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SECTION: ARTICLES

Teaching Internship in the Doctorate in Family Health: between reflections, experiences and ancestral knowledge with quilombola women[1]

Prácticas Docentes en el Doctorado en Salud de la Familia: entre reflexiones, vivencias y saberes ancestrales con mujeres quilombolas

Estágio de Docência no Doutorado em Saúde da Família: entre reflexões, experiências e saberes ancestrais com mulheres quilombolas

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ABSTRACT

This study aimed to report the experience of a teaching internship within the Professional Doctorate in Family Health of the Northeast Family Health Training Network, focusing on health care provided to Quilombola women in a rural area of Ceará, Brazil. This is a qualitative experience report on educational activities carried out in a Quilombola territory as part of the

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Teaching Internship course during the first semester of 2023. Three workshops were conducted with the participation of 25 women from a Quilombola community in rural Ceará. The sessions utilized active learning methodologies grounded in dialogic and participatory processes, alongside field journals to record reports and observations of the educational practices, which were subsequently analyzed in light of Freirean praxis. The workshops provided spaces for reflection, questioning, and debate, employing critical-reflexive pedagogical trends that enhance teaching and learning in a participatory, interactive, and meaningful manner. Furthermore, the experience fostered awareness of new possibilities regarding ancestral health care practiced by Quilombola women. New thoughts, learning processes, and insights were stimulated through a dialogic and harmonious relationship that strengthened teaching practice. In conclusion, the experience promoted the strengthening of bonds, the appreciation of ancestry, and the recognition of traditional knowledge through meaningful, participatory, and dialogic learning. This yielded significant contributions to pedagogical action based on dialogicity and reflexivity among all participants in the teaching-learning process, rendering it lighter, more creative, and more dynamic.

Keywords: teaching practice; public health; quilombolas; black women; ancestry.

RESUMEN

El objetivo fue informar sobre la experiencia de las prácticas docentes del Doctorado Profesional en Salud Familiar de la Red Noreste de Formación en Salud Familiar, en el contexto de la atención sanitaria a mujeres quilombolas en la zona rural de Ceará. Este informe, de carácter cualitativo, describe las actividades educativas desarrolladas en el territorio quilombola, en la disciplina de Prácticas Docentes, durante el primer semestre de 2023. Se realizaron tres talleres con la participación de 25 mujeres de una comunidad quilombola del interior de Ceará, utilizando metodologías de aprendizaje activo, basadas en procesos dialógicos y participativos, y adoptando además un diario de campo para registrar informes y observaciones de prácticas educativas, que fueron analizadas a la luz de la praxis freiriana. Los talleres brindaron espacios para la reflexión, el cuestionamiento y el debate, con tendencias pedagógicas crítico-reflexivas que enriquecieron la enseñanza y el aprendizaje de manera participativa, interactiva y significativa. Además, permitieron explorar nuevas posibilidades en relación con las prácticas ancestrales de salud llevadas a cabo por mujeres quilombolas. Se estimularon nuevas ideas, aprendizajes y conocimientos a través de una relación dialógica y armoniosa que potenció la práctica docente. En conclusión, se destaca el fortalecimiento de los vínculos, la valoración de la ascendencia y el reconocimiento del conocimiento tradicional a través de un aprendizaje significativo, participativo y dialógico, lo que aporta contribuciones importantes a la acción pedagógica, basada en el diálogo y la reflexión entre todos los involucrados en la enseñanza y el aprendizaje, haciéndolo más ligero, creativo y dinámico.

Palabras clave: práctica docente; salud pública; quilombolas; mujeres negras; ancestralidad.

RESUMO

Objetivou-se relatar a vivência no estágio de docência do Doutorado Profissional em Saúde da Família, da Rede Nordeste de Formação em Saúde da Família, no contexto do cuidado à saúde com mulheres quilombolas da zona rural do Ceará. Este constitui um relato de experiência, do tipo qualitativo, das atividades educativas desenvolvidas no território quilombola, na disciplina Estágio de Docência, no primeiro semestre de 2023. Foram realizadas três oficinas, com participação de 25 mulheres de uma comunidade quilombola do interior do Ceará, conduzidas por metodologias ativas de aprendizagem, fundamentadas nos processos dialógicos e participativos, adotando ainda o diário de campo para registro dos relatos e observações das práticas educativas, sendo analisadas à luz da práxis freireana. As oficinas concederam espaços de reflexão, questionamentos e debates, com tendências pedagógicas crítico-reflexivas que potencializam os atos de ensinar e aprender de maneira participativa, interacional e significativa. Ademais, possibilitou o despertar para novas possibilidades sobre o cuidado em saúde ancestral realizado pelas mulheres quilombolas. Estimularam-se novos pensamentos, aprendizagens e saberes, por meio de relação dialógica e harmoniosa que potencializou o exercício da docência. Como conclusão, ressaltam-se fortalecimento de vínculos, valorização da ancestralidade e reconhecimento dos saberes tradicionais com aprendizagens significativas, participativas e dialógicas, proporcionando contribuições expressivas na ação pedagógica, com base na dialogicidade e na reflexibilidade entre todos os envolvidos no ensino-aprendizagem, tornando-o mais leve, criativo e dinâmico.

Palavras-chave: prática docente; saúde pública; quilombolas; mulheres negras; ancestralidade.

INTRODUCTION

This article stems from experiences gained within the Teaching Internship course of the Graduate Program in Family Health (PPGSF), Professional Doctorate in Family Health, through the Northeast Family Health Training Network (DPSF/RENASF), anchored at the State University of Ceará (UECE). Teaching practice provides the opportunity to work across diverse training spaces in health and education through a dialogic, critical-reflexive movement, considering the other as a co-participant in knowledge construction with the aim of facilitating teaching that leads to excellence in learning.

Thus, the internship helps shape the teaching profile, providing contributions to pedagogical practice grounded in theoretical frameworks and applied actions, while creating spaces for reflection and understanding of teaching performance (Silveira; Golle, 2019). It allows interns

to closely engage through theoretical-practical-professional attention within the classroom setting, fostering a broad, reflective, and critical understanding of the working environment and the social implications it carries (Costa et al., 2022).

Therefore, recognizing the importance of the course for the scientific investigation scope of graduate students, the pedagogical management of DPSF/RENASF and responsible/invited faculty members designed the course based on lived experiences, background knowledge, and theoretical-investigative baggage. The goal was to promote critical, reflective, interventive, and ethical training by considering local realities, thereby viewing teaching as a formative space that narrows interpersonal relationships among faculty, academics, health professionals, and the community through didactic-methodological strategies that guide teaching and learning.

In general, the teaching internship prompts significant reflections for the student-teacher, such as determining which teaching methods to use to capture students' attention and which theoretical and epistemological frameworks should be integrated into discussions to build a foundation of new knowledge (Scheffer et al., 2023). To achieve this, theory and practice must be combined as allies, thereby establishing teaching and pedagogical knowledge for the optimal exercise of professional training. Consequently, it is essential for the learner to engage actively in shaping their own pedagogical training and professional practice (Patrício; Roseira, 2023).

Indeed, the Teaching Internship course articulated theory and practice, promoting resignifications in the doctoral students' formative process anchored in problematization through active teaching strategies such as webinars, conversation circles, memory boxes, narratives, and group work, among others. These approaches fostered collaborative and dynamic learning in various contexts, built critical thinking skills, and rendered teaching and learning more meaningful. According to Ghezzi et al. (2021), such learning strategies place the student at the core of the teaching-learning process, favoring the development of critical reflection and decision-making skills, thereby rendering the student more autonomous and responsible for their own learning.

To promote teaching practice, a teaching-learning plan was designed as proposed in the Teaching Internship course, aligned with the doctoral candidate's thesis proposal, which focuses on studying Afro-descendant and traditional knowledge underlying the health care practices of Quilombola women. Thus, having been immersed in the research field since February 2022, this theme was chosen to expand dialogue and interaction with this population. As noted by Freitas, Costa, and Lima (2017, p. 37), "[...] the Internship must constitute a movement of approximation with the concrete reality of professional practice, permeated by curiosity, the desire to learn, and a problematizing and critical-reflexive

posture". This justifies the choice of topic, as it interconnects distinct forms of knowledge, creating spaces for discussion and reflection on the act of caring/care between the doctoral candidate and participants within the Quilombola territory as a relational act of lived experiences, affections, and collective care.

Furthermore, it must be acknowledged that ancestral knowledge constitutes the memory of the Quilombola people in their struggle for life and resistance against the slave-holding colonial regime, which naturalizes violence, inequalities, and the dehumanization of Black individuals. Consequently, illness and death in these communities compromise both life and the memory of African ancestry, including care knowledge and practices already victimized by epistemicide. Therefore, we defend the argument that the Family Health Strategy, given its territorial and community focus, plays a relevant role in recognizing, valuing, and integrating the knowledge and practices of Quilombola communities into professional health care, respecting their ways of living and caring for health within a historical, political, economic, cultural, and environmental context (Alves et al., 2023).

Nonetheless, the recognition of ancestral knowledge integrated with biomedical knowledge remains a challenge within health services. Educational procedures must therefore be adopted with the Quilombola people from an emancipatory and ethic-political perspective, valuing their knowledge, beliefs, and ancestry. This holds the potential to strengthen their struggle and resistance, while helping society apprehend other forms of knowledge, enriching itself as a whole from a decolonial perspective (Gomes, 2018).

In view of the above, this article reports the experience within the scope of the Teaching Internship course of the DPSF/RENASF, which significantly contributed to the pedagogical training of doctoral students embedded in Primary Health Care (PHC), aligning teaching practice with pedagogical actions in a horizontal and dialogic relationship with Quilombola women concerning the art of health care across its diverse dimensions.

Considering that the purpose of the teaching internship was to provide an approximation with the reality in which the doctoral candidate is immersed, alongside reflecting on teaching and learning, this study aimed to report the experience of the teaching internship in the Professional Doctorate in Family Health of the Northeast Family Health Training Network, within the context of health care provided to Quilombola women in a rural area of Ceará, Brazil.

METHODOLOGY

This study constitutes a qualitative experience report on the experiences within the Teaching Internship course of DPSF/RENASF/UECE, carried out in the first semester of 2023. The

curricular structure of the PPGSF includes this three-credit elective course with a workload of 45 hours, offered through educational strategies focused on care-education, aiming to enhance the articulation between teaching, education, and research through critical-reflexive and ethical dialogicity to strengthen the theory-practice relationship, with the objective of bringing new meanings to teaching-learning formative systems.

The course took place in two in-person sessions: the first, on February 2 and 3, 2023, morning and afternoon, with a workload of 15 hours, taught by professors from the teaching institutions of the Oswaldo Cruz Foundation – Ceará (FIOCRUZ/CE), the State University of Vale do Acaraú (UVA), and a guest professor from UECE. Educational strategies were employed, such as a webinar addressing "Epistemological Conceptions and Learning Theories" with a guest professor from the Federal University of Rondônia (Unir), individual writing of the narrative "Significant teacher in my health training", as well as group work based on affinities among the names of the significant teachers.

In addition, dialogues were held on "What professional training policies in health and education did significant teachers enact in their daily teaching?", alongside the presentation of the video "The Piggy and the Cookies", dynamics, conversation circles, and dialogic lectures on the themes "Essential aspects of teaching planning" and "Experience of planning with the elaboration of a teaching and learning plan", which are important aspects for the training and educational practice of doctoral students.

Thus, among the many activities carried out in the first in-person meeting, one of them involved the preparation of a teaching-learning plan for the development of teaching practice, under the guidance of the responsible professor. To conclude the meeting at FIOCRUZ/CE, course professors presented the tutorial for executing the teaching internship experience, highlighting the choice of location, justification, visit to the chosen site, request for the formative proposal, plan, or other document, in addition to an official authorization letter for its execution. According to CAPES (Brazil, 2010), this practice is included as a didactic-pedagogical component for the qualification of graduate students, whose main objective is to prepare them for teaching practice.

The tutorials took place in four sessions via Google Meet, starting at 6:00 PM, with four doctoral students under the guidance of the guest professor from UECE, which, together with the teaching internship, accounted for 20 hours. During the first session, held on February 23, each doctoral student expressed the justification for teaching practice as a course with undergraduate classes, continuing education courses, or study centers.

It is noteworthy that this report results from the experience of the first author, a doctoral student enrolled in the aforementioned course. To this end, the development of teaching

practice was reconciled with the thesis theme, conducting workshops within the Primary Health Care (PHC) territory with a group of Quilombola women with the perspective of recognizing ancestral knowledge in healing and health care practices. For this purpose, a teaching-learning plan entitled "Knowledge of Afro-descendant and traditional matrices: Dialogues with Quilombola women on health care practices" was drawn up, covering the syllabus, learning objectives, program content, pedagogical strategies, collaborators, and evaluations, which was sent to the tutor for possible adjustments and/or suggestions.

During the second session, held on March 23 of the same year, each doctoral student presented the plan for pedagogical action, grounded in the dialogic proposal and a collaborative environment that favors the realization of teaching-learning. In the meantime, suggestions and contributions emerged to guide teaching practice and possibilities for dynamizing the educational space. The third session, on April 20, focused on showcasing the experience of doctoral students who had already begun their practices. The tutor provided significant contributions to the topics worked on whenever necessary, in a light, creative, and comprehensive manner.

The fourth tutorial meeting took place on May 18 and constituted the evaluation stage of the formative process through reflections, critiques, and suggestions from doctoral students regarding these diversified modalities of teaching and learning with attention, intensity, and interaction, sparking public interest and producing exchanges and knowledge that transform teaching-learning. As Cunha (2019, p. 129) mentions, professional development materializes "in what to teach, how to organize classes, the valuation of student attitudes, and the evaluation of learning".

To conclude the course, the elaboration of a report on teaching practice was requested to be presented at the second in-person meeting on June 15, with a workload of ten hours. Thus, the internship report was written: "Between prayers, beliefs, and traditions: Afro-descendant and traditional knowledge and practices in health care by Quilombola women of rural Ceará", aiming to showcase the experiences lived in the teaching practice carried out with Quilombola women in a rural community of a municipality in interior Ceará.

In addition to the presentations of teaching internship experience reports by each doctoral student, the course concluded with a webinar on "Learning Assessment and Change Practices" featuring a guest professor responsible for Libertad – Center for Research, Training, and Pedagogical Advisory, as well as reflections by doctoral students on the course and the evaluation of teaching practice in training.

During the teaching internship experience, three formative workshops were operationalized with the participation of 25 women from a Quilombola community in the interior of the state

of Ceará. These were conducted based on active learning methodologies, grounded in effectively participatory, horizontal, and democratic dialogic processes (Freire, 2019; 2020). Thus, the intent was to establish ethical and humanistic relationships based on respect for the human being and their culture, as well as their belief system, recognizing that Quilombola women possess essential ancestral knowledge required to establish a relationship of exchanges and affection.

In the aforementioned workshops, relevant triggering themes were adopted, such as: 1. Being Quilombola / culture, practice, and customs of the Quilombola community; 2. Care and health / values of caring; knowledge of Afro-descendant and traditional matrices; 3. Public health policies (National Primary Health Care Policy, National Health Policy for the Black Population, National Popular Health Education Policy).

It is highlighted that the moments lived and the reflections undertaken in the workshops, based on the triggering themes, were recorded in a field journal. The workshops were systematized and analyzed in light of Freirean praxis, which relies on conversation circles featuring the good word, heard and spoken, serving as an instrument for promoting the common good and a means of liberating people, making them subjects of their own history (Freire, 2020).

Regarding ethical aspects, this report complies with Resolution No. 510/2016 (Brazil, 2016) of the National Health Council, which establishes in Article 1, item VIII, that pedagogical experience reports, as teaching-learning activities, do not need to be submitted to the Research Ethics Committee (REC).

EXPERIENCES OF THE TEACHING INTERNSHIP IN THE DPSF: EXPERIENCES AND REFLECTIONS ON ANCESTRAL KNOWLEDGE IN HEALTH CARE WITH QUILOMBOLA WOMEN

The insertion into the Quilombola community during the teaching internship challenges the teacher-in-training to understand the complexity of various forms of knowledge that interact and articulate, weaving the foundations that guide their teaching practice. To this end, visits were conducted on the mornings of February 10 and 17, 2023, to the headquarters of the Quilombola Association, located in a rural area of a municipality in the interior of the state of Ceará, in order to clarify the addressed theme, objectives, and relevance of the teaching practice.

On that occasion, authorization was requested from the Association President to carry out this procedure. Still within the community, the visits continued to the Reference Center for Social Assistance (CRAS) and the Municipal Elementary School, emphasizing pedagogical action with a view to requesting partnerships to solidify spaces for formative and reflective dialogues at

each stage of the teaching practice. Meanwhile, further partnerships were established, articulating with the multidisciplinary team (eMulti) the idea of contributing to teaching and learning.

Based on the perspective of teaching practice, the Teaching-Learning Plan entitled "Knowledge of Afro-descendant and traditional matrices: Dialogues with Quilombola women on health care practices" consolidated the execution of three workshops featuring the learning objectives, contents, and evaluative activities of each meeting, seeking greater interaction from all individuals to achieve a meaningful and transformative practice, as expressed in Chart 1.

Chart 1 - Teaching-Learning Plan with theme, learning objective, contents, and evaluation.

TEACHING-LEARNING PLAN		
Learning Objective	**Contents**	**Evaluation**
Workshop 1: Being Quilombola / Culture, practice, and customs of the Quilombola community		
To understand ancestral wisdom as part of culture, practice, and customs.	Being Quilombola; Culture, practice, and customs of the Quilombola community.	Drafting a letter.
Workshop 2: Care and health / values of caring; knowledge of Afro-descendant and traditional matrices		
To recognize the health care practices performed by Quilombola women themselves.	Care and health / values of caring; Knowledge of Afro-descendant and traditional matrices.	Production of a cordel poem.
Workshop 3: Public health policies (National Primary Health Care Policy; National Health Policy for the Black Population; National Popular Health Education Policy)		
To develop a network that fosters dialogue on public policies in promoting the health of the Quilombola population.	Public health policies (National Primary Health Care Policy; National Health Policy for the Black Population; National Popular Health Education Policy).	Production of mandalas.

Source: Prepared by the authors (2023).

The plan is the record of the conscious and critical elaboration of planning, and it systematizes the objectives, contents, procedures, and evaluation to be developed by teachers and students within a given period (Silva, 2017). Furthermore, the strategies used were selected and organized within it, as well as the resources—whether material and/or human—as shown in Chart 2.

Chart 2 - Teaching-Learning Plan with strategies, didactic resources, and collaborators.

TEACHING-LEARNING PLAN		
Strategies	**Didactic resources**	**Collaborators**
Workshop 1: Being Quilombola/Culture, practice, and customs of the Quilombola community		
Welcome: Song: *Minha Ciranda*, by Lia de Itamaracá, followed by a reflection. Icebreaker Activity: Broken Telephone – Exploring what it means to be part of a Quilombola community (Afro-Brazilian communities descended from formerly enslaved Africans who established settlements rooted in resistance, identity, and cultural preservation). Community Conversation Circle: A discussion about the culture, traditions, everyday practices, and customs of Quilombola communities, featuring contributions from local community representatives. Refreshments: *Coffee with Affection and Music* – A welcoming gathering with coffee, refreshments, and music. Video Presentation: *The Ancestors: Quilombola Peoples*, followed by a group reflection. Musical Presentation: *Quilombo, o Eldorado Negro*, by Gilberto Gil. Closing Activity: Distribution of BIS chocolates accompanied by a thoughtful message.	Datashow; notebook; sound box; extension cord.	CRAS psychologist / Teachers (Municipal Education Network) / President and Vice-President of the Quilombola Association
Workshop 2: Care and health / values of caring; knowledge of Afro-descendant and traditional matrices		
Welcome: *Swirling Hug Song*, by Laura Cristina, followed by a reflection. Circle-Building Activity: A group circle exploring the meaning of health, values of caring, and traditional healing practices. Interactive Lecture and Discussion: Care and health through the lens of Afro-descendant and other traditional knowledge systems. Refreshments: *Coffee with Affection and Music* – A welcoming gathering with coffee, refreshments, and music. Group Discussion: A conversation on health and traditional care, building on the themes explored during the circle activity. Role-Play Activity: Enactment of traditional care practices, followed by a group reflection. Closing Activity: Crumpled Paper exercise, followed by the song *Como uma Onda*, by Lulu Santos, and a final reflection.	Datashow; notebook; sound box, extension cord; Objects representing health/traditional care.	CRAS Social Worker / Physical Educator (Primary Care Multidisciplinary Team) / President and Vice-President of the Quilombola Association

Workshop 3: Public health policies (National Primary Health Care Policy; National Health Policy for the Black Population; National Popular Health Education Policy)		
Welcome: Opening activity and introduction to the day's program. Interactive Panel: Development and presentation of a panel highlighting public health policies for Quilombola communities, followed by debates and group discussion. Refreshments: *Coffee with Affection and Music* – A welcoming gathering with coffee, refreshments, and music. Interactive Lecture and Discussion: Public health policies addressing the needs of the Quilombola population. Icebreaker Activity: *Earth, Sky, and Sea*, followed by a group reflection. Musical Presentation: *Quilombo Negro de Resistência*, by Xande de Pilares. Group Circle Activity: *"I'm Going to Make Flour and Call…"* (BIS chocolate activity). Closing Song: *Depende de Nós*, by Ivan Lins.	Datashow; notebook; sound box, extension cord; Magazines; newspapers; scissors; glue; brown paper; cord; A4 sulfite paper; clothespins; fabrics; paints; brushes; Distribution of giveaways.	CRAS psychologist / Vice-President of the Renascer Lagoa dos Crioulos Quilombola Association

Source: Prepared by the authors (2023).

To shape a training proposal, lesson planning becomes crucial for organizing educational action—a relevant aspect to ensure that teaching and learning occur critically, creatively, and reflexively. This views teaching as a living, dynamic, and participatory exercise, which is expressed as fundamental for the emergence of renewed thoughts, actions, and performance in health. Thus, working with active methodologies enables the sharing of experiences and backgrounds in a dialogic and questioning manner. In the perspective of Senna et al. (2018, p. 223), these methods provide educators with resources and didactic practices that foster "teaching" in the face of realities, environments, and clientele—students and communities—with diverse needs, and "educating" for the comprehension of the world.

Accordingly, the teaching practice took place with 25 Quilombola women who were invited by the Association President to participate in the first workshop on April 27, at CRAS, from 1:30 PM to 3:30 PM. This meeting began by welcoming the Quilombola women with a message from Caio Fernando Abreu: "I emptied the suitcase, looked at the bottom of it, cleaned it, and I am going to fill it with new things. New sensations, new situations, new people", opening up opportunities for knowledge, insights, and experiences between the doctoral candidate and the participants, both in and through mediation. Afterward, the welcoming reception featured the song "Minha Ciranda", by Lia de Itamaracá, led by professionals from CRAS and the Quilombola Association.

In addition, the "Integration" activity was carried out with the women seated in a circle. Each woman was asked to state her name, age, and a personal curiosity, such as: "what she likes to do"; "her biggest dream"; "a quality"; among others. Various curiosities emerged, such as "I like to dance", "caring for my plants", "praying over people"; "preparing teas and herbal syrups to care for health", creating an interactive, collaborative, and pleasant environment. The dynamic proposed in the Plan—"Broken Telephone"—was modified considering the importance of getting to know them better, thereby favoring relevant information to support the experience.

Continuing the actions of teaching and learning, a dialogic lecture was initiated using a datashow, displaying several figures and prompting reflections: "When you think of quilombos, what image first comes to mind?" "For you, what does it mean to be a WOMAN and a QUILOMBOLA?" From the first question, several statements emerged, such as: "resistance", "refuge", "freedom", "maintenance of our traditions". It is noteworthy that the quilombo, from the perspective of Santos (2020, p. 14),

> [...] was and is an act of resistance, of self-preservation, a space for the affirmation of Black identity, where Black individuals could live and transmit their knowledge, their culture, and their ancestry; for this very reason, it is a place for the preservation of African culture and history. It is a connecting link between Black people and the memories of our ancestors, which had been denied by historiography due to its ethnocentric character.

Regarding the reflection on being a woman and Quilombola, the following aspects were highlighted: "belonging", "resilience", "resistance", "pride", "history", "freedom", "survival", "tradition", reinforcing the thought of Dealdina (2020) by pointing out that being a Quilombola woman is synonymous with resistance. It means carrying in one's identity, body, family care, rural labor, or urban bustling an ancestral history of great dignity.

Furthermore, according to Gonzalez (2020), being Quilombola is inherent to the formation of the Black woman, because through her, Brazilian cultural identity is maintained across generations. The author further argues that being Black and a woman places her under two conditions of inequality, rendering her an inferiorized person in Brazilian society. When a mother and partner, she continues alone in the struggle to sustain her children, especially when her partner is unemployed, victimized by alcoholism, or by urban violence. The Quilombola spirit, however, does not let her succumb.

When approached about culture, practices, and customs in the Quilombola community, the women reinforced many beliefs and rituals, such as prayers, teas, blessing rituals, and traditional dances, perceiving the struggle for the valuation and maintenance of ancestral practices, traditions, and collective memories originating from intergenerational influences

that are part of history and life. In the conception of Lima, Anjos, and Fernandes (2024), this knowledge guards important traditional methods of herbal solutions, social technologies, knowledge of the territory, and even the human-environment relationship.

Following moments of reflection, interaction, and dialogicity during the training course, a "Coffee with Affection" was offered, accompanied by good music, dance, affection, and care. Returning to pedagogical strategies, the video "The Ancestors – Quilombola Peoples" was screened, portraying the formation of quilombos in Brazil. Reflections on the reality of these populations from traditional territories emerged through the image of Maria Grosso, an almost centenarian woman who is bedridden with memory lapses, considered one of the community's matriarchs, addressing the primary question: How do Quilombola women manage to maintain their culture in the district's communities?

By providing space for reflective stances, they highlighted the use of medicinal plant teas, herbal baths, and herbal syrups, utilizing these practices and knowledge of Afro-descendant traditions to care for the health of their families and community. This fact is demonstrated by Silva et al. (2020), who report that practices originating from common-sense knowledge materialize in homemade teas and are anchored in traditional knowledge, which initially tend to be effective as an elementary practice in coping with diseases, as it is part of these women's reality, passed down from mother to daughter and common to the group.

As an evaluation of the workshop, aiming to systematize the moments of learning, reflections, and dialogic action, the drafting of a collectively written letter was requested. At this point, some excerpts are highlighted: "[...] our very much thank you for doing this activity here at CRAS with us, warrior women from a past of struggle and resistance. You listened to us, our conversations, our ideas, our knowledge; this makes us very happy and eager for more and more [...]".The workshop concluded with the distribution of "BIS" chocolates with a message and much fun to the sound of the song "Quilombo, o Eldorado Negro", by Gilberto Gil.

Workshop 2 took place on May 11, at the same location and time. The women were welcomed in a large circle to perform the activity "Swirling Hug Song", by Laura Cristina. Afterward, they were prompted to speak about their experiences, expressing feelings of affection, support, care, and security, and establishing human connections that strengthen emotional bonds and promote deeper affective ties (Sousa, 2024). Subsequently, activities continued in a circle, providing a space for dialogue and reflection on the meanings of "health", "caring values", and "traditional care", followed by a dialogic and expository presentation using a datashow, which provided moments of listening and discussion on care and health, as well as the traditional knowledge of the Quilombola population.

In the narratives and observations, the intrinsic knowledge of Afro-descendant oral tradition became evident, intertwining the past and the present, such as blessing rituals, the preparation of teas and herbal syrups, with beliefs and rituals permeated by intergenerational dialogues. In this perspective, Oliveira (2016, p. 7) emphasizes that this knowledge "[...] produced in everyday social and cultural practices reflects the way of living, thinking, and understanding the world, values, imaginaries, and representations [...]". Dialogue and reflections continued during coffee with music and affection, portraying many feelings and symbolisms in the traditional practices of care and healing attributed to their own histories and memories inherited from ancestors. These were demonstrated by women using fruits and plants, through teas prepared with barks, leaves, and roots, as well as prayers and blessings to treat physical and spiritual ailments, such as "evil eye" and spiritual afflictions.

Transcending these experiences, the proposed activity "Crumpled Paper" was conducted, during which sheets of bond paper were distributed to each woman. Everyone was asked to crumple her own sheet and then return it to its original state, bringing forth experiences with human interactions that often hurt, resembling the sheet of paper. They also added that when we welcome and wish to accept them with greater lightness, balance, and tranquility, we minimize friction, especially when empathy and respect are promoted.

Following the development of workshop 2 activities, the evaluation proposal was to create a cordel poem by all the women present, in order to highlight the valuation of knowledge belonging to a historically marginalized people. The material can be represented in a few stanzas: "(...) And the knowledge and the doing, of a people of great wisdom, come from Afro-descendant matrices, and with this wisdom, we perform traditional care, with affection, warmth, and much joy (...)".

In dialogue with the women, many Afro-descendant insights into care and healing practices were evoked, recognizing the potential of this knowledge—permeated by beliefs and customs that symbolize reality—reiterating what Ribeiro and Brito (2018) assert as guardians of a rich and perhaps threatened knowledge; they share particular lifestyles founded on nature, knowledge about it, and the best practices to conserve and use it sustainably, respecting its capacity for recovery and conservation. The closing of the session featured the song "*Como uma onda*", by Lulu Santos, representing the passages of time and their respective transformations, with stories of struggle, resistance, and freedom. Freire (2020) reinforces that dialogue is a fundamental factor in the educational process, especially regarding liberation and the formation of consciousness.

The last workshop took place on May 18, with the women being welcomed with the song "*Te Ofereço Paz*", by Grupo Acorde. Following the activities proposed in the Plan, the creation of a panel entitled "Public health policies for Quilombola communities" was requested, and

materials were distributed for its production. To conclude the activity, the panels were displayed on a wooden pallet, where the women explained their productions using images representing vaccines, dental care, children, women, the elderly, healthy habits such as walking and food hygiene, among others. Following the presentations, coffee with music and affection was offered, accompanied by a forró requested by the women—a moment of much warmth and dance.

Returning to theoretical assumptions, public health policies for the Quilombola population were discussed, such as the National Primary Health Care Policy (PNAB), the National Health Policy for the Black Population (PNSIPN), and the National Popular Health Education Policy (PNEPS), noting that some women were unfamiliar with PNSIPN and PNEPS. At that moment, debates were sparked regarding the fragmentation and discontinuity in the implementation of public policies directed at Quilombola communities—a fact reinforced by Feitosa, Castilho, and Lacerda (2021, p. 56) when they emphasize that "in addition to fragmentation and discontinuity in the application of policies, communities still experience a condition of social invisibility, pointing to the State's inability to promote the human dignity of all social groups, especially those historically marginalized and oppressed".

This reality represents a mismatch between advances in national legislation and the effective implementation of dignified public policies that recognize and respect identity, culture, and territory. Steps are being taken toward progress in actions directed at the promotion and social justice of Quilombola peoples.

In view of what was planned for the workshop, it was not possible to carry out the pedagogical strategies foreseen in the plan, such as the activity "Earth, Sky, and Sea" and the song "*Quilombo Negro de Resistência*" by Xande de Pilares, due to the discussions and reflections that emerged during the panel presentation, as it was not possible to extend the time because of the May novena, since it was the night of the Municipal Health Department.

The evaluation of the meeting consisted of producing mandalas representing the teachings and learning acquired throughout the workshop. For this purpose, poster boards were distributed by CRAS professionals, and the women created their pieces using the materials provided on the panel. For Ferreira (2019), mandalas represent particularities and differ from one another by their characteristics, demonstrating potential for teaching and learning at any time and under any circumstances. Therefore, they represent connection and totality, a whole of importance and essence.

The women were then invited to sing *Farinhada*, a traditional song associated with the communal production of cassava flour: "I'm going to make flour, I'll invite many people to join me. I'm going to make flour, I'll invite many people to join me. Only those who know how to

make flour should come and sift it here. Only those who know how to make flour should come and sift it here. I'm going to invite…"; and they were instructed to invite each other to be part of the large circle, distributing giveaways and ending with the song "*Depende de nós*" by Ivan Lins.

During the workshops, it became necessary to evaluate the execution of the teaching plan, considering the proposed objectives, contents worked on, resources used, partners, and ultimately, the possible paths for realizing the pedagogical proposal, as well as facing potential challenges in the face of the situation encountered. Regarding collaborators, the participation of the eMulti physical educator and the CRAS psychologist was not possible due to other demands occurring on the same day and time. However, the president and vice-president of the Quilombola Association and other CRAS professionals contributed to the organization and execution of the activities proposed in the Teaching-Learning Plan.

Thus, upon systematizing, reflecting on, and evaluating the workshops conducted—having contact with women in spaces full of memories, narratives, and ancestry, potentialities and strengths in the construction of Quilombola identity, traditional knowledge and ways of doing, resources used, and some setbacks regarding collaborators and time management—readjustments were necessary in order to bridge the gaps between what was planned and what was executed. Indeed, the evaluations at each meeting contributed to redirecting possible adjustments to improve pedagogical practice, returning to Libório and Souza (2025, p. 1), who highlight evaluation as one of the pedagogical elements of the teacher's formative process with the scope of achieving educational objectives, thereby mobilizing knowledge, critical thinking, dynamism, flexibility, and empathy.

Therefore, the teaching internship gave rise to spaces for reflection, questioning, and debate conducted by professors/tutors, guests, and doctoral students throughout the course, with critical-reflexive pedagogical trends that enhance teaching and learning, granting the opportunity for new possibilities and experiences for good teaching practices in a participatory, interactive, and meaningful manner. Paraphrasing Freire (2020), for an education that produces essential knowledge for life, it is necessary to rethink how one teaches and which pedagogical paths contribute to the formation of autonomous, critical, and participatory individuals.

Furthermore, teaching practice led participants to constitute themselves as both learners and teachers, enabling productive experiences, flowing with new practices regarding ancestral health care performed by Quilombola women. In this pedagogical dynamic, new thoughts, learnings, and insights were stimulated through a dialogic and harmonious relationship that enhanced teaching practice, because "[...] whoever teaches learns by teaching and whoever learns teaches by learning" (Freire, 2019, p. 25).

The experience was enriching for the development of the doctoral students who carried out the teaching internship, showing that the trajectory in the acts of teaching, learning, and sharing knowledge is a continuum of transformation. This diversity of knowledge, through listening, dialogue, and respect in a reflection-action space, made it possible to significantly impact the training of the teaching professional. And as Freire (2020) states, reflection, if truly reflection, leads to practice.

FINAL CONSIDERATIONS

The teaching internship constituted a practice for formulating know-how and a space for training and teaching-learning for doctoral students as teaching interns, providing new ways to associate theory and practice to give way to new critical-reflexive conceptions that sought to adapt teaching to the expressed reality. To this end, the approaches outlined in the Teaching-Learning Plan were followed, incorporating prior planning, pedagogical strategies, the use of diverse resources, and collaborators, which enhanced the execution of the workshops while valuing the agency of Quilombola women possessing Afro-descendant and traditional knowledge and practices in health care.

Thus, the Teaching Internship course of the DPSF impacted the development of critical and systematic reflections, as well as the maintenance of collective spaces permeated by circular discussions, dramatization, lived experiences, and creative activities that contributed to the strengthening of bonds, the appreciation of ancestry, and the recognition of traditional knowledge through meaningful, participatory, and dialogic learning. In this way, the Quilombola women recognized themselves as protagonists in health care processes, considering that ancestry and memory are fundamental to the reaffirmation of their struggle and resistance.

It is necessary, however, to highlight limitations in the experience, given that it was conducted with only a small portion of Quilombola women, making it unfeasible to reach all those who possess knowledge about specific health practices and who reside in territories imbued with customs, traditions, and ancestral care and healing knowledge passed down across generations.

As this is a relevant subject that brings contributions to teaching and research—allowing one to trail the richness manifested in the practices of ancestral knowledge between Quilombolas and professionals working in PHC—it still prompts reflections aimed at valuing them through a more accessible and inclusive system.

In conclusion, the pedagogical team of the PPGSF, by planning and offering the course in the first cohort of the DPSF, made it possible to look at teaching through educational practices

that bring teaching and learning closer together, expanding dialogicity, participation, and reflexivity among all participants in the teaching-learning process, thereby rendering it lighter, more creative, and more dynamic.

DECLARATION OF GENERATIVE AI USE

No generative artificial intelligence tools were used at any stage of the development of this work.

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