of the sexism existing within the black movement and in other social movements, and the racism existing within the women's movement (GOMES, 2017). Identity knowledge is related to the debate of the racial issue and black identity with a position of affirmation and valorization of black identity. The aesthetic-corporeal knowledges are linked to the valorization and politicization of black aesthetics, historically inferiorized and associated with hypersexualization. In addition, the black women of Rejane Maria introduce in their quilombing meetings, debates around issues related to quilombola communities, religious intolerance practiced against religions of African matrix, the genocide of black youth, the need for greater participation of black women in politics, and the experiences of black LGBTQIA+ people.

Final remarks

In the wake of Barbosa (2019), we believe that the identity constructions of black women are permeated by a confluence of oppressions that, in turn, imply the constitution of a specific social place for black women, marked by dehumanization and inequality, which these women seek to subvert from a collective articulation around rights.

In the period in which we were inserted in the activities of the "Rejane Maria Self-Organization", these took place remotely, due to the COVID-19 pandemic. The internal meetings are held for planning, internal political formation and evaluation of activities, and the external meetings are held to discuss with people outside the Self-Organization themes pertinent to the black population, to attract black women to join the group, or even to make academic research on themes of interest to the black population visible.

In approaching the educational practices present in the black women's movement we approach what Scott (2005) calls the equality enigma, considering that this studied collectivity makes use of a collective identity - of being black women and victims of a matrix of oppressions that deprive them of basic rights, finding support and solidarity to unite and claim their inclusion in an equitable manner, intending the status quo in force and destabilizing structures established for centuries, seeking public policies that contemplate the specificities of this group.

We understand the space of the Black Women's Self-Organization Rejane Maria as a producer of a pedagogy of (re)existence that emerges from the experiences of activist black women, representing a space marked by emancipatory pedagogical practices inserted in the perspective of Black Feminist Pedagogy, undertaking resistance to the coloniality of power, being and knowledge, and, above all, fighting the intersectional oppressions of race, gender, class, and sexuality.

In the aquilombamentos with the Rejanes it is possible to reflect about how the constitutive experiences of being a woman, present in the pedagogical practices of the Self-Organization, express characteristics of Black Feminism, while we realize that these practices can (and do) give rise to developments, such as the execution of other educational actions beyond the restricted environment of the activists in the group. Thus, we understand the "Rejane Maria Self-Organization" as proposing alternatives to the Brazilian educational project, based on Black Feminist Pedagogy to combat racism, sexism, misogyny, homophobia, transphobia, and social prejudice and to point out possibilities of transformation towards social justice. We understand that Black Feminist Pedagogy is constituted in the resistance and in the construction of new possibilities of existing and resisting, presenting itself as an instrument of emancipation when thinking society from an intersectional perspective, representing a theoretical, racial, social and gender advance.

REFERENCES

ARROYO, M. G. Pedagogias em Movimento – O que temos a aprender com os movimentos sociais? **Currículo sem Fronteiras**, v. 3, n. 1, p. 28-49, jan./jun. 2003. Available at: <https://biblat.unam.mx/hevila/CurriculosemFronteiras/2003/vol3/no1/3.pdf>. Access on: 12 Jan. 2021.

BAIROS, L. Nossos feminismos revisitados. **Revista Estudos Feministas**, v. 3, n. 2, p. 458-463, 1995. Available at: <https://periodicos.ufsc.br/index.php/ref/article/view/16462>. Access on: 08 Jan.2022.

BRANDÃO, C. R. **O que é educação?** São Paulo: Brasiliense, 2007.

BARBOSA, E. E. **Negras Lideranças:** Mulheres ativistas na periferia de São Paulo. 1. ed. São Paulo: Ed. Dandara, 2019.

CARDOSO, C. P. **Outras falas:** Feminismos na perspectiva de mulheres negras brasileiras. 2012. Tese (Doutorado em Estudos Interdisciplinares sobre mulheres, gênero e feminismo) – Universidade Federal da Bahia, Salvador, Bahia, Brasil, 2012. Available at: <https://repositorio.ufba.br/handle/ri/7297>. Access on: 05 June 2021.

COLLINS, P. H. **Pensamento Feminista Negro:** Conhecimento, Consciência e a Política do Empoderamento. São Paulo: Boitempo, 2019.

CRENSHAW, K. Documento para o encontro de especialistas em aspectos da discriminação racial relativos ao gênero. **Revista Estudos Feministas**, v. 10, n. 1, p. 171-188, jan. 2002. Available at: <https://www.scielo.br/j/ref/a/mbTpP4SFXPnJZ397j8fSBQQ/?lang=pt>. Access on: 25 Jan. 2021.

DOMINGUES, P.; OLIVEIRA, L. T. B. Movimento de Mulheres Negras em Sergipe: Notas de pesquisa. In: SILVA, N. F.; MARTINS, T. C. S.; CRUZ, M. H. S. (org.). **Trabalho, Questão Social e Serviço Social**. Curitiba: CRV, 2021.

GOMES, N. L. **O Movimento Negro Educador:** Saberes construídos nas lutas por emancipação. Petrópolis: Vozes, 2017, 160 p.

GOMES, N. L. A força educativa e emancipatória do movimento negro em tempos de fragilidade democrática. **Revista Teias**, v. 21, n. 62, p. 360-371, 2020. Available at: <https://www.e-publicacoes.uerj.br/index.php/revistateias/article/view/49715>. Access on: 20 Dec. 2020.

GOHN, M. G. **Movimentos sociais e educação**. 7. ed. São Paulo: Cortez, 2009.

HOOKS, B. **Teoria feminista:** Da margem ao centro. Tradução: Rainer Patriota. São Paulo: Perspectiva, 2019.

LEMOS, R. O. O Feminismo Negro e sua metodologia: A pesquisa ativista feminista negra. In: FERREIRA, L. (org.). **Gênero em perspectiva**. Curitiba: CRV, 2020.

LEMOS, R. O. **Do Estatuto da Igualdade Racial à Marcha das Mulheres Negras 2015:** Uma Análise das Feministas Negras Brasileiras sobre Políticas Públicas. 2016a. Tese (Doutorado em Política Social) – Universidade Federal Fluminense, Niterói, 2016. Available at: <https://app.uff.br/riuff/handle/1/23551>. Access on: 18 July 2020.

LEMOS, R. O. Os feminismos negros: A reação aos sistemas de opressões. **Revista Espaço Acadêmico**, v. 16, n. 185, p. 12-25, out. 2016b. Available at: <https://periodicos.uem.br/ojs/index.php/EspacoAcademico/article/view/33592>. Access on: 27 July 2020.

LIMA, A. N. C. **Grupo de mulheres negras Mãe Andresa**: Marcações identitárias de gênero e raça na produção de estratégias contra o racismo e o machismo. 2014. Dissertação (Mestrado em Ciências Sociais) – Universidade Federal do Maranhão, São Luís, 2014. Available at: <http://repositorio.ufpa.br/jspui/handle/2011/10156>. Access on: 15 June 2020.

LUGONES, M. Colonialidade e gênero. **Tabula Rasa**, n. 9, p. 73-102, 2008. Available at: http://www.scielo.org.co/scielo.php?pid=S1794-24892008000200006&script=sci_abstract&tlng=pt. Access on: 21 Mar. 2021.

MIÑOSO, Y. E. Fazendo uma genealogia da experiência: O método rumo a uma crítica da colonialidade da razão feminista a partir da experiência histórica na América Latina. In: HOLANDA, H. B. (org.). **Pensamento feminista hoje**: Perspectivas decoloniais. 1. ed. Rio de Janeiro: Bazar do Tempo, 2020.

MIRANDA, C. Oyèrónkéoyèwùní e a crítica aos discursos ocidentais de gênero: Releituras na diáspora africana. In: SILVA, J. (org.). **O pensamento de/por mulheres negras**. Belo Horizonte: Nandyala, 2018.

NASCIMENTO, M. B. **Beatriz Nascimento, Quilombola e Intelectual**: Possibilidades nos dias da destruição. 1. ed. São Paulo: Diáspora Africana: Editora filhos da África, 2018.

PEREIRA, A. C. J. **Pensamento social e político do movimento de mulheres negras**: O lugar de ialodês, orixás e empregadas domésticas em projetos de justiça social. 2016. Tese (Doutorado em Ciência Política) – Universidade Estadual do Rio de Janeiro, Rio de Janeiro, 2016. Available at: <https://www.btdt.uerj.br:8443/handle/1/12449>. Access on: 21 Mar. 2021.

PIEIDADE, V. **Dororidade**. São Paulo: Editora Nós, 2019.

SCOTT, J. W. O enigma da igualdade. **Revista Estudos Feministas**, Florianópolis, v. 13, n. 1, p. 11-30, abr. 2005. Available at: <https://www.scielo.br/j/ref/a/H5rJm7gXQR9zdTJPBf4qRTy/?lang=pt>. Access on: 09 Aug. 2021.

SILVA, M. L. **Mulheres negras em movimento(s)**: Trajetórias de vida, atuação política e construção de novas pedagogias em Belo Horizonte - MG. 2007. Dissertação (Mestrado em Educação) – Universidade Federal de Minas Gerais, Belo Horizonte, 2007. Available at: <https://repositorio.ufmg.br/handle/1843/HJPB-7CAJK3>. Access on: 08 May 2020.

SILVA, A. B. **“Coisa de Mulher” e “Criola”**: Um estudo sobre aprendizagens decoloniais em ONGs de mulheres negras. 2018. Dissertação (Mestrado em Educação) – Universidade Federal do Estado do Rio de Janeiro, Rio de Janeiro, 2018. Available at: <http://www.repositorio-bc.unirio.br:8080/xmlui/bitstream/handle/unirio/13038/Dissertação%20PPGEdu%20-%20Ana%20Beatriz%20da%20Silva.pdf?sequence=1>. Access on: 06 May 2021.

SOUZA, M. E. S. **Movimento Negro em Sergipe e política institucional: um estudo a partir de carreiras de militantes negros**. Dissertação (Mestrado em Ciências Sociais). Universidade Federal de Sergipe, São Cristóvão, 2012. Available at: <https://ri.ufs.br/handle/riufs/6324>. Access on: 06 May 2021.

How to reference this article

SANTOS, A. T.; LUCINI, M. The educational potentiality of “Self-Organization of Black Women of Sergipe Rejane Maria”. **Revista online de Política e Gestão Educacional**, Araraquara, v. 26, n. 00, e022118, Jan./Dec. 2022. e-ISSN: 1519-9029. DOI: <https://doi.org/10.22633/rpge.v26i00.16765>

Submitted: 10/03/2022

Revisions required: 16/05/2022

Approved: 21/07/2022

Published: 30/09/2022

Processing and publication by the Editora Ibero-Americana de Educação.
Correction, formatting, standardization and translation.

