

Education and Experiences of Quilombolas Women: Paths to Formal Education in the Quilombo of Igarapé Preto in Oeiras do Pará

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Abstract:

The article presented has as part of its objectives to interpret some narratives and life stories of women, teachers, blacks working in the quilombola community of Igarapé Preto - Pará, located in the middle of the Brazilian Tocantine Amazon; thinking about their educational pathways and how their experiences as education workers, women and blacks contributed to the construction of an educational project of a school for and from the quilombo, with an antiracist perspective, with a political and historical look. Theoretically, we affiliate ourselves with Social History and Critical Pedagogy, having as central object the social subjects and their cultural practices in the coming and going of memory, in different times. Gender and Culture are the main theoretical analytical devices mobilized in this text so that we can understand our corpus of analysis, which is composed of the oral narratives of two quilombola teachers. It was

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through the practice of Oral History, the interpretation of sources, and the dialogue with the history of the present time that as partial results it was possible for us to problematize and understand how to be a teacher, a woman, black, within the historicity of the Community of Igarapé Preto and how this being a teacher was also a process of struggles, resistance, and ethnic identity for these women who work in education within the community.

Keywords: Culture; Black Feminism; Memory, Education; Oral History; Paraense Amazon.

1 – INTRODUCTION

The article presented is part of the research entitled "Education and Tradition: a necessary discussion for the "Voices of the Quilombo", linked to the Post-graduation program in education and Culture of the University Campus of Tocantins, Cametá, of the Federal University of Pará, which aims at analyzing the meaning(s) of the formal school in the quilombo of Igarapé Preto/Oeiras do Pará and its historicity within the community. In this article we seek to interpret some narratives and life trajectories of black teachers in the quilombola community of Igarapé Preto - Pará, focusing on the educational path of two quilombola teachers and their life experiences in the construction of an educational project of a school for and from the quilombo, with an anti-racist perspective.

Regarding research methodology, we carried out fieldwork based on Oral History and Critical Ethnography, because we believe it is essential to differentiate field research from field research when we focus on people considered common in society and until then silenced in the narrative of history, especially when we talk about women, teachers and blacks.

In this way Social History in this study helps us because it opens up new areas of investigation, which makes it possible to enter innumerable themes, such as women, education, childhood, and in our case the black woman educator within the Igarapé quilombo in the Tocantine Amazon, within history; This accentuates some developments that aim to focus the characteristic importance of research on being a woman in a quilombo, offering the possibility of replacing linear perspectives, because Social History is a "historiographical modality rich in interdisciplinarity with all the Social Sciences, and equally rich in its possibility of study objects" (BARROS, 2005, p. 02)

In dialoguing with our narrators, and in our wanderings, experiences of our living and also of living in quilombola lands, in the arts of listening and through the practice of ethnography, between sayings and silences, we observed that in the formation of families these inherited in their structure

the Eurocentric/patriarchy standards, living women in the category of subordination, for this reflection it is necessary to understand that:

Gender is one of the recurring references by which political power has been conceived, legitimated, and criticized. It not only refers to the meaning of the opposition man/woman; it also establishes it. To protect political power, the reference must appear certain and fixed, outside of any human construction, part of the natural or divine order. In this way, the binary opposition and the social process of gender relations become part of the very meaning of power; calling into question or altering any of its aspects threatens the entire system" (SCOTT, 2017, p. 92).

Thinking about the role of women beyond the official history is fundamental so that we do not fall into the founding discourses of patriarchy; that is, it is through education that we propose to analyze the role of women beyond what has already been established, but to advance in their political and social role, since women participated in fundamental historical and political changes in the past. To understand the present of the quilombo of Igarapé Preto, we must understand the relationship of history, past and present, where gender is understood as a class struggle, of all and everyone; to understand the female role in the participation of public life, cultural, educational, beyond the private space, the backyards, because "gender is a constitutive element of social relations in the perceived differences between the sexes, is a primary way of signifying power relations" (SCOTT, 2017, p.86).

By thinking of gender as a category that advances the founding, macho, patriarchalist, dominant discourse, we understand gender in this study as a category that needs to be (re)signified, affirmed, discursivized, practiced, so that it helps in the understanding that the role of women is beyond the private spaces, but with a political and social vision, that advances the issues of man and woman, male and female, but of class struggle, after all:

NO ONE is born a woman: one becomes one. No biological, psychic, economic destiny defines the form that the human female assumes in the bosom of society; it is the civilization as a whole that elaborates this intermediate product between the male and the castrated that they call feminine (BEAUVOIR, 1987, p.9).

As women are also active and important social subjects in the construction of the history of the quilombo and especially of the educational pathways, of the struggles for the constitution of formal teaching spaces with a school proposal for and from the quilombo, we have education as the central focus of our reflections; thinking about "education is a commitment to life, because it doesn't think about ideas, it thinks about existence as the materiality of history" (FREIRE, 1987, p. 90).

2 - BLACK FEMINISM AND ITS HISTORICAL CONTRIBUTION

To understand the participation of women, teachers, and black women in education within the Igarapé Preto quilombo, it is fundamental that we resume the historicization process of black feminism in Brazil. The history of feminism in Brazil comes from the organization of women to stop silencing their conditions of inequality, an action that had lasted since the earliest times; the first feminist wave appeared in the 1940s, a period when the abolitionist movement was also underway. Twenty years later, in the 1960s, what is called in historiography the second wave occurs, permeated by civil rights movements that sought equality between blacks and whites. The feminist waves were registered and inflamed by thoughts such as those of women like Simone de Beauvoir (1960), who broadened the debate in the theoretical field, creating and problematizing the concept of gender bringing up social and political concerns.

The black feminist movement arose from within the feminist movement itself, black women who sought within feminism, a space that was predominantly for white women, the visibility of the multiple subjectivities of black women. The movement began to gain strength in 1970, with demands for political, social, and reproductive rights in equality of race and sex; the fight against the various forms of violence and inequalities suffered by black women was stronger than that of white women. The claims sought to demystify the standardization of the black woman formed by the colonizing Eurocentric process,

As for the black woman, let us think about her lack of perspectives regarding the possibility of new alternatives. To be a black woman in Brazil, we repeat, is to be the object of triple discrimination, since the stereotypes generated by racism and sexism place her at the highest level of oppression." (GONZALEZ, 1988, p.58)

As Gonzales (1979) warns us, black women needed representation that would provide opportunities, that would guarantee them the space to speak, which white feminism did not reach; agendas of the specificity of black women, among them sexism and racism that cross social class through a hierarchical concept of the construction of Brazil, in search for visibility black women sought to affirm their identity by (re)signifying their demands within the feminist movement. The visibility that came from black feminism opened spaces for discussions in several movements that contributed to the expansion of specific movements.

And among these movements, it is worth mentioning the Unified Black Movement, which in its first two years of existence (1978-80) not only spread to other states in the Southeast, Northeast and South, but also developed a series of activities that greatly contributed to the advancement of democratic,

anti-racist and anti-colonialist consciousness in our country. And the presence of black women, not only in its creation but also in its direction, cannot be forgotten (GONZALEZ, 1979, p.91).

These movements were polarized all over Brazil, in urban areas, peripheries and slums as well as in rural areas. The insertion of women in the political field, in social movements and in black women's movements contributed to collective learning, to rethinking daily life, imposing a formal and informal structural redesign in power relations, taking away from invisibility several other women who with work and determination were able to build different ways of life.

From the above, we may conclude that the black woman plays a highly negative role in Brazilian society today, given the type of image that is attributed to her or given the forms of super-exploitation and alienation to which she is subjected. But one must dialectically place the strategies she uses to survive and resist in a capitalist and racist social formation such as ours (GONZALEZ, 1988, p.53)

Not reducing the generalized image that women's performance is always an extension of their roles as mothers, wives, and housewives, one must seek to understand the experiences of women that are presided over by various representations such as those of ethnicity, gender, land, and work, among others; it is trying to see them beyond representations that reduce the private space. The empowerment of women within black communities is much more accentuated than one can read in the literature, important details are silenced among the communities, but visible between the lines as in the struggles for freedom, equality, waged by women who are on the margins by a rudimentary and macho structure that has been passed on for generations in the colonizing/patriarchal scheme.

Outspoken feminists or not, women force the inclusion of the topics that speak of themselves, that tell their own story and that of their ancestors, and that make it possible to understand the origins of many beliefs and values, of many often-oppressive social practices, and of countless forms of disqualification and stigmatization (PEDRO; GROSSI, 1988, p.13).

By becoming the authors of their own stories, these women produce their own discourses and bring to light a whole system of silencing imposed throughout their lives, practices that once prevented them from expressing themselves. The formation of spaces such as black women's associations, meetings, and conversations become political spaces, places of speech in which they fight for access and rights of gender equality, as well as a greater representation within the different spaces in the community and in society, a movement that requires the organization of subversive places to the colonizing discourse.

It is thinking about these women authors of their own lives, that we will dialogue with the women, black, teachers in the quilombo; women who empower themselves in the course of their daily struggles, empowerment that is understood as a political concept and as Berth (2019) states us, should be accessed by minority groups, as a process that relies on four bases that is in: raising awareness cognitively, raising awareness financially, raising awareness in the psychological process, and raising awareness in politics, a process that needs to be worked on; and that is not a simple conceptual basis, but a complex one after all:

Freire does not believe that it is necessary to give tools to oppressed groups to empower themselves; instead, he claims that the subalternized groups themselves should empower themselves, a process that begins with a critical awareness of reality coupled with a transformative practice (BERTH,2019, p.28).

It is through the critical consciousness of the oppressed, and in our case of the black women of the quilombo of Igarapé Preto in the middle of the Brazilian Tocantina Amazon, that we will understand the process of participation of these workers in education beyond the private space within the community and how their experiences have constituted and contributed to the constitution of this educational space.

2.1 - Education and schooling in the quilombo

Igarapé Preto is a community of black men and women that began its formation in the early nineteenth century, located in the region of the Lower Tocantins (Baixo Tocantins), in the municipality of Oeiras do Pará, on the border with the municipality of Baião, which only on September 29, 2002 had its Title of Collective Recognition of Quilombola lands, according to a document signed between the Association of quilombolas and the government of the state of Pará, which officially guaranteed them the right to use the territory of 17,357.0206 hectares (PARÁ, 2012). Also, according to Santos (2012), the community is inserted in a collective area along with 11 other communities (Pampelônia, Varginha, Baixinha, França, Cupu, Araquembaua, Carará, Costeiro, Teófilo, and Igarapezinho), which have definitive collective ownership of the land in compliance with the provisions of Article 68 of the Transitional Constitutional Provisions of the Federal Constitution of 1988.

To interpret the trajectories, memories, and gender relations with formal education and Education for Ethnic-Racial Relations within the quilombola community of Igarapé Preto, Pará, is to think about the multiplicity in the histories of these people, which involves their customs, traditions, cultural practices, and identity. In the quilombo of Igarapé Preto, in the community that bears the same name, there are two schools, one governed by the municipality of Baião and the other, the Polo quilombola

school, governed by the municipality of Oeiras do Pará. The analysis cut for this study took place in the Zumbi dos Palmares Elementary School, run by the municipality of Oeiras do Pará, as we can see in the narrative of one of our narrators

After these periods, I was invited by his mother to work in São Bernardo. For she had donated the name of the school that used to be in her house. To the community. I didn't accept at that moment, but the following year I accepted the invitation made by Mayor Dulcídio. He asked me to work in Igarapé Preto. Because there were few students, and the community was very big. And most of the students were from the Baião school. I joined, along with four other teachers. Since then, education in the municipality of Oeiras do Pará has changed here in the community. The school had three classes (1 Infant, 1st and 2nd grade). We did the task of registering students in their homes, in the communities of Carará, Teófilo, Cupu, França and Igarapezinho.

In Teacher Katiussa's narrative we observe the historical remembrance of the formation of the E.M.E.F Zumbi dos Palmares, one of the community schools, giving hints that besides all the structural problems faced, there was also a human problem, that is, "there were few students and the community was very large," accompanying needs that needed to be met and the way they found was the formation of a school governed by the municipality of Oeiras do Pará, which would give the best physical support for the needs that existed in the quilombo. However, in addition to the structure, the collective action within the community was essential for the school to be able to start its activities, and that is why they carried out the "community effort to enroll students in their homes". The E.M.E.F Zumbi dos Palmares, located in the community of Igarapé Preto, began operating in 2005.

School in the year 2021 received about 320 registrations from kindergarten to 9th grade enrollment from kindergarten to 9th grade of the communities that are part of the quilombo of Igarapé Preto we also have in the physical space secretariat, boardroom, teachers' room, 8 classrooms, bathrooms for staff and students also have a very spacious open area where physical activities take place this year we have 18 employees 11 are teachers some are from the village itself other in the village others moved here and two of them remain in their communities (Narrative of the teacher Iracilda).

According to the narrative of teacher Iracilda we can interpret that the school space is large, as she is keen to state "very spacious" and the teaching staff consists of 11 (eleven), teachers (as) who live in the village, who moved there, only 02 (two), teachers who live in other communities and need to travel to perform school activities. It is important to note that changes have occurred in the communities of the quilombo for the foundation of the center school of E.M.E.F Zumbi dos Palmares; multigrade classrooms that functioned in the communities belonging to the quilombo were closed: Igarapezinho Centro,

Igarapezinho Estrada, Carará de Baixo, Carará de Cima, Combucão, Teófilo and Cupu, França and Combucão, Campelo; with the closure of these school spaces there was the migration of residents to other locations and municipalities which generated destabilization of the communities where these classrooms functioned, even if,

The physical space for the school in these communities rarely exceeds one classroom. When the school, which in general works in a multigrade system, it is improvised in a private residence or in the village's shed for parties and meetings (PINTO, p.12, 2004).

Pinto (2004) points out in his work that in the rural communities of the Lower Tocantins region the schools do not exceed one classroom and their physical space was and, in many territories, still remains improvised, either borrowed or rented by the municipality. In the quilombo of Igarapé Preto many of the residents settled in the village of Igarapé Preto because of the school nucleation that took place. In the current context of education in the quilombo, there has been over the years the adaptation of school transport access to the communities to facilitate the arrival of school students, because:

When the classes started, we observed the daily difficulties of students coming by bike, on foot. We spent this year and the next we went to fight for school transport for the students. We had to show the LDB to the secretary to prove that the law guaranteed the students the right to free transport. And the mayor and the secretary told us to get the bus that they were going to pay for, we talked to the bus owner, and he guaranteed the bus and on the day of the route it didn't come. Then we will tell another person who had a bus that did all the routes. The bus was in a precarious condition and broke a lot because the route was very long, but even so we concluded the other year we demanded others and one came from Cameté (Narrative of the teacher Maria Katiussa Pereira).

The memories of the teacher Katiussa bring different meanings of the daily life of the student and teacher in the quilombo school, being a student and a teacher means having a daily struggle permeated with challenges and difficulties such as going to school by bicycle, on foot, traveling long routes over long dirt roads in buses in precarious conditions, putting the lives of children and teachers at risk; even though the right to quality education for all and school transportation is guaranteed by the Law of Directives and Bases of National Education - LDB.

The closing of the classrooms changed the reality in the communities in their cultural aspects, because each community has its own specificity, the residents who remained were totally unattended in terms of education because of the difficulties of access in some areas, it was not thought of the logistics of school transportation according to the reality experienced; the teachers who assisted these students were from the community or from

neighboring communities reason that caused a disturbance, because it disfigured the family routine of those who were without a local school, among other aggravating factors were found in some communities schools without any structure.

In the excerpts of the narratives presented here we realize how much the role of the teacher, the woman, the quilombola, the feminine being, was present in the constitution of the educational project of a school for and from the quilombo, with an antiracist perspective, as has been presented until the present time, which is the school E.M.E.F Zumbi dos Palmares; fighting for rights such as transportation and access to school is just one of the experiences reported so far. Therefore, we consider it fundamental to put into practice the proposal to recognize and seek to understand the daily experiences of women educational workers who sought different ways to maintain within the quilombo an education beyond the formal, within the formal, a school of the quilombo and not in the quilombo, making their daily practices and memories a perspective of the anti-racist struggle.

3- ORAL HISTORY PRACTICE WITH WOMEN IN THE QUILOMBO: A SOCIAL COMMITMENT

Like all women, the quilombola woman has also always been subjected to a condition of inferiority imposed by the patriarchal, sexist, and classist society. Given this context, our study is based on a feminist perspective, in which

Feminist researchers use gender as the explanatory model for understanding the subordination and oppression of women around the world. At once, they assume the category "woman" and her subordination as universal (OYĒWŪMÍ, 2020, p.98).

To assume the women's struggle as universal for all is fundamental, since feminism initially did not assume black women, and did not include the issue of race and class, as Oyĕwùmí (2020) warns us, assuming both the category "woman" and her subordination as "universal" is an urgent task for gender to be understood as a class struggle. As Brah (2006) warns us, we do not aim to put black feminism in opposition to white feminism, but we must understand them in "historically contingent fields of contestation within discursive and material practices" (2006, p. 331), for only then will we realize the difference and that equal rights are not for all in the same way, being a white, working woman is different from being a black, working woman.

In the pages of the stories of the quilombo of Igarapé Preto, whether written between the lines or imagined, we find brief sketches of the representation of women, who often do not appear because they have been sheltered in the speeches of their husbands, fathers, males, men that surround them. In the search for a new writing of history, we propose to

discuss the interpretation of identity memories of black women from the quilombo communities of Igarapé Preto, Oeiras do Pará, with their schooling trajectories and the difficulties they faced as the main clipping for this text.

To carry out dialogues with our narrators, in the development of field research due to the current situation of the Covid 19 pandemic, we chose to use Google Scholar as a base for searching academic and scientific production in order to have access to theoretical studies on this topic and about the history of formal education offered by the State and the trajectories of these women to reach the school benches, in search of guaranteed rights to achievements in the educational field and the struggle for affirmative action for gender.

Importantly, we understand the importance of oral narratives in this text, acquired through the practice of Oral History which is understood by the researchers and researcher as a social practice, as a social commitment, of which requires ethics, and the desire to hear the other to reveal practices of common subjects. According to Domingues (2011), Oral History has been one of the great contributions in the study of the experiences of men and women in diverse and different sectors of society, opening for us a path and possibilities for valuing social groups that are invisible in written documentation.

Oral History is not considered only a methodology in this study, for it has great contributions to make to this research, considering, as Rago (1985) says, the difficulties of getting to know the forms of social resistance, generally implicit, on the part of common men and women to the disciplinary strategies exercised in the daily life of social life, which come, in a first moment, from the absence of available documentation. In this way, the practice of oral history, much more than a methodology, is a practice, a social commitment to the men and women who were for many years omitted from the official written historiography, even though their stories have always been present in other ways, mainly through orality.

The quilombo of Igarapé Preto is part of the Brazilian cultural heritage, but access to it has been belatedly recognized. It is important to emphasize that, when it comes to the social formation of these communities, the knowledge is spread through the transmission of their culture, even though this knowledge has undergone transformations in their cultural practices, the discourses determine the search for the affirmation of the identity of Afro-Brazilian and African culture within the community, which takes place through orality and memory, an important movement for the (re)signification of traditional knowledge. It is through orality and cultural actions that have been developed in the quilombo; that we have sought to awaken in young people the history of their ancestors; the quilombo has in the community of Igarapé Preto its point of cultural resistance; the actions of

African culture are vast and diverse, endowed with an enormous intangible wealth that is being worked on in the actions developed during the days of prayer festivals and cultural presentations, where it is possible to see that

Popular culture is situated and constituted in the field of resistance, and in opposition to the hegemonic culture. It is a process that is under permanent construction and being alive and dynamic, popular culture cannot be framed in a typology (DOMINGUES, 2017, p.28).

Culture is understood as a category of analysis in movement in this study, permeated by conflicts or not, recorded in the coming and going of the memory of our narrators, leading us to realize the differences existing in society, to tread paths in research, where culture can only be understood in the plural within the daily life of the quilombo, as well as Certeau (1995), we speak of cultures in the plural.

In the next topic of this text, we will discuss the narratives/experiences of two female workers, teachers, that we now present to you, the reader:

- Teacher Maria Katiussa Pereira, daughter of remnant of quilombo, was born in Belém if created in the community is 43 years old graduated in pedagogy, physical education, specialized in Psychopedagogy, Portuguese language and literature, stable union 2 children, 1 grandson lives in the village of Igarapé Preto, quilombola, Catholic, African.

- Teacher Iracilda Siqueira Ribeiro, black, born in Massaranduba, Baião, arrived at the quilombo of Igarapé Preto when she was 2 years old.

It is possible to observe that our dialogue will be with two women who are daughters of the quilombo, either by birth or by upbringing in this territory since they were little.

4- NARRATIVES AND TRAJECTORIES OF BLACK FEMALE TEACHERS IN THE COMMUNITY

In dialoguing with our female narrators we noticed that until the nineties the community representatives of the quilombola community of Igarapé were only male and these played the role of going in search of resources outside of the communities, the women in these decades played the established roles of raising a family, taking care of household chores, children, raising small animals, farming, Many of these girls/women didn't even go to school, they followed the patriarchal model of the traditional catholic family and/or the African families, families that planted, raised, and cultivated their plants and medicinal herbs in their backyards. In the coming and going of the memory of the teacher Iracilda, she remembers what it is to be a girl/woman in the quilombo.

When I was a child I used to play a lot of games like being a teacher, I almost never left the house... my parents left me to take care of my younger siblings... I started studying at the age of seven in a private school in Teófilo... when I went to second grade, I studied in the village of Igarapé Preto... I remember that I studied fourth grade for three years because there was no fifth grade, and I was small, and my father did not want to send me to live with anyone... as my grandmother got sick we moved to Umarizal and there I studied until seventh grade (Narrative of the teacher Iracilda Siqueira Ribeiro, 2021).

In Dona Iracilda's narrative she demonstrates her connection with the desire for the profession since she was a child, that is, being a teacher was already for her an art in playing, which became an art of teaching and her daily toil. The times of memory in Iracilda's recollections are well demarcated. She starts in the present to remember in her past how difficult the access to education was, and that learning in the quilombo had a defined time and grade, the access to education was only until the 4th year of elementary school. Being a woman is also very strong in her words, being a woman since childhood is already linked to taking care of the children in the private, family space, to learning how to be a mother.

It is observed in the narrative of the teacher Iracilda, as of so many other women that "gender is a constitutive element of social relations in the perceived differences between the sexes, is a primary way of signifying power relations" (SCOTT, 2017, p.88), and for this reason we must redefine, rethink the category gender in condition of a vision of political and social equality, which advances the concept of sex, but that includes class and race

I got a husband... and my husband encouraged me a lot I saw a possibility for me to grow in my studies if, my boyfriend had another view in relation to studies and always asked me to study... to grow in life... I had my children, but I didn't stop studying and he (husband), giving me strength never let me abandon my studies, from my time only I continued my studies the others got a husband and started a family, but stopped studying, I always wanted to study, but when I was already a teacher I wanted to go back and I did (Narrative of the teacher Iracilda Siqueira Ribeiro, 2021).

In another part of the narrative of the teacher Iracilda shows that she got support from her partner to follow the studies, which was not common in this period, to receive this incentive because of a structural and cultural pattern of the residents of the quilombo. The studies are very strong and present in the speech of our narrator, that is, studying is a way to emancipate, to free and empower oneself for Iracilda, to "grow in life" as she herself states. Also in the teacher's narrative we also find the desire to return to her place of origin to exercise her function as a teacher, and this is very significant when we think about what it is to be a teacher, a black woman within a school of/in the quilombo, that is a quilombola teacher acting teaching for her people, in the

condition of a black woman and connoisseur of their struggles and cultural practices, and this leads us to think how important it is to act "in the condition of subjects and active beings who, historically, have been doing resistance (RIBEIRO, 2019, p.13,)" . However, not all girls who leave the quilombo to study have the same conditions of production and experiences

I was challenged by my stepfather who wanted to convince my mother not to continue studying... He said that women didn't need to study much... because they soon got married and started to take care of the family and I cried and said I'm not like the others, I want to study and you will have to put me to study, my mother agreed that I should study and she believed that she had a hard time in life because she couldn't read (Narrative of the teacher Maria Katiussa Pereira).

The narrative of the teacher Katiussa, which shows the course full of challenges faced by the teacher, highlights an attitude of empowerment strengthened by her mother who associates the lack of studies with the difficulties she faced; the position taken by the mother contributed to the confrontation of the machismo established in the coexistence, thus undoing the standards demarcated for the female gender

A process that is based on physical characteristics that are seen as differences and to which cultural meanings are attributed. It affirms and reiterates a sequence, in many ways already established, the sequence sex, gender and sexuality (LOURO, 2004, p.15)

Maria Katiussa brings us clear traces of what Louro (2004) addresses, of how much society brings in its core macho and patriarchal ideological traces, based on the discourse of male domination over women, where the biological, being a man predominates and who has a different gender identity is at another level of society that is not the level of power, and in this case of access to education. It would not be easy to break with the ways of life to follow her studies because there were no prospects for Maria Katiussa, being a woman, black, to change the already determined and culturally established to all, the narrator felt dislocated from everything; there was then the subversion of norms, and this is what we find implicit in the teachers' narratives, the difficulties of access to classrooms, housing, and precarious conditions of public policies of access to education. The constancy to follow her desires led her to the space she occupies; the speeches are intertwined because they are stories of resistance and (re) existence and confrontation

I had to leave home at the age of twelve to finish my studies and work in a family home to support my studies, at that time there were difficulties and lack of information, the girls of my time got married early, only I graduated as a teacher, the girls were not encouraged to study, there wasn't much information and I got the support of my mother who had lived in the capital and faced many difficulties on account of not being able to read and she didn't

want this for me, she believed that it could be different with me if I had the opportunity to study (Narrative of the teacher Maria Katiussa Pereira).

In Katiussa's speech the class issue is pointed out, besides all the struggles faced in the condition of being a woman, black, also another difficulty is marked in her memory, that of not having financial conditions to continue her studies with her family, and thus having to leave home as a child to work and study. Not having financial resources makes her different from women with financial resources, that is, the struggle of rural, black, and poor women workers cannot be equalized in the same life conditions of white and rich women. Access to education is not and has never been equal for all, even though it is guaranteed by law. The trajectory of exclusion of women in education and in public education implies several conditions like Maria Katiussa's, difficulties faced by many other "Marias" who tried but did not reach their desires, due to the difficulties encountered.

SOME FINAL CONSIDERATIONS

In the construction of this text, we had the great challenge of articulating theoretical and methodological knowledge and the interpretation of some narratives and life stories of black teachers in the quilombola community of Igarapé Preto - Pará. For all this, it was possible to observe the importance of the trajectory of the struggle of the feminist movement, as well as the perception of its differences and the need to understand the disputes of spaces, to understand the class struggle, the discussion of race, and to bring dissidences into focus.

From the understanding of the analysis categories such as gender, culture, and empowerment, we observe how in the daily life of the women of the quilombo of Igarapé Preto, since their ancient times, and how the role that was assigned to these women within the community was discursivized and (re)meant in their memories; it was restricted to private spaces, the inequalities there also persisted and endure, in many reproduced actions and discourses. The spaces assumed by our narrators Katiussa and Iracilda are spaces that many other girls/women followed, however, not all of them made it. The black women, when they became teachers, "left their place", that is, the place predestined by a structural macho thought of Eurocentric cultural standards to socioeconomic conditions differentiated from the others, and although our research did not go into the quantitative field, the two interviewees in their speeches regretted being the only ones from their communities to follow the teaching profession.

The narratives described here have a social role in the educational historiography of the communities that form the quilombo of Igarapé

Preto/Oeiras do Pará, the speeches of two black teachers who studied in the 1980's in multigrade classrooms that went beyond the expectations imposed by the colonizing/patriarchal pattern in force in the quilombola communities.

When it comes to education in the quilombo of Igarapé Preto today, according to what was shared by the narrators of the research, there is an education based on ethnic and racial relations in which their cultural identities are based on leisure, dances, celebrations, and religiosity that are identifiable attributes of the quilombo, thus weaving In formal education, the use of traditional knowledge is developed as a way of (re)signifying and spreading this cultural practice of identity to new generations. These voices that have been told here represent several others that have been silenced over time.

It was through the empowerment of these black women in education that it is possible to think of a school for the quilombo with an educational project, with an anti-racist perspective, with teachers from the quilombo working in the school.

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