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# Collective health in the articulation of education and empowerment of Kalunga women: a systematic review

La salud colectiva en la articulación de la educación y el empoderamiento de las mujeres Kalunga: una revisión sistemática  
A saúde coletiva na articulação da educação e empoderamento de mulheres Kalunga: uma revisão sistemática

## ABSTRACT

**Objective:** To systematize, map and recognize productions through methodological aspects and evidence identifying dominant and emerging themes and approaches. **Method:** a search was carried out on the Capes Journal Portal, with the descriptors “quilombos and Kalunga, education, health and empowerment”, with a time frame from 2001 to 2019, electing a total of 41 articles for reading. **Results:** they pointed out a significant growth of academic productions elaborated on the quilombola communities - Kalunga, however the amount of findings is not very significant, compared to the village, especially women. **Conclusion:** it was noted that in the different approaches given by the analyzed studies, that the remaining quilombola communities have been fighting for the rights to education, health, citizenship, equality and territoriality. There has been a significant advance in the autonomy of Kalunga women, but it is still necessary for the political system to intervene with greater attention to this population, as discussions about the process of empowering Kalunga women are still incipient.

**DESCRIPTORS:** Education; Empowerment; Enslavement; Access to health services.

## RESUMEN

**Objetivo:** Sistematizar, mapear y reconocer producciones a través de aspectos metodológicos y evidencias identificando temas y enfoques dominantes y emergentes. **Método:** se realizó una búsqueda en el Portal de Revistas Capes, con los descriptores “quilombos y Kalunga, educación, salud y empoderamiento”, con un marco temporal de 2001 a 2019, eligiendo un total de 41 artículos para lectura. **Resultados:** señalaron un crecimiento significativo de las producciones académicas elaboradas sobre las comunidades quilombolas - Kalunga, sin embargo la cantidad de hallazgos no es muy significativa, en comparación con la aldea, especialmente mujeres. **Conclusión:** se observó que en los diferentes enfoques dados por los estudios analizados, las comunidades quilombolas restantes han venido luchando por los derechos a la educación, la salud, la ciudadanía, la igualdad y la territorialidad. Ha habido un avance significativo en la autonomía de las mujeres Kalunga, pero aún es necesario que el sistema político intervenga con mayor atención a esta población, ya que las discusiones sobre el proceso de empoderamiento de las mujeres Kalunga aún son incipientes.

**DESCRIPTORES:** Educación; Empoderamiento; Esclavitud; Acceso a los servicios de salud.

## RESUMO

**Objetivo:** Sistematizar, mapear e reconhecer as produções por meio de aspectos metodológicos e evidências identificando temáticas e abordagens dominantes e emergentes. **Método:** realizou-se uma busca no Portal de Periódicos da Capes, com os descritores “quilombos e Kalunga, educação, saúde e empoderamento”, com recorte temporal de 2001 a 2019, elegendo no total 41 artigos para leitura. **Resultados:** apontaram crescimento significativo de produções acadêmicas elaboradas sobre as comunidades quilombolas - Kalunga, porém a quantidade de achados é pouco expressiva, frente ao povoado, em especial, as mulheres. **Conclusão:** notou-se que nas diferentes abordagens dadas pelos trabalhos analisados, que as comunidades remanescentes dos quilombolas têm empreendido lutas pelos direitos à educação, saúde, cidadania, igualdade e territorialidade. Houve um avanço significativo na autonomia das mulheres Kalunga, porém ainda é necessário que o sistema político intervenha com maior atenção a essa população, pois as discussões acerca do processo de empoderamento das mulheres Kalunga ainda são incipientes.

**DESCRIPTORES:** Educação; Empoderamento; Escravidão; Acesso a serviços de saúde.

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**INTRODUCTION**

Thinking about the social role played by women in Brazilian society, more specifically, from the perspective of female empowerment, of the struggles and resistance of women from Kalunga communities is important for understanding Brazilian society in its diversity, especially when taking into account that in the culture of the quilombos' remnants, communities were built under the aegis of machismo.<sup>1</sup>

The Kalunga people are a community of blacks, originally formed by descendants of slaves who fled captivity and organized a quilombo. The official history of quilombos in Goiás may have started in the 1720s, in the north and northeast of Goiás, where several quilombos were formed between the 18th and 19th centuries. Most of them were fugitive slaves from the nearby gold mines.<sup>2</sup>

In this premise, the Kalunga quilombo people emerged as a result of the extraction of gold in Cavalcante, as well as the existing mines in Morro

do Chapéu, currently Monte Alegre de Goiás (Goiás) and Arraias (Tocantins). These three municipalities are close and, at the time of mining, they were considered the gold route in northeastern Goiás.<sup>3,4</sup>

In this direction of community training, it is worth emphasizing the importance of the right to health of all peoples anchored in the Unified Health System (SUS), where health came to be understood as "a state of complete physical, mental and social well-being and not only the absence of affections or illnesses". Thus, one of the fundamental rights of all human beings without distinction of 'race', religion, political ideology and socioeconomic status.<sup>5,6</sup>

However, full access to public health and quality services, for the entire Brazilian population, is still an achievement far from being implemented in practice. This, therefore, becomes more evident when focusing on historically marginalized populations in terms of access to public policies, as is the case with quilombola communities, with the view of social vulnerability usually

referred to in quilombos in relation to health and disease.<sup>7</sup>

In this sense, the lives of Kalunga women fall short of the integration of priority practices in basic education and health within an individual and collective public policy.<sup>8</sup> In this space of action, the health team is faced with obstacles of a political-institutional and organizational nature, because, geographically, there is the greatest challenge, to make education and public health available to the Kalunga-Quilombola community.<sup>9</sup>

In this way, the emergence of concerns is evidenced, as well as the desire to research the histories of resistance of these women in different resilience areas to understand the social organizational forms of resistance, the power and survival relations, as well as socio-cultural empowerment of Kalunga women from the northeastern region of the State of Goiás.

Thus, we sought to answer the following questions: how has the literature articulated collective health, basic education and the empowerment of Kalunga women who remain from

the quilombolas? What are the main evidences and methodological aspects used in such studies?

The study aimed to systematize, map and recognize the productions through methodological aspects and evidence identifying dominant and emerging themes and approaches.

## METHOD

This study followed the recommendations of the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA), in which it aims to guide the dissemination of systematic literature reviews (SLR) and meta-analyses in the health area. However, this study is an RSL without meta-analysis.<sup>10</sup>

The methodological procedure was based on the literature review of articles located in Capes Periodicals in extended versions using the Springer, Elsevier, Science Direct Journals, Scientific Electronic Library Online - SciELO and Open Access Journal bases. For the electronic search in the selected databases, the descriptors in Portuguese and English were used,

being these: quilombos and Kalunga, education and empowerment in health - “quilombos and Kalunga, education, health and empowerment”, with the time frame of 2001 to 2019, the search procedures were carried out between the months of January to May of the year 2019.

The inclusion criteria were the selection of empirical articles, derived from peer review, available and complete, published in Capes journals and articles that contemplated the subject (quilombola women and empowerment reflected in health) in an associated way. Therefore, the exclusion criteria consisted of discarding studies that were not available in full, articles that in the theme and/or subject did not present a complete definition of the methodological aspects and evidence, repeated articles, editorials and expanded abstracts.

It is worth mentioning that several insertions and refinements were made to make it possible, based on the research already carried out, to build the proposals. The area of humanities and health was selected and 488 results were obtained. From these results, a

careful reading of each study was carried out and through the analysis of the abstracts of the works made available, it was noticed that many of the works were not aligned with the research objective and inclusion criteria.

In this sense, according to Figure 1, 49 articles were identified in the databases that considered the theme, opting for a thorough reading of the articles in full, focusing on articles that contemplated the objective of the study.

Thus, 46 articles were selected that met the inclusion criteria, as a result, it was noticed that 02 articles were not available in full, with 44 articles remaining eligible and of these 03 articles were excluded due to duplication. In total, 41 articles for analysis were included in the systematic review.

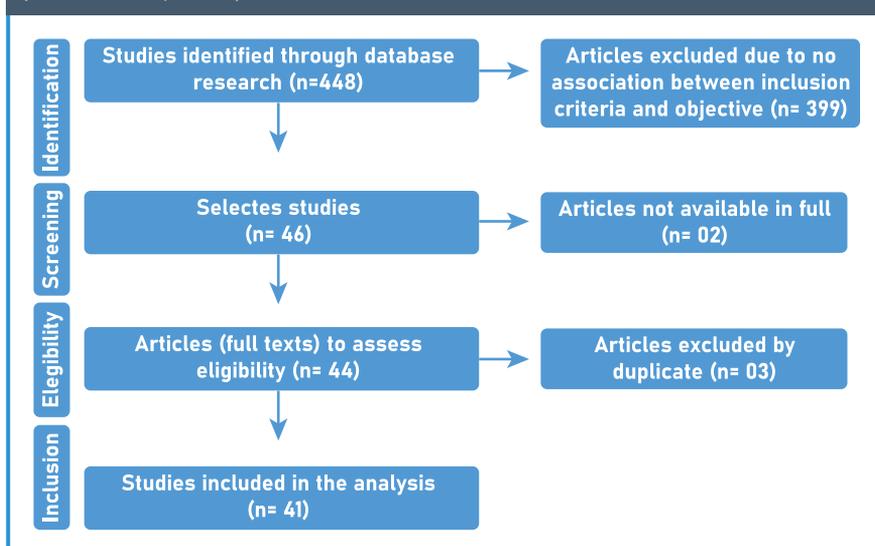
The analysis of the articles took place by means of titles, abstracts and/or abstracts being carried out by two judges separately, in a double blind trial and later, a third judge carried out the evaluation and final analysis. The 41 final articles were analyzed in full and classified in the following categories: Article Title, Author; Journals and Publication Date.

Figure 1 presents the PRISMA flowchart, explaining the processes for conducting the systematic review, with a complete description of all phases of the study according to the inclusion and exclusion criteria chosen.

## RESULTS

Regarding study types 28 were mixed - qualitative and quantitative, with respect to the study cut, 09 were transversal and 04 longitudinal. Regarding the countries of study, all articles were published in Brazil and, from then on, an analysis of the research was carried out (41 articles). Of these, for better understanding and didactics, 10 articles were chosen in the form of a synthesis, being distributed 05 in relation to Identity and Education (basic and health) and 05 in relation to Territo-

Figure 1- Flow of information with different phases of the PRISMA systematic review on collective health in the articulation of education and the empowerment of Kalunga women remaining from the quilombolas (Galvão et al., 2015).



riality that brought different aspects of the constitution and health education, with the objective of presenting a discussion on basic and cultural education of quilombolas occurred in the findings according to Chart 1.

Therefore, a historical-cultural analysis and an approach in relation to culture, health, identity and quilombola subjectivity (Kalunga women) were evidenced, based on the social imaginary built on these subjects, bringing an analysis of the Quilombola School Education materials (EEQ - Educação Escolar Quilombola) of Basic Education and Health <sup>11</sup>, produced specifically by different state education and health systems in the country, confronting them with the National Curriculum Guidelines (DCN - Diretrizes Curriculares Nacionais) <sup>12</sup> and the National Primary

Care Policy (PNAB - Política Nacional de Atenção Básica). <sup>13</sup>

In a general context, the results revealed a significant growth in academic productions elaborated on quilombola communities, however this amount of research is still insignificant, given the number of quilombos and quilombola schools in Brazil, especially women. The most discussed topics were culture, identity, territoriality and health, which made possible the categorization in two axes: quilombola territoriality and Education (basic and in health) of quilombola culture.

Referring to the first axis "quilombola territoriality", the research deals with the construction of the Kalunga identity, which provided a visualization of the trajectory of the remaining quilombolas, making it possible to perceive that in the

21st century, the struggles for the construction of identity are still alive, even after the historic achievement of the liberation of slaves, such inequalities affect the entire life of these communities. And, in relation to the second axis, it is worth highlighting the perception in the investigated literature regarding the disorganization in the planning and on-the-spot execution of public health policies for this population.

It was found that, through the analysis of the works related to the remaining quilombola communities, it is necessary to report that the use of the term "quilombola remnants" is a way of making these black communities names, classifying and admitting them, the presence of the black/slave, in order to give them visibility.

Chart 1: Mapping of the main articles that address the categories education, public health, Kalunga and quilombolas

	TITLE OF THE ARTICLE	AUTHOR	JOURNAL/DATE
<b>IDENTITY AND EDUCATION (BASIC AND HEALTH)</b>			
01	The constitution of an identity territory for the guarantee of land rights: the Kalunga Historical Site and Cultural Heritage	Luana Nunes Martins de Lima	Soc.nat. vol.25 set./dez. 2013
02	From colored people to quilombolas: inequalities, religion and identity	Wilson José Ferreira de Oliveira	Cad.CRH v.26 no.67 Salvador. 2013
03	The challenges of quilombola education in Brazil: the territory as context and text	Lourdes de Fátima Bezerra Carril	Rev.Bras.Educ. vol.22 no.69 Rio de Jan/Abr/jun, 2017
04	Quilombola culture, identity and subjectivity: a reading from cultural psychology	Marcella Brasil Furtado; Regina Lúcia Sucupira Pedroza; Cândida Beatriz Alves	Psicol. Soc. vol. 26 no.1 BH jan./abr. 2014
05	Quilombola school education in Brazil: an analysis of didactic materials produced by state education systems.	Elivaldo Serrão Custódio Eugénia da Luz Silva Foster	Educar revista vol.35 no.74 Curitiba/abr. 2019
<b>TERRITORIALIDADE</b>			
01	The 1988 constitution and the re-signification of contemporary quilombos limits and potential	Carlos Eduardo Marques; Lílian Gomes	Rev.Ci.Soc. vol.28 no.81 São Paulo fev. 2018
02	Quilombos before the STF: the emergence of a case law of ethnic rights.	João Carlos Bemerguy Camerini	Rev. Direito GV vol.8. no.1 SP jan./jun. 2016
03	Territoriality and culture among the Kalunga: beyond culturalism	Thais Alves Marinho	Cad.CRH v.30 n.80 Salvador, 2017
04	Current overview of quilombola communities' right to land protection and future challenges	Germana Aguiar Ribeiro do Nascimento et al	Interações.vol.17 no.3 Campo Grande, 2016
05	Sweat marks the land: labor, law and quilombola territory on the Ilha do Marajó-Pará	Luis Fernando Cardoso e Cardoso	Amb soc.vol.18n.2 SãoPaulo abr./jun.2015

Source: Data from the author from the database of Capes Journals (2020).

## DISCUSSION

By analyzing the relationship between ethnic-racial inequalities and health and education policies in the constitution of quilombo communities and the respective coping strategies experienced by blacks in the community.<sup>14</sup> As a result, it was found that the legal recognition of quilombos in Brazil represents a historic milestone in the visibility of ethnic and cultural differences in society and that the myth of racial democracy hid the pains of slavery, causing injuries to Afro-descendant identities.<sup>15</sup>

In the present study, it was possible to record the struggle and trajectory of the Kalunga people in the conquest of the territory in Cavalcante, State of Goiás, based on the memory of leaders and young people, as well as official documents and bibliographies already written about the Kalunga people. Corroborating with the study, authors presented the realities experienced and the acquired rights, emphasizing the contradictions between the legislation and its effective application, mainly with regard to the law of the territory and education.<sup>16</sup>

Another study emphasizes that it is necessary to highlight that ideology is destroyed by the ideological bias of legislation, as it is used by those who need it little, to safeguard their privileges,<sup>17</sup> that is, educational legislation becomes an ideological stratagem, even when it comes to consolidating equality, including indigenous people, blacks, people with special educational needs, historically excluded from the right to education and disregarding their differences and particularities.<sup>18</sup>

Confirming the data found, studies focus on the weaknesses of the legislation of basic education and health, which bring reports built from experiences lived on a field trip, with the Kalunga Communities in the villages of Vão de Almas, Vão do Moleque, Engenho and Diadema.<sup>19</sup>

Authors highlight in their studies the analyzes referring to the right to education as an expression of citizenship

in view of the educational reality in the remaining quilombola community Kalunga, considering the Constitutional precepts of 1988, the Law of Directives and Bases of National Education of 1996 and the Constitutional Amendment n. 59/2009.<sup>20</sup>

**In the present study, it was possible to record the struggle and trajectory of the Kalunga people in the conquest of the territory in Cavalcante, State of Goiás, based on the memory of leaders and young people, as well as official documents and bibliographies already written about the Kalunga people.**

In this sense, the contextualization of the empirical field brought knowledge of the origin of the public school in that community, as well as the struggle undertaken by the residents for its institutionalization and revealed the challenges regarding the guarantee of access, permanence

and use, with quality, of the students at school.<sup>21</sup>

Therefore, education in its complexity of dimensions is “as a mediating activity in the midst of social practice”, that is, as a means for human emancipation, as it is a social practice, which seeks to develop in the human person the knowledge and actions relevant to their formation and emancipation. It is noticed that the schools, in their majority, attend to the dominant ideas, maintaining the hegemony of the dominant class, that is, it meets the demands of the market and not the social demands.<sup>22</sup>

In this context, it was noted how much public policies aimed at the Afro-descendant population, notably the quilombolas, were legitimized with the Federal Constitution of 1988<sup>22</sup>, allowing this segment of the population greater visibility, access to consumer goods and health care. However, such achievements are still far from reflecting the rupture of the historically constructed condition of vulnerability. Notwithstanding, the conquest of rights is recent, it still needs to be put into effect in terms of meeting the wishes of the Kalunga population to have their demands met, in order to improve living conditions, as inequities are more intense when compared with the other members of the society.<sup>23</sup>

For this reason, when focusing on basic and health education for Kalunga women, it is necessary to contextualize it as a result of the forms of social organization and production, which can generate great inequalities in living standards. The context of vulnerability of these peoples corroborates the proposal, since the health-disease process is eminently social, influenced by the relations of men with nature (environment, space, territory) and with other men (through work and social, cultural and political relationships), in a given geographical space and historical time.<sup>24</sup>

## CONCLUSION

In the present study, it was found that in the different approaches given by the

studies analyzed, that the remaining quilombola communities have been fighting for the rights to education, health, citizenship, equality and territoriality, in the set of claims for land ownership, for the goods considered sacred and forming an ethnic identity, as they are holders of a rich and valuable cultural heritage, however, unknown to many, whose ethnic identity forms the basis of their daily experiences.

It is understood that it is necessary to deepen the studies in this population, because the discussions about a process of empowerment of Kalunga women, remnants of quilombolas, often reverberate as utopian, which in large part motivated this research, because the method of materialism dialectical history provides tools to look at history, seeking to apprehend the meaning of emancipatory activity.

Finally, the objectives of this systematic review were achieved by suggesting gaps around racial issues and the materialization of achievements in practice, showing some contradictions involved in the process of building quilombola identity, in education, health and self-knowledge, pointing out quilombola resistance in the struggle for their rights to schooling, health, survival and a better future. ■

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