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Extensão universitária: reflexões sobre gênero, relações étnico-raciais e educação inclusiva

University extension: reflections about gender, ethnic-racial relations, and inclusive education

Extensión universitaria: reflexiones sobre género, relaciones étnico-raciales y educación inclusiva



Maria Alda de Sousa Alves

Universidade da Integração Internacional da Lusofonia Afro Brasileira (UNILAB), Redenção, Ceará, Brasil.

aldasousa@unilab.edu.br



Michely Peres de Andrade

Universidade Estadual do Ceará (UECE), Fortaleza, Ceará, Brasil.

michely.andrade@uece.br



Lilian Maria da Silva Mello

Universidade Estadual do Ceará (UECE), Fortaleza, Ceará, Brasil.

lilian.mello@aluno.uece.br



Ana Clara de Castro Lopes

Universidade Estadual do Ceará (UECE), Fortaleza, Ceará, Brasil.

clara.castro@aluno.uece.br

Resumo: Sistematiza atividades realizadas pelo Grupo de Pesquisa e Extensão sobre Relações Étnico-Raciais, Gênero e Educação Inclusiva (GERE/UECE/UNILAB), com o intento de destacar ações extensionistas, mostrando suas influências

em públicos como crianças de comunidades periféricas, jovens de escolas públicas, professores em formação inicial e continuada. Alguns aportes teóricos aos quais se recorreu são da autoria de Collins (2021), Dayrell (2001, 2003), Freire (2011), hooks (2013). Reportou-se a metodologias ativas, como protagonismo juvenil, rodas de conversa e oficinas. Como resultados, percebeu-se o quanto ainda é fragilizada a discussão étnico-racial e de gênero, bem como a de inclusão no espaço escolar. Evidenciou-se, também, o potencial da extensão universitária por via de meios didáticos, como a internet, experimentados desde o período da pandemia de covid-19.

Palavras-chave: Extensão. GERE. Relações Étnico-Raciais. Gênero. Inclusão.

Abstract: It systematizes activities carried out by the Research and Extension Group on Ethnic-Racial Relations, Gender, and Inclusive Education (GERE/UECE/UNILAB), intending to highlight extension actions, showing their influence on audiences such as children from peripheral communities, young people from public schools, teachers in initial and continuing education. Some theoretical contributions used are Collins (2021), Dayrell (2001, 2003), Freire (2011), and hooks (2013). It has made use of active methodologies, such as juvenile protagonism, conversation circles, and workshops. As a result, there was the perception of how fragile the ethnic-racial and gender discussion is, as well as the inclusion in the school space. It also demonstrated the potential of university extension through didactic tools such as the internet, experienced since the pandemic period of covid-19.

Keywords: Extension. GERE. Ethnic-Racial Relations. Genre. Inclusion.

Resumen: Sistematiza actividades realizadas por el Grupo de Pesquisa y Extensión sobre Relaciones Étnico-Raciales, Género y Educación Inclusiva (GERE/UECE/UNILAB), con la

intensión de resaltar acciones extensionistas, mostrando sus influencias en públicos como niños de comunidades periféricas, jóvenes de escuelas públicas, profesores en formación inicial y continuada. Algunos aportes teóricos utilizados son Collins (2021), Dayrell (2001, 2003), Freire (2011), hooks (2013). Se refirió a metodologías activas, como el protagonismo juvenil, círculos de conversación y talleres. Como resultado, se percibió hasta qué punto la discusión étnico-racial, de género e inclusión en el espacio escolar sigue siendo frágil. También se evidenció el potencial de la extensión universitaria a través de herramientas didácticas como internet, experimentadas desde el período de pandemia covid 19.

Palabras clave: Extensión. GERE. Relaciones Étnico-Raciales. Género. Inclusión.

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Introduction

The Research and Extension Group about Ethnic-racial Relations, Gender, and Inclusive Education (GERE) emerged in 2018 from an institutional partnership between the Ceará State University (UECE) and the University for International Integration of the Afro-Brazilian Lusophony (UNILAB/CE). Before its institutionalization as a research and extension group in 2017, it had another arrangement and name - Collective Lélia Gonzalez [Coletivo Lélia Gonzalez] - composed of Social Sciences students of Ceará State University. The collective had as a central agenda the study of black and indigenous authors, intending to rupture the Social Sciences area canonical logic.

The monogram GERE [*verb to generate* in Brazilian Portuguese] alludes to generating, conceiving, and creating - to bring about something. Thus, our “generate” is collective, the sum of multiple hands, minds, and affections. To generate, in that perspective, conducts to the knowledge production stemmed from practical actions of lifeworld and academic extra-murals.

Since its upbringing, the group acts in the university extension and research area on the following lines: Education and ethnic-racial relations; Education, gender, and sexuality; school culture, juvenescence, and high school; and, more recently, inclusive education, diversity recognition, and public policies.

In the referenced text, we systematized actions produced “between the lines” during the four years of existence of the examined group, aiming to expose readers to experience reports of the university extension and its influence on the public of peripheric communities’ children, public schools adolescents, and early and continuous professional training teachers.

To Moura and Rodrigues (2022), it is crucial to contemplate that the university extension is unperceived as a philanthropy zone or wisdom endowment. The authors mention the notoriety of a dialogical debate between the external community and the University, proposing actions that exponentially promote knowledge and experience.

Furthermore, we corroborate how Paulo Freire approaches university extension. Consonant Freire (2011), attention is granted to the term extension because it appoints a way of donation or even invasion of culture, in the sense where the community would only be receptive to verticalized knowledge. Along these lines, we approximate the debate and activities through a liberating perspective to comprehend the reality of the participant subjects to execute the tasks (FREIRE, 2011, *our translation*).¹

The activities developed by GERE throughout these years obey some of the guidelines of the National Policy of University Extension [Política Nacional de Extensão

¹ Em tal direção, mais aproximamos o debate e atividades em uma perspectiva libertadora, a fim de compreender a realidade dos sujeitos participantes, para que sejam realizadas as ações (FREIRE, 2011)

Universitária] (FORPROEX, 2012), such as interdisciplinarity and interprofessionality, the indivisibility of teaching, education, and extension, dialogical interaction with the community and influence on student formation, especially, Licensure in Social Sciences graduate students.

Regarding advertising such activities, GERE has a social media page on Instagram and maintains a blog aiming to establish a memoir of the actions taken. It also counts on the support of communication consultancy of partner universities, UNILAB and UECE, to advertise its events.

Defined the extension activities of the Research and Extension Group about Ethnic-racial relations, Gender, and Inclusive Education, we must register that its associates simultaneously produce knowledge through written texts, whether they are a *Final Thesis* [Trabalhos de Conclusão de Curso], summaries, or articles sent to scientific events, as well as publications on journals and books.

Accordingly, during the two starting years of the COVID-19 pandemic, the group prioritized remote activities, like study groups, *lives*, or conversation wheels that aggregated an expressive number of participants. The activities are detailed in the following lines to expose an overview of its performance to the reader, considering this study unity registered in CNPq's² directory for research groups since 2018.

On that account, this experience report is divided into

1) Introduction, where we display the research and

² National Council for Scientific and Technological Development, *CNPQ*.

extension group as well as its activities; 2) Education, gender, and ethnic-racial relations: dialogue, tension, and challenges for university extension to refer specifically to the Abayomi project; 3) University extension during the pandemic and remote teaching context, an opportunity where we report about extension activities during the pandemic period, like the Biographies series [série Biografias]; 4) Inclusive education, diversity recognition, and public policies, a segment to display this new theme in our group and related events; 5) Final considerations.

Education, gender and ethnic-racial relations: dialogue, tension, and challenges for university extension

The ethnic-racial relations debate in Brazil and its interface with education is essential to numerous activities developed by GERE, including research, teaching, and extension. Besides, we highlight that the racial debate is indivisible to gender, social class, territory, generation, and disability features. This in-dissociability is crucial, and we take it as a theoretical and epistemological horizon to guide our research and extension activities.

For that purpose, we acknowledge the concept of intersectionality (COLLINS, 2021). Consonant with the author, people use intersectionality as an analytical way to approach a conjecture of social issues. In the Social Sciences field, intersectionality operates on analysis of race, gender,

and social class that demand a more complex theoretical and methodological density, notably when dealing with the education intersection. We corroborate with Collins' thesis (2021), to whom intersectionality is an analytical way of social comprehension to investigate how power relations correlate to racial, social class, gender, and territoriality markers, historically perpetuating hierarchization and belittlement of people and social groups. Such a concept assists world complexity and oppression practices comprehension.

When reflecting on the research and extension field titled *Education and ethnic-racial relations*, other aspects also need to be considered for planning and our viewpoint, such as generation (if we deal with teenagers or children); territoriality (dependent on space and the public of extensionist actions); teaching methodologies (if we are concerned in schools or non-formal educational zones), and so on. On the latter, we opt for the juvenile protagonism methodology, where the teenager takes up a central space for teaching-learning, being encouraged to active participation, co-responsibility, and autonomy, whether in formal or informal educational settings.³

The theoretical and methodological basis for extensionist actions in their in-dissociability from teaching and research demands numerous authors. As for that, we created a study group organized in themed cycles to promote dialogue and knowledge sharing with students

³ Refer to Costa (2000) about juvenile protagonism.

from licensure courses and primary education teachers. Authors Nilma Lino Gomes (2017), Kabengele Munanga (2019), Abdias Nascimento (2016), Frantz Fanon (2008), Maria Aparecida Silva Bento (2022), Maria Teresa Eglér Mantoan (2020), Ailton Krenak (2019), and bell hooks (2013, 2021) are some of the intellectuals with read and discussed works through face-to-face and *online* meetings. The themed cycles help us update theoretical references that we understand as essential for training anti-racist teachers who defend inclusive education and compromise with Human Rights. On the following lines, we refer to two extension projects associated with the Education and ethnic-racial relations field: Abayomi and Biographies.

The Abayomi Project is our only extension activity focused on the juvenile public, developed in a non-formal educational setting. The project advanced in 2018 and 2019 at ABC in the Serrinha neighborhood, a black and peripheric territory in Fortaleza/CE (CEARÁ). We understand ABC as a non-formal educational setting, supported by Maria Glória Gohn's (2009) and Moacir Gadotti's (2005) definitions. ABC comprises non-hierarchical spaces with multiple programs, depending on the goal and subjects involved.

ABC Serrinha is a culture-educational organization arrangement linked to Training and Inclusion Center Nossa Senhora de Fátima social organization [Centro de Formação e Inclusão Nossa Senhora de Fátima], which aims to strengthen family and community bonds. We chose *Abayomi* in light of its political and affectionate meaning for the black

movement in Brazil, above all to black women. Abayomi has etymological Yorubá roots and means “precious encounter” or “the one who brings joy”.

The Abayomi⁴ are black fabric dolls whose origins are yet to be discovered by historians. In one of the versions, mothers made dolls to soothe and contain the cry of children hauled like animals on slave ships. However, craftswoman Lena Martins claims to be the creator of such dolls who marked her path as a black women's movement member in Brazil during the 80s and 90s. Lena states that her mother, a seamstress who made traditional dolls, inspired the creation of the Abayomi.

The project aims the development of activities that make ethnic-racial recognition possible for children and teenagers, all of them residents of the Serrinha neighborhood. Grounded by lively activities like games, cinema sessions, and African mask confection, the project also intended to contribute to the feeling of belonging for children and teenagers of a neighborhood that, for multiple years, was featured as a territory of violence by the media. They are inconsiderate of the neighborhood's cultural production, affection network, solidarity, and political organizations. The media portrayal provokes a self-image

⁴ Source: “Bonecas Abayomi: símbolo de resistência, tradição e poder feminino”. Available in: <http://www.afreaka.com.br/notas/bonecas-abayomi-simbolo-de-resistencia-tradicao-e-poder-feminino/> Access: 10/04/2023;

Boneca Abayomi: porque a origem romantizada dura mais?”. Available in: <https://www.conexaolusofona.org/bonecas-abayomi-por-que-a-origem-romantizada-dura-mais/> Access: 10/04/2023.

and self-esteem distortion for the neighborhood's children and teenagers, majorly black. The reinvented Abayomi dolls were a legitimate and powerful communicative channel with the kids.

The activities, even when proposing the creation of a playful setting, were not a mere diversion but a pedagogical framework (HUIZINGA, 2012). Stimulating the kids' creativity and reflective sense, activities like the racial memory game aspired to dialogue with the children and teenagers over Black Brazilian personalities. Black intellectuals, scientists, politicians, athletes, and artists composed the racial memory game.

Debates directed at the juvenile public are still scarce in the educational environment, setting self-image perceptions and construction distortions for children (SANTIAGO, 2021). The Serrinha neighborhood in Fortaleza is a *locus* for various social movements that bring about battles and agendas, such as the right to the city, environmental education, and acknowledgment of peripheral spaces. Therefore, the University extension's role becomes essential for the dialogue between University and the community, in the sense of finding common ground for better living during critical times and public schools' relinquishment.

Due to the COVID-19 pandemic, there was a need to review and adapt the activities for emergency remote teaching. Subsequently, high school students became our interlocutors.

University extension during the pandemic context and remote teaching

The second extension project analyzed is the Biographies series. This activity flourished during the pandemic and remote teaching context in which digital technologies and social media became crucial for teaching practices. Biographies also unfolded during a denial of rights and institutionalization of the Black population's history erasure and legacy in Brazil.

In 2020, Sérgio Camargo occupied the notorious role of Palmares Cultural Foundation's president [Fundação Cultural Palmares] and published a notice that listed 27 names and biography texts to be excluded from the institution's Black Personalities list. In a few weeks, the document increased to include artists, intellectuals, athletes, and activists, which caused exasperation in society. It occurred after the Legislative Decree Project 478/2020 (PDL), which changed the nomination criteria nomination for Black Personalities to receive homage at the institution's website. The Government's *modus operandi* uncovers how entrenched the "epistemicide" is in institutions and a white supremacy agenda. As stated by Sueli Carneiro:

Epistemicide is, more than annihilation and disqualification of subjugated people's knowledge, a continuous process of cultural indigence: through a denial of education access, above all of excellent education; through the production of intellectual inferiority; through a mechanism of delegitimization of Black people as bearers and creators of knowledge and cognitive competence diminishment through lack of material wealth and/or damaged self-esteem due to the discrimination in the educational process. Thus, the epistemicide harms to death rationality or hijacks it, mutilates learning capability. (2005, p. 97; *our translation*)⁵

Proportionately, GERE proposed the Biographies project, understood as a resistance strategy to the “epistemicide”. After studying a particular personality, GERE's scholarship holders produced short texts and a card design to post on Instagram. The biographies produced were published fortnightly from July 2020 till October 2021. Some of the series names: Virgínia Leone Bicudo, Arthur Timótheo da Costa, Paulina Chiziane, Ruth de Souza, Tereza de Benguela, Ryane Leão, Jarid Arraes, Antonieta de Barros, Madame Satã, Melânia Luz, Guerreiro Ramos, Sueli Carneiro e Chinua Achebe. Such subjects helped us “[...] reconstruct the past, thus appointing the violence of our present and

⁵ O epistemicídio é, para além da anulação e desqualificação do conhecimento dos povos subjugados, um processo persistente de produção da indigência cultural: pela negação ao acesso à educação, sobretudo de qualidade; pela produção da inferiorização intelectual; pelos diferentes mecanismos de deslegitimação do negro como portador e produtor de conhecimento e de rebaixamento da capacidade cognitiva pela carência material e/ou pelo comprometimento da autoestima pelos processos de discriminação correntes no processo educativo. Por isso, o epistemicídio fere de morte a racionalidade do subjugado ou a sequestra, mutila a capacidade de aprender. (CARNEIRO, 2005, p. 97).

also the ceaseless action of those who were the true protagonists of our story". (GOMES; LAURIANO; SCHWARCZ, 2021, p. 10, *our translation*)

As a resistance strategy to the epistemicide *modus operandi*, Chimamanda Adichie's *The Danger of a single story* (2019), a Nigerian writer, inspired the Biographies series. The author warns us of the dangers of analyzing and establishing a singular perspective of historical events, which leads to neglect of other possibilities, versions, and narratives. Bursting with the single story is recognizing that the historically overlooked subjects formulate their people's stories and narratives.

With this epistemological horizon in mind, other important references supported the development of the Biographies series. We mention Jarid Arraes' book *Black Brazilian Heroines in 15 cordéis* [Heroínas Negras Brasileiras em 15 cordéis]⁶, black writer from Ceará. The cordelista unveils the story of 15 revolutionary activists who acted on slave liberation, contributed to the literacy of black children and teenagers, and led *quilombos*. Another work to mention is *Black Encyclopedia* [Enciclopédia Negra], by Flávio dos Santos Gomes, Jaime Lauriano, and Lilian Moritz Schwarcz

⁶*Literatura de cordel* ("string" or "cordel literature") is a genre of popular literature characteristic of northeastern Brazil. Brought to the country by the first Portuguese colonists, the Brazilian *cordel* stems from the European tradition of ballad and broadside poetry, and derives its name from the cord on which the booklets are customarily suspended for display in open-air fairs. These inexpensive chapbooks or *folhetos* have circulated in Brazil for centuries, and are now considered an important part of Brazilian folk and popular culture. (BROWN UNIVERSITY LIBRARY,)

(2021), which aims to reestablish black protagonism, narrating erased and invisible stories.

We highlight that producing and circulating such narratives on a digital platform led the whole group to acknowledge the black personalities mentioned. Thus, when either group participant wrote the biography, it was shared for review, suggestions, and mainly, to expose us to its heritage. The collective production helped the extension project's contribution to bond strengthening during a social isolation period. In addition, the production contributed to the student's writing abilities, a vital competence for Social Sciences studies.

With the sanitary crisis resulting from the COVID-19 pandemic, our activities and face-to-face meeting have required multiple changes. Therefore, the study cycles, extensionist actions, and planning meetings happened through the *Google Meet* platform. The methodology we frequently resorted to is the conversation wheel, which, according to Méllo (2007) instigates engagement and discussion, encourages the fabrication of narratives, and offers a positioning aid. Simultaneously, people listen to others' opinions and elaborate their own on the matter.

The project held multiple conversation wheels with varied themes, such as Youth and emotions, Whiteness, Inclusive education, Intercultural communication and indigenous youth, Quilombola Education, and others. During the first year of the pandemic, the public was primarily composed of graduate-level students and teachers.

From 2021 onwards, GERE contributed to making a curriculum for the extension program, proposed by the Pedagogical Project of the Licensure in Social Sciences course, aligned with Resolution nº 07, December 18, 2018. The legal text institutes the Guidelines for Extension in Brazilian Higher Education [Diretrizes para a Extensão na Educação Superior no Brasil] and regulates the provisions of Target 12.7 of Law 13,005/2014, which approves the National Education Plan - PNE 2014 - 2024, and other measures. Namely, in strategy 12.7, of goal 12, the National Education Plan [Plano Nacional da Educação, PNE 2014-2024] brings up the theme again and guides undergraduate courses to ensure 10% of their curriculum credits in university extension programs and projects.

For example, extensionist units are part of the mandatory and optional modules in UECE's Licensure in Social Sciences course. *Education on ethnic-racial relations* is one of the electives that integrate the courses' extension. The course load divides itself into theoretical classes and practical activities, like pedagogical workshops at formal and informal educational spaces, the production of teaching materials, etc.

According to Vieira and Machado (2021), thinking the curriculum of extensionist actions is to promote the debate about politic-pedagogical projects of graduate courses and the University. This approach is crucial to a positive identity in graduate courses and extension projects. Besides, adequate planning can attain juvenile protagonist, a

methodology that acknowledges youth participation in the teaching-learning process.

The conversation wheels substituted face-to-face workshops. The activities had support from GERE and a partner professional training school from Fortaleza's peripheric neighborhood, Bom Jardim. High school students between the ages of 16 and 18 were the public. From August until November 2021, the approached themes were 1) Our steps come from afar. Why discuss African-ancestrality in schools?; 2) Black women and representation; 3) Miscegenation, colorism, and public policies in Brazil; 4)Whiteness and structural racism in Brazil; 5) Afro-diasporic culture and cultural appropriation.

GERE's participants and the Education and ethnic-racial relations teacher coordinator mediated the meetings. We noticed through the teenagers' perspectives that Africa and ancestrality are seldom discussed in the classroom, even after almost 20 years of Law nº 10.639/03 - altered by Law nº 11645/08. The students stated that Afro-indigenous ancestrality, racism, and cultural appropriation were not approached as needed, but discussed quickly with inappropriate methodology.

One of the GERE conversation wheels was supported by the Institutional Scholarship Programme for Beginner Teachers (PIBID), from UECE's Licensure in Social Sciences course - themed Racism and ethnic-racial relations in Brazil. The conversation wheel happened via *Google Meet* with a high school class from Darcy Ribeiro State School (E.E.E.P

Darcy Ribeiro) in Fortaleza, Ceará. An opening research was conducted via *Google Forms* before the meeting, to apprehend the students' interests and give autonomy on what they would like to discuss.

Promoting such debates in public schools is essential to understanding juvenile perspectives about conflicts and racial inequality rooted in three centuries of slavery in the country. When approaching racism in Brazil, we cannot relinquish from discussing culture and cultural production from the black and peripheral populace. One of the productions is *rap music*. To spark the debate in the conversation wheel, we chose the song *Negro Drama* by Racionais MCs. The lyrics display the dream of a person who aims to grow in the musical scene and criticizes the State, denouncing police violence against Black people and daily discrimination against them. *Rap* endorses crucial reflection to an effective anti-racist education inside the class. Using the song was important to establish a bond between the mediating group and the high school students.

When trying to standardize students, schools do not recognize effervescent artistry and the political youth culture, especially from black and peripheric ones. The students come to school with a range of experiences in multiple spaces, creating their own culture (DAYRELL, 2001; 2003, *our translation*). Using the *Negro Drama* rap offered more interaction and recognition from the students for the discussed theme.

In *Ensinando comunidade: uma pedagogia da esperança*, hooks (2021) argues education as an affectionate community. Experimenting with surroundings where alternative ways of thinking occur is indispensable to constructing an affectionate and democratic education. The contribution we make to the classroom is a daily construct. The space we occupy is marked by challenges and battles, as stated by hooks (2021).

Inclusive education, diversity recognition, and public policies

Considering GERE's diverse activity areas, we highlight some unforeseen activities in the Inclusive Education theme. The research and extension line *Inclusive education, diversity recognition, and public policies* are one of the most recent of the group, starting in 2021, and inspired by the study group's reflections on "normal/abnormal" in education, supported by Michel Foucault's work. Resulting of this study, we held a conversation wheel with an inclusive education specialist and a child educator, mediated by the study group's coordinators.

In 2021, GERE partnered with the Laboratório de Ensino e Práticas Sociais (Teaching and Social Practices Laboratory/LABPRÁTICAS), from the Ceará State University, participating actively during two semesters in the Inclusive Education study group. At that time, we studied the book

*Education and Inclusion: understandings, proposition, and practices.*⁷

As a reference to March 21, International Down Syndrome Day, resorting to the “seventh art”, we held a cine-debate on *Um lugar para todo mundo [A place for all, our translation]* (BRAZIL, 2021). The documentary invites us to estrangement and a paradigm change in the lives of people with intellectual disabilities concerning accessibility and permanence in educational institutions. The cinematographic piece corroborates scientific research by recognizing the benefits of respecting diversity for students without or with disabilities (ALANA/ ABT Associates, 2016).

Other actions for this research and extension line include mentoring the Final Thesis for the Social Studies and Pedagogy students from the University for International Integration of the Afro-Brazilian Lusophony (UNILAB).

Recently, we helped the development of the 1st Inclusion and Accessibility Week for the UECE’s Social Sciences course, titled *Diálogos que rompem barreiras: educação inclusive, lutas e afetos* [Dialogues that break barriers: inclusive education, battles, and affections]. In collaboration with the University for International Integration of the Afro-Brazilian Lusophony and Grupo Pro-Inclusão (Pro-Inclusion Group), from UECE’s Education Faculty.

⁷ Educação e inclusão: entendimentos, proposições e práticas. Organized by Rosângela Machado and Maria Tereza Égler Mantoan, published in 2021.

As a research and extension group, linked to a public university, we support the human right to education as one of the most potent rights to social equity promotion. We believe - and aspire to - a society free of racism, sexism, and ableism, a promoter of the well living of all.

Final considerations

The university extension achieves, *pari-passu*, the well-deserved place in universities after a decade of intense mobilization, including the dean of extension, professors, researchers, students movement, community leaders, and popular neighborhood alliances. Such operation resulted in an official curriculum for the extension, with the guarantee of 10% of the Bachelor and Licensure course load dedicated to modules connected to extensionist activities and the dialogue with the extra-academic community. In this sense, educational spaces are searched for the most by extension projects and programs, aiming to nourish and reinforce the link between the community and the University.

During an unsettled historical and political period in which both the Government and Society diminished these spaces, it is essential to rethink the way we do university extension, to recognize the potential of such actions to dialogue with civil society (VIEIRA; MACHADO, 2021, *our translation*). Thus, with this perspective, we could successfully execute actions that promote children's and teenagers' critical thinking, as well as for the teachers that participated.

The children's extensionist action, the Abayomi Project, became a great moment for GERE due to its repercussions on a target audience that does not represent the practice for UECE's Social Sciences course. Thus, the challenge became noticeable. The children's identification with fiction, music, soap operas, and other mediatic Black personalities represents a learning moment for the whole group, exposing the need for anti-racist education in school early years. When recognizing themselves as subjects unraveled by race, class, and gender, they engendered us to promote a lively debate, theoretically and methodologically supported.

After the project ended, we realized how fragile the ethnic-racial debate in the school ambiance is. Under 1) the students' perception of the theme is supported by common sense discourses and a general conception of the black and *quilombola* population, and 2) the lack of Afro-centered references to reflect on with the young students. In that sense, facing the racial issue. In addition, a second glance revealed tangibility in how the students brought up multiple subjects in remote meetings.

During such meetings, due to the previously mentioned pandemic, there was the need to reinvent university extension with the support of actions focused on the internet and its mechanisms. Biographies series, although not conceived during that period, has the digital approach as a characteristic considering its advertising on social media. Accordingly, we realized the educational potential that the digital environment and the internet offer inclusive

education, anti-racism, and respect for the sexual diversity of those who comprise the educational space.

The Research and Extension Group about Ethnic-racial relations, Gender, and Inclusive Education frequently operates to contribute to attaining Law nº 10.639/03 and 11.645/08⁸, besides promoting a *locus* for teacher training for inclusion and people with disabilities accessibility. In this sense, we recognize the need to deconstruct ableist perspectives, supported by the knowledge of international laws and declarations which guarantee the right to quality education for all, from Basic to Graduate level, while acknowledging diversity.

Along with the observed influences of GERE's diverse extensionist activities, we highlight 1) appreciation of knowledge and community wisdom during the workshops; 2) epistemological and theoretical diversity exercised in the study groups; 4) the strengthening of the debate around racial issues, gender, and ableism; 4) the extensionist actions make us think about theory, methodology, and the subjects involved, comprehending education by the principle of unpredictability and incompleteness.

⁸ Law nº 10.639/03: Amends Law No. 9.394, of December 20, 1996, which establishes the guidelines and bases of national education, to include the mandatory theme "Afro-Brazilian History and Culture" in the official curriculum of the Education Network, and other provisions.

Law nº 11645/08: Amends Law No. 9.394, of December 20, 1996, modified by Law No. 10,639, of January 9, 2003, which establishes the guidelines and bases of national education, to include in the official curriculum of the education network the mandatory theme " Afro-Brazilian and Indigenous History and Culture".

Settled on Critical Pedagogy and allied to Freire (2011) and hooks (2013), we promoted extensionist actions that continuously aim for the participation of children and teenagers from popular environments, as well as public education teachers, where an array of knowledge is cherished and socialized for the whole community. Therefore theory and practice are indivisible, as teaching, research, and extension should be.

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