Dialogue and Participation: Experience in the Construction of Knowledge With Women in Situations of Violence

Diálogo e Participação: Experiência na Construção do Conhecimento com Mulheres em Situação de Violência

Diálogo y Participación: Experiencia en la Construcción del Conocimiento con Mujeres en Situación de Violencia

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Abstract

The article highlights the importance of qualified listening and creating a safe environment during interviews with women experiencing violence, based on the interviewee's experience. The goal is to reflect on how these practices ensure respect and validation of participants' voices, fostering meaningful dialogue between researchers and vulnerable communities. The research adopts a qualitative and exploratory approach, characterized as a case study and grounded in black feminist epistemology, which prioritizes the valuing personal experiences and maintaining an ethical commitment to the dignity of the participants. The results indicate that a safe environment facilitates more open accounts of violence. Additionally, they reinforce the need for researchers to go beyond academia, actively listening to and understanding these stories with respect. The study emphasizes the urgency of concrete actions that value the experiences of women facing violence, promoting an ethical and socially responsible commitment to knowledge production and the defense of dignity and social justice.

Keywords: interviews as topic, qualitative research, gender-based violence, knowledge

Resumo

O artigo destaca a importância da escuta qualificada e da criação de um ambiente seguro durante entrevistas com mulheres em situação de violência, com base na experiência da entrevistada. O objetivo é refletir sobre como essas práticas garantem o respeito e a validação das vozes das participantes, promovendo um diálogo significativo entre pesquisadores e comunidades vulneráveis. A pesquisa adota uma abordagem qualitativa e exploratória, caracterizada como um estudo de caso e fundamentada na epistemologia feminista negra, que prioriza a valorização das experiências pessoais e o compromisso ético com a dignidade das participantes. Os resultados indicam que um ambiente seguro facilita relatos mais abertos sobre a violência. Além disso, reforçam a necessidade de pesquisadores atuarem para além da academia, ouvindo e compreendendo essas histórias com respeito. O estudo enfatiza a urgência de ações concretas que valorizem as experiências das mulheres em situação de violência, promovendo um compromisso ético e socialmente responsável na produção do conhecimento e na defesa da dignidade e da justiça social.

Palavras-chave: entrevistas como assunto, pesquisa qualitativa, violência de gênero, conhecimento

Resumen

El artículo destaca la importancia de la escucha cualificada y la creación de un ambiente seguro durante las entrevistas con mujeres en situaciones de violencia, basándose en la experiencia de la entrevistada. El objetivo es reflexionar sobre cómo estas prácticas garantizan el respeto y la validación de las voces de las participantes, fomentando un diálogo significativo entre investigadores y comunidades vulnerables. La investigación adopta un enfoque cualitativo y exploratorio, caracterizado como un estudio de caso y fundamentado en la epistemología feminista negra, que prioriza la valoración de las experiencias personales y el compromiso ético con la dignidad de las participantes. Los resultados muestran que un ambiente seguro facilita relatos más abiertos sobre la violencia. Además, refuerzan la necesidad de que los investigadores trasciendan el ámbito académico, escuchando y comprendiendo estas historias con respeto. Este estudio enfatiza la urgencia de acciones concretas que valoren las experiencias de las mujeres en situaciones de violencia, promoviendo un compromiso ético y socialmente responsable en la producción de conocimiento y en la defensa de la dignidad y la justicia social.

Palabras clave: entrevistas como tema, investigación cualitativa, violencia de género, conocimiento

Introduction

Historically, academia, understood as the guardian of scientific knowledge and the legitimacy of evidence-based practices, has sought vulnerable populations as a source of data for rigorous and widely respected academic productions. However, these people are often treated as research objects, receiving little or no feedback on the materials produced from their experiences. Organized in the tripod of teaching, research, and extension, the university has in extension its link with society, which must "demand" the needs of research.

When we think about how the university can reach these places, we highlight university extension as a path and a space of possibilities for scientific knowledge to be transformed into practice, jointly building responses to the demands resulting from situations of suffering caused by social exclusion. Extension, therefore, is the most direct way for academia to get closer to the population that is outside the university walls, which hardly accesses higher education due to the full functioning of a neoliberal State (França & Macedo, 2022).

The academia connects with the population that demands solutions and proposals for university intervention in a broad and diversified way (Santos, 2010). When we consider the sociopolitical instability that Brazilian society went through during the 2010s, followed by the health crisis caused by COVID-19, the role of the public university in promoting innovative and intelligent solutions for society becomes evident (Pacievitch & Eyng, 2024).

With the institutionalization of university extension, including Brazilian graduate studies, researchers from different areas and levels of training have the opportunity to get closer to the population, especially the working class and those who, in many cases,

take a long time to enter higher education or even cannot enter. Considering the work of Guzzo and Euzébios Filho (2005), we understand that, when producing knowledge in contexts in which the State is absent and social vulnerability is prevalent, researchers need to get deeply involved with these social groups' daily life, as well as with the agents that make up the research sample. A science committed to emancipation and empowerment cannot ignore these populations' material and symbolic reality.

When we talk about emancipated subjects, we refer directly to Freire's logic (Ribeiro, 2018), in which knowledge, to be liberating, must empower the group that benefits from the production of knowledge and meanings rooted in their locality. This perspective of emancipation and empowerment was updated by hooks (2017), by introducing the dimension of affection in the act of educating, with special emphasis on the collective experience of women and ethnic-racial social minorities.

The attention we must give to listening must be proportional to the attention we give to enunciation since it is from an intersectional analytical sensibility that we can envision a path of scientific production that effectively contributes to the promotion of social justice. Attentive to the propositions of theorists of black feminism, the philosopher Piedade (2017) proposed the concept of "*dororidade*" (a term in Portuguese), an alliance shared by the pain suffered collectively by groups of social minorities. Understanding that many of these people in situations of social vulnerability face double, triple, and even multiple forms of discrimination, this article uses content from an interview analyzed based on black feminist epistemology (Batalha et al., 2022).

Akotirene (2020), when interviewing women in deprivation of liberty, identifies in their pain a common axis: the intersection of sexist and racist discrimination. Sensitive to these conditions, the author structures her academic product in such a way that gender and ethnic-racial issues are treated as complementary, without one overlapping the other, respecting their own characteristics. Historically, black women have been the most affected by social inequality, both because they are women and because they are black or brown, which intensifies the factors that lead to impoverishment and exposure to violence.

By prioritizing the first-person account, we highlight the place of the research participants as protagonists of their own stories and collaborators in the construction of scientific knowledge. To reaffirm the scientificity of these data, we intend to preserve the pillars of objectivity and replicability that define the scientific method. However, data analysis is not neutral, as it involves participants' subjective implications, who tend to respond to surveys on sensitive topics according to what they believe to be the researcher's expectation. Danfá et al. (2017) discuss the role of the researcher in research that directly involves the participants, such as, for example, in a research on racism conducted by a black researcher.

As this is a study located in Brazil with populations in social vulnerability, it is necessary to highlight that structural racism (Almeida, 2019) is decisive in an investigation that seeks, in a critical way, to show how Brazilian society is organized to exclude people

from ethnic-racial minorities, especially black people. It is a fact that black and brown women are more likely to live in precarious conditions, and this situation is aggravated when we consider colorism, which makes black women with darker skin even more exposed to violence and poverty compared to brown women (Devulsky, 2021).

Given this complexity, we present below the method used to conduct speaking and listening during the interview, as well as for the analysis of the empirical content produced in qualitative research, based on Collins (2019) and the interviews conducted by the authors of this article. Finally, strategies are proposed to prepare research agents for qualified listening to populations in social vulnerability, guided by an ethical commitment to guarantee dignity to research participants and supported by the methodological rigor of science. This article aims to reflect on the practice of participation in qualitative research in the light of black feminist epistemology, to identify its implications and contributions to the construction of knowledge.

Method

This qualitative exploratory research is characterized as a case study. The article mobilizes reflections on the complex phenomenon of gender violence and its meanings throughout life. Although often silenced, this theme emerges as an issue that needs to be discussed and understood, especially concerning the interviewees' current behaviors (Yin, 2013). The study is classified as an instrumental, singular, and original case, as it contributes to the understanding of the researchers' concerns about complex themes, such as the violence suffered by different subjects and life in situations of vulnerability in contemporary society.

Based on the interviewee's rich and vivid narrative, we seek to highlight the importance of reflecting on the preparation and care necessary for the encounter with subjects of rights during the interviews, with special emphasis on qualitative research (Alves-Mazzotti, 2006). This report is based on the experience of researchers in the development of projects and in the training of undergraduate and graduate students to conduct interviews and collect data from women in situations of violence, both in research and in extension projects.

The choice of interview was motivated by its distinction from the others conducted by the researchers. The interviewee produced a report that made sense to her, although it did not necessarily dialogue with the questions in the research questionnaire. This interview was initially analyzed through Content Analysis; however, she provoked the researcher due to the condition of "transgression" in the content presented (Minayo, 2008). In search of a new theoretical basis, the reflection on this transgression was deepened in the light of black feminist epistemology.

In this article, the participant's otherness is manifested genuinely, addressing a series of physical, psychological, moral, and material violence that she has gone through throughout her life and chose to report to the interviewer. Considering this experience, we felt the need to write about the preparation of researchers in the face of the great construct of violence.

The proximity to the participants makes the dialogue more fluid, as the researchers, immersed in health services and in the fields of practice, become familiar. This contributes to the reduction of previous judgments and barriers, facilitating deeper reflections during conversations. The case study includes the testimony of a brown woman, 41 years old at the time, with 12 years of schooling, and a mid-level worker in a Basic Health Unit, who experienced violence, called Nádia in this article. In the interview, Nádia conducted the conversation according to her need to talk about her life. Subsequently, this testimony generated reflections that are presented in this text to illustrate an argumentation reviewed and analyzed in the light of black feminist epistemology and Scott's (1986) concept of gender, defined as a social category that structures power relations between subjects. The research was approved by the Research Ethics Committee of a higher education institution, under CAAE: 33730620.2.0000.5479.

Case Analysis

Collins's (2019) black feminist epistemology guided the collection and analysis of data based on four pillars: 1. valuing the experience lived; 2. orality; 3. ethics of care, recognizing the differences between subjects and communities; and 4. ethics of personal responsibility, which guarantees rigor in the statements made by the participants, without interpretations of content that they did not verbalize.

In the process of knowledge construction between teacher, researcher, and participants, special care is needed with students and researchers. Fears and previous experiences of violence can influence the dialogue with the women interviewed. The goal is to ensure that these past experiences do not intensify the suffering of both. It is essential to dialogue about the topic, observe how each student deals with the issue, and evaluate whether the approach to the problem occurs through personal experience or contact with family members who have experienced similar situations.

In addition, it is essential to take care of the emotional effects of the topic on students and researchers, avoiding trivialization or difficulties when dealing with sensitive issues. It is also necessary to be aware of the risk of data alteration, motivated by the desire to quickly end the interviews, which can compromise the accuracy of the information collected.

The training can include playful strategies, promoting reflection on the complexity of the problem and social structures. Depending on the interviewee, the undergraduate student was allowed to participate in interviews conducted by the advisor, applying the pillars of black feminist epistemology described by Collins (2019). The author emphasizes that knowledge should not be used in a neutral way by science but should return to the women participants, especially concerning violence, which often generates fear and shame in many of them (Terra et al., 2015). Next, the four pillars that guided the analysis of the interview are presented.

Pillar 1: Valuing the Experience Lived

In this pillar, the interviewee has the autonomy to conduct her narrative, as it is based on the principle that women's experiences should be considered analytical instruments that contribute to deconstructing problems often seen as individual (Arguello & Horst, 2020). This freedom allowed the interviewee to share not only the events of violence but also her emotions and reflections on these experiences, providing a broader and deeper view of her trajectory. When asked about violence perpetrated by someone close to her, the answer was as follows:

> I've always suffered violence, right? Since I lost my mother, at the age of 10. I went to live in other people's houses. I suffered abuse from my stepfather, because at the time I had a car accident together with my mother, who died and I was weakened in bed, at the age of 10, my stepfather took advantage of my fragility (Nádia).

> No, I never said that to anyone. I never said it because it's something I always try to forget, you know? Because it's something that hurts a lot to this day, that's why I don't like to talk about it (Nádia).

Nádia's narrative reveals the helplessness of a child, at the time, in the face of the irreversible absence of her mother, added to the physical fragility resulting from the dependence on another person for care. This power relationship was used to violate her. Lorde & Borges (2019) highlight that the socialization of women, especially black women, is based on respect for fear, which immobilizes and silences them throughout life as a form of self-protection. Based on Scott (1986), gender appears as a structuring category of power relations, manifesting itself here in violence expressed as the power of men over women, who do not have autonomy.

The condition of powerlessness caused by the accident suffered is aggravated by gender impotence, perpetuated by patriarchal values transmitted between generations since childhood, as observed in Nádia's experience (Freitas et al., 2021). Swann (1992) states that children learn gender rules based on their experiences and culture, but they can also reinterpret them and propose new behaviors. In Nádia's case, her professional performance encouraged her to challenge these inequalities and combat violence against women. The silence she carries is shared by many other women who, since childhood, have not been able to express their experiences or find interlocutors for their issues (Arguello & Horst, 2020).

The difficulty in talking about the problem may result from the lack of opportunity, shame, or symbolic violence impregnated in the dominated social categories (Bourdieu, 2019). Therefore, the meetings must be conducted based on qualified listening, ensuring reception and dialogue. This approach allows participants to reflect, develop autonomy, and act as potentiating forces to overcome their pain (Pupo et al., 2020). It is especially relevant when we consider that many women, especially those whose lives are intensely

shaped by class, race, and ethnicity, face extreme challenges in being recognized as subjects of rights and in developing the capacity to question and transform their realities (Harding, 1988).

Pillar 2: Orality

Orality reveals how the interviewees see their lives and relationships. This pillar not only enriches the dialogue but also strengthens the connection between the participants, creating a safe space for the expression of silenced experiences. When asked about other experiences of violence, Nádia replied:

> Because I think that, in the same way that I have my things kept within me, many people also have them. Not everyone thinks like me, that it is a problem I have and I'm carrying it, but there are a lot of people who think like that too. I think it would give more opening. For example, I wasn't going to talk about it to you, but when you mentioned "violence", it came up, from when I was little. Then, deep down, something said to me, "You have to tell what happened to you". And it's something that touches me a lot, you know? When I talk about it, I wonder why he did this to me when I was so weak (Nádia).

Talking acts as a means of externalizing inner forces originating from social issues from the present, reflecting both ruptures and permanences. Thus, orality has the power to unite and build but also to destroy the identity of a society. In the context of this article, the evoked traumatic memory refers to a past in which speech can be understood as a form of resistance to the violence suffered, a silence maintained for 35 years in an attempt at self-protection that never materialized. This silence may be associated with the lack of sensitive listening, added to the fear of punishment (Pereira, 2024). Nunes and Miranda (2021) point out that although women have stories to share, they are often silenced and made invisible. However, some have begun to break these silences, especially black women, as narrated by hooks (2019):

> For us, true speech is not only an expression of creative power; It is an act of resistance, a political gesture that challenges policies of domination that keep us anonymous and mute. As such, it is an act of courage — and, as such, it represents a threat. For those who employ oppressive power, that which is threatening must necessarily be erased, annihilated, and silenced! (hooks, 2019, pp. 36–37).

The author also points out that speech is presented to women as a healing challenge, allowing them to live a new life and experience growth. For hooks (2019, p. 39), speech is "an expression from object to subject". As Nádia said, up to that moment, she had not shared her childhood experience with anyone. The violence perpetrated by her stepfather, a figure socially considered trusted by the family, was kept secret, in part because it is not uncommon for complaints made by children to be discredited, which is aggravated by the absence of maternal affection and the fragile relationship with other family members (Correia et al., 2019). The space created for speech allowed, in a way, to interfere with the way the past was lived, in addition to enabling its reinterpretation, considering different subjectivities of memory (Pereira, 2024).

In this pillar of orality, as Pereira (2024) mentions, it is important to consider that coloniality operates through the intersections of race, gender, and class to maintain power relations. Thus, black and poor women are relegated to subservience, mistreatment, the world of work, violence, and lack of affection in childhood. In this context, Evaristo (2020) points out "the moment when this enslaved body, curtailed in its will, in its freedom to be silent or to scream, should be in a state of obedience to fulfill one more task" (p. 30).

Pillar 3: Ethics of Care

The ethics of care requires sensitivity and empathy. In the case of the interviewee Nádia, her experiences shaped her current behavior, which is revealed in difficulties in affective relationships, especially with her children. The ethical posture of care guides the practice of qualified listening, respecting the participants' stories and experiences. By seeking to understand how Nádia narrated her childhood experience during the interview, it was possible to capture the following meaning, as mentioned by her:

> I always had a little block getting along with people. People asked me why I was like that, I didn't like to be together, and I said I didn't know, that it was the way I was. Sometimes we were at school and someone said "Let's all sit there so we can hang out" and I didn't want to be together, I wanted to sit alone. So I think what happened to me had a lot of influence on that, even when I went to live with my aunt and the boys were around and I thought "Oh I'm not going to be together, I want to be alone", so this influenced my life a lot (Nádia).

The ethics of care becomes crucial in addressing the needs of historically marginalized groups, particularly black women like Nádia, who face both gender oppression and structural racism (Almeida, 2019; Collins, 2019). Black women's solitude is manifested on many levels — personal, social, and community — and is fueled by a system that not only ignores their voices but also delegitimizes their experiences and needs. Studies show that this solitude is a common experience among black women, who often feel isolated in their struggles against racial and gender discrimination (Castilho et al., 2024). This reinforces the need for a kind of care that recognizes this reality and acts to mitigate it.

The practice of care, therefore, must be intertwined with the awareness of social injustices and inequalities that affect everyday life. *Dororidade* underlines the importance of creating support networks that recognize and value the diversity of experiences (Batalha Neves et al., 2022; Piedade, 2017). These networks, in addition to promoting care, strengthen resistance against the structural violence that these women face. The connection between women is a powerful way to counterbalance solitude and create spaces of belonging and empowerment.

In addition, the ethics of care must include a critique of normative standards that perpetuate inequality and exclusion. Freitas et al. (2021) show how gender perceptions influence the experiences of girls and adolescents, pointing to the need for care that not only protects but also empowers them. This perspective is essential for care to become an emancipatory practice, as discussed by Harding (1988) and hooks (2019).

> About being together, I always wanted to stay alone, at school, at my aunt's house too. Nowadays, with my children, I like them a lot, I love them, but I don't like too much physical contact, I don't know if that somehow affected me too. My daughter sometimes came to hug me and I told her to leave, she said she loved me, but I don't like it, I don't know, I don't know if it somehow interfered in this aspect. I don't like it, my daughter asked for a hug and I asked her to go away, I told her to stop with so much affection. And my neighbor has already told me "Wow" for doing this, but I don't know, it's my thing. I love my children, I give my life for them, but I don't like it. My son comes to hug me and I don't want to, I don't know if what happened to me in childhood can be reflecting now on my children, you know? (Nádia).

> But I hadn't thought about my children, because it's not something previously thought, it's something that belongs to me. It's not like, 'Oh, I'm going to reject my daughter", no, it's something, I'm not rejecting them. And they say "Oh, mom, but you're boring, huh, I want to hug you and you don't want to"... Because by talking, you open up a little more, just like me who am a very closed person and, like, you having this opportunity, I think that now I'm feeling a little lighter because of what I said, I think it would change, first you have to change yourself, and after you can have a relationship at your workplace, with your colleagues, because sometimes you treat someone badly unintentionally, and they say you're crazy, but we don't know what that person has been through (Nádia).

In these last two excerpts, we see Nádia talk about her motherhood, which breaks with the gender expectations associated with women, such as the idea that they were born to be mothers and that, due to a natural instinct, they should be affectionate and loving with their children (Gouvea & Castro, 2019). Nádia defies these stereotypes and, therefore, faces rejection from her children, who seek her to receive care and affection. By having access to this woman's story, we unveil a series of violence that allows us to look at this other person with more sensitivity, bringing to light increasingly rich and accurate research data.

In short, the ethics of care should be understood as a call to action, requiring all social actors to commit to building an environment that, in addition to acknowledging, meets the needs of those who are often made invisible in social narratives. This approach, aligned with research practices that prioritize the subjects' voices and experiences, contributes to a social transformation that values diversity and promotes justice. By balancing black women's solitude with collective care, we can move toward a more equitable and supportive future.

Pillar 4: Ethics of Personal Responsibility

This pillar involves the commitment to validate women's experiences, socially recognizing their experiences and the suffering resulting from them. In this way, it seeks to contribute to the identification and coping with emotional damage, preventing revictimization and ensuring that their voices are heard and respected throughout life (Casellato, 2015). Nádia reflects on the emotional barriers she has built and how support groups could help other women face similar issues. In her moments of reflection, Nádia reported:

> And I think it would be good if there were more groups like this, sometimes you don't want to speak in front of everyone, but you want to speak in private ... The purpose of this group would be good because I'm blocked, so there must be a lot of other people blocking themselves about something, even if it's not violence. Something (Nádia).

What Nádia presents is fundamental to this principle, which requires each individual to take responsibility for their actions and the impact they generate on society. In a context marked by social and racial inequalities, this ethic becomes even more crucial, especially with regard to the care and appreciation of black women's experiences. The intersection between race, gender, and social class reveals a reality of oppression that demands an active ethical response.

In this sense, researchers must adopt a reflective and critical posture, recognizing their role in the construction of knowledge and its implications in the participants' lives. By validating their experiences and feelings, they promote the recognition of their experiences and contribute to avoiding their re-victimization. This responsibility is not limited to formal research methodology or ethics but extends to how black women's voices are represented and amplified in social narratives. Collins (2016) highlights the importance of listening to and valuing the experiences of marginalized groups, which requires a commitment to justice and equity.

The concept of "*escrevivência*" (a term in Portuguese), proposed by Conceição Evaristo (2020), is also directly related to the ethics of personal responsibility. *Escrevivência*, which emphasizes writing as a form of resistance and self-affirmation, invites researchers to recognize the subjectivity of black women as a legitimate space of knowledge. This approach not only challenges the hegemony of academic knowledge but also promotes an ethic that values the diversity of voices and experiences.

In addition, the solitude faced by black women, as discussed by Castilho et al. (2024), highlights the need for an ethical commitment to building support and solidarity networks. Social interactions and community bonds are essential to mitigating this solitude, and personal responsibility entails creating and strengthening these connections. In a scenario where black women are often marginalized, the construction of safe spaces for sharing and welcoming becomes an ethical imperative.

bell hooks (2017) also emphasizes the importance of personal responsibility in education, stating that educational practice should be a form of social transformation. This view can be extended to the context of research, in which educating oneself and others about the realities of black women should be a priority. Ethical commitment to truth and social justice is essential to the emancipation of these silenced voices.

Therefore, the ethics of personal responsibility require an ongoing recognition of the impact of our actions and decisions on others, especially those in vulnerable situations. Incorporating this ethic into research and everyday life is not only a moral obligation but a necessary path to building a more just and equitable society. By becoming agents of change, we can transform pain into solidarity and oppression into emancipation.

The pillars of black epistemology provide a solid foundation for understanding the experiences reported by women, particularly concerning the violence experienced. Valuing personal experience, using dialogue, and ethical commitment to care and responsibility guide both data collection and analysis. From this perspective, the results emerge not only as raw data but as powerful narratives, which reveal the complex realities faced by the participants, bringing to light the effects of violence in their daily lives, which are presented in the four pillars.

Conclusions and Implications

The final considerations of this study highlight the importance of qualified listening and the creation of a safe environment for women who experience violence. Throughout the research, it became evident that building a welcoming and respectful space not only facilitates the expression of participants' personal experiences but also validates their voices and fosters meaningful dialogue with researchers.

The qualitative approach, based on black feminist epistemology, was essential to capture the complexity of the reality faced by Nádia. The emerging narrative revealed the effects of violence on her daily life, as well as the urgent need for actions aimed at the dignity and empowerment of subjects of rights. The research reinforces that the researchers' work must go beyond the walls of academia, encompassing direct involvement with vulnerable communities.

Regarding the limitations of this study, the qualitative approach with a localized sample stands out, which, although providing a deep and contextualized analysis of the experiences, does not allow the generalization of the findings to other contexts or populations, as discussed by Yin (2013), who deals with the nature and limits of the case studies. The challenge of balancing the obtainment of relevant data and the attention to the emotional integrity of the participants required constant methodological care, which reflects the ethics of personal responsibility (Almeida, 2019; Bispo, 2022), prioritizing the interviewee's well-being.

This study is aligned with the United Nations (UN) Sustainable Development Goals (SDGs), especially SDG 5, which aims at gender equality, and SDG 16, which promotes justice and social inclusion. In addition to amplifying the visibility of women's

narratives, it underlines the need for concrete interventions that value their experiences, as discussed by Ribeiro (2018) and Collins (2016) about the transformative power of engaged knowledge. The commitment to emancipatory education and practices in university extension, as pointed out by Guzzo and Euzébios Filho (2005), is essential to strengthen the voice and dignity of historically marginalized groups. By considering the potential for change and the social impact of initiatives such as these, the research reaffirms the importance of ethical and socially responsible involvement, contributing to the construction of a more equitable and inclusive society, in line with the ideals of justice and equality defended in the UN SDGs.

Finally, the researchers' ethical responsibility to maintain a posture of respect and care is emphasized, ensuring that the participants' personal limits are always respected. This commitment contributes not only to the production of more just and inclusive knowledge but also to the promotion of social justice, reaffirming the importance of the voice and experience of women in vulnerable situations. Thus, the results of this study are not just data, but powerful narratives, which call for significant and urgent social changes.

Acknowledgment

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Manifestation of Attention to Good Scientific Practices and Exemption from Interest and Responsibility

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