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Participatory practices of the quilombola riverside association of the São Tomé de Tauçú community – Marajó Amazon

Práticas participativas da associação ribeirinha quilombola da comunidade de São Tomé de Tauçú – Amazônia Marajoara

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Abstract: The research aims to analyze how participatory practices of Social Management have been adapted to the profile of traditional communities in the Amazon. Specifically, the management of the association of the quilombola riverine community of São Tomé de Tauçú, located in the municipality of Portel, the largest municipality in the Marajó region in the State of Pará, was analyzed. The study focuses on participation as an analytical category of social management practices. For the theoretical discussion, the assumptions of Social Management and participation practices were used. Methodologically, the research followed a qualitative approach, using the case study method. Data collection was carried out through document analysis, non-participant observation, and semi-structured interviews. It was found that the Association of the traditional quilombola community of São Tomé de Tauçú adopts participatory practices that are adapted to the specific reality of the community, and the dialogical and decision-making processes and the engagement of its members are aligned with the theoretical assumptions of Social Management participation. However, it was noted that there is a lack of improvement in services related to education and the implementation of public policies in the community for the socio-economic growth and development of the territory.

Keywords: Participatory practices; quilombola riverside communities; traditional community; Amazonia; Territory.

Resumo: A pesquisa tem por objetivo analisar como as práticas participativas de Gestão Social têm se adequado ao perfil das comunidades tradicionais da Amazônia. Especificamente, foi analisada a gestão da associação da comunidade ribeirinha quilombola de São Tomé de Tauçú, localizada no município de Portel, o maior município da região do Marajó no Estado do Pará. O estudo está concentrado na participação como categoria analítica das práticas da gestão social. Para a discussão teórica foram utilizados os pressupostos da Gestão Social e as práticas de participação. Metodologicamente, a pesquisa seguiu uma abordagem qualitativa, a partir do método estudo de caso. A coleta de dados foi realizada através da análise documental, observação não participante e entrevistas semiestruturadas. Constatou-se que a Associação da comunidade tradicional quilombola de São Tomé de Tauçú adota práticas participativas que estão adaptadas à realidade específica da comunidade e os processos dialógicos, decisórios e o engajamento de seus membros estão alinhados aos pressupostos teóricos da participação da Gestão Social, entretanto, percebeu-se a falta de melhoria nos serviços voltados para a educação e da implementação de políticas públicas na comunidade para o crescimento e desenvolvimento sócio econômico do território.

Palavras-chave: Práticas Participativas; Ribeirinhos Quilombolas; Comunidades Tradicionais; Amazônia; Território.

1. Introduction

The Marajó Amazon is composed of around two thousand five hundred islands, which makes this region the largest river-maritime archipelago on the planet. These numerous islands are occupied by traditional riverside and quilombola communities that live in communal groupings with several families, located along the rivers. These communities establish a crucial relationship between their way of life, the river, and the forest, forming an extensive cultural heritage (CHAVES, 2001).

The inhabitants of this region are considered people intertwined with nature, and their survival is deeply linked to the resources they extract from it (CARDOSO; HAGE, 2014). This interdependence highlights the adaptation and resilience of quilombola communities to the Amazonian ecosystem. In these communities, activities such as fishing, subsistence farming, and the collection of natural resources are essential not only for subsistence but also for the maintenance of local culture and identity. These traditional practices are shaped by a deep ecological knowledge, passed down from generation to generation, allowing these communities to live sustainably and harmoniously with the forest and the preservation of nature.

The term "quilombola riverside" encapsulates not only the geographical condition of these communities along the riverbanks but also the cultural and economic interdependence they have developed with the environment over generations (CARDOSO; HAGE, 2014). This intrinsic relationship with nature not only shapes their way of life but also contributes to the preservation of ancestral practices and traditions, passed down from generation to generation (SILVA ET AL, 2020).

In this context, the Quilombo of the São Tomé de Tauçú Community stands out, an agro-extractive community located in Portel, the largest municipality in territorial area in the Marajó region. Portel stands out for having one of the lowest Human Development Indexes (HDI) in the country, with an HDI of 0.483, significantly below the national average of 0.765 (IBGE 2022). This discrepancy highlights the socioeconomic vulnerabilities faced by the local population, the urgency of public policies aimed at sustainable development, and the improvement of the living conditions of the riverside people for the development of the territory.

The quilombolas are descendants of enslaved Africans who settled in various areas of the Brazilian territory. In the Amazon, they represent a traditional community closely linked to the rich biodiversity and natural resources of the world's largest tropical forest and the surrounding rivers. For this reason, they are called quilombola riverside people (CARDOSO; HAGE, 2014). These agro-extractive communities are represented and managed by community associations, which face a series of complex challenges such as cultural, social, and economic issues that directly impact the socioeconomic growth of these regions.

Given this context, an essential practice for the sustainability and self-determination of these communities is to have participatory management. This participatory management involves dialogical processes, collective decision-making, taking into account the engagement of association members and community members. It is essential to consider, recognize, and value traditional knowledge, local and specific needs of the territory, and the principles of environmental sustainability for the preservation of nature.

Assuming that these communities have a characteristic management model, based on traditional knowledge and family labor aimed at subsistence and environmental preservation, an important question to be analyzed is to what extent the premises of Social Management are used by these subjects and whether there is a need to make adjustments to achieve the development of local management in the region and the communities that inhabit it.

Thus, the research question guiding this study is: To what extent have the practices of Social Management adapted to the management profile developed by community associations of traditional communities? Therefore, the main objective of this work is to analyze how social management participation practices have adapted to the profile of traditional communities, with specific objectives: (a) To identify the community/territorial profile of the traditional quilombola community of São Tomé de Tauçú and (b) To verify if the participatory practices of the management of the São Tomé de Tauçú community association characterize social management.

The work comprises five main sections, in addition to this introduction with an overview of the traditional riverside quilombola communities of Marajó; the first section is dedicated to the theoretical-conceptual discussion, addressing participation from the perspective of Social Management; the second section covers the methodological approach; the third section presents the results with the general aspects of the quilombola community of São Tomé de Tauçú; the fourth section discusses participation and its implications in the management of the quilombola association. Finally, the fifth section presents the final considerations summarized throughout the work.

2. Participation from the Perspective of Social Management

Participation is a fundamental principle that permeates various spheres of society, from the political realm to community relations and social management. In the Brazilian context, the 1988 Constitution represents a significant legal milestone by recognizing and guaranteeing the rights of traditional communities, with special attention to quilombola communities. This recognition reflects a paradigmatic shift in the conception of participation in decision-making processes and the rights of traditional communities, highlighting the importance of recognition, inclusion, and the voice of historically marginalized communities.

Cançado and Tenório (2011) highlight participation as a central analytical category of Social Management, arguing that development processes and social relationships are intrinsically linked to the active participation of citizens.

Social participation is one of the fundamental principles of Social Management. It is a consensus that without participation, there is no Social Management (CANÇADO; TENÓRIO; PEREIRA, 2022). Tenório (2008b, p. 158) defines Social Management “as a dialogic managerial process in which decision-making authority is shared among the participants of the action.” It is understood as collective decision-making without coercion, based on dialogicity, transparency, and intersubjectivity, seeking the emancipation of the human being through enlightened understanding (CANÇADO; TENÓRIO; PEREIRA, 2022).

In Social Management, decision-making authority results from a communicative process in which the participation of everyone involved in the action is valued. In other words, decision-making power is shared, and the aim is to achieve collectively constructed goals (SIQUEIRA; ARAÚJO, 2018). Social management differs from other forms of management by its emphasis on active participation and the collective construction of decision-making for the common good. This contrasts with strategic management, which is a model oriented towards planning and implementing strategies to achieve long-term organizational goals (Mintzberg, 1994; Porter, 1996), and bureaucratic management, characterized by impersonality, formalization, and standardization of processes and procedures (Weber, 1947).

In line with the democratic principles established by the Brazilian Constitution of 1988, Social Management is based on principles such as emancipation, participation, multiple centers of power, coordination, and dialogic communication (CANÇADO; TAVARES; DELLABRIDA, 2013). It is a management model that promotes participation, dialogue, and the inclusion of multiple social actors in decision-making processes. In contexts such as traditional communities, local knowledge, traditional practices, and community culture play a central role in this management model. It involves creating spaces for dialogue, collectively constructing solutions, and proposing community interests while respecting and preserving the cultural and social specificities of the social actors within the community.

Heloisa Lück (2017) proposes five forms of participation: passive presence, discussion without real influence, representation through election, shared decision-making, and active engagement. She defines a participatory approach that values interaction among various social actors and the collective construction of solutions for the challenges and problems faced by the community. She emphasizes that often individualistic desires are masked as collective participation, and active engagement constitutes the fullest level of participation, as it implies dynamic involvement and action that goes beyond expressions of passivity. Authoritarianism and control are fictitious forms of participation and do not constitute elements for participatory processes, leading to disbelief in the process (LÜCK, 2019).

Heloisa Lück (2019) identifies that a factor hindering the establishment of a culture of participation is organizations operating under bureaucratic, authoritarian, and controlling regimes. She argues that the role of leadership and social actors in promoting and creating an environment favorable to community participation is crucial. It is worth noting that a culture is not changed by desire alone, but through effective, competent, and well-directed action according to defined purposes (LÜCK, 2019, p. 50).

Diaz Bordenave (1994), in turn, emphasizes the importance of participation as a process that goes beyond the mere inclusion of individuals. He underscores the need to create conditions that contribute to and allow the full exercise of citizenship and the autonomy of communities in making decisions that affect their lives.

The author presents different forms of participation, as outlined in the table below:

Table 1 – Types of Participation according to Diaz Bordenave

Actual Participation	It is an ancestral concept that was manifested in the family, in subsistence tasks, in religious worship, in recreation, and in defense against enemies.
Spontaneous	It occurs when individuals form informal groups, such as neighbors, friends, or gangs, without stable organization or clear and defined purposes.
Imposed	It is when individuals are obliged to be part of groups and perform activities considered essential, such as mandatory voting and military enlistment.
Voluntary	It is when groups are created by the participants themselves, define their own organization, establish their objectives, and methods of work.
Directed or Manipulated	It is caused by external agents who either help others achieve their goals or manipulate them to achieve their own previously established objectives.
Granted	It is when the power or influence exerted by subordinates is considered legitimate by themselves and their superiors.

Source: Adapted from Diaz Bordenave (1983).

The author also advocates for the Principle of Equality as an indispensable premise for effective participation. The participation process leads the individual or group to autonomy founded on criticisms of social control, adding that "participative democracy promotes the rise of the population to the highest levels of decision-making participation" (DIAZ BORDENAVE, 1994, p. 34). Participative democracy empowers individuals for organizing and discussing decision-making based on the active participation of all involved.

The theoretical framework serves as a reference and guidance for paths of reflection (SEVERINO, 2013). In light of this, it is possible to infer that theoretical discussions on participation from the perspective of Social Management highlight categories that allow analysis of participatory practices employed in the management leadership of the agro-extractive association of São Tomé de Tauçú (ARQUICOSTT).

3. Methodology

The research nature is qualitative, employing a case study method with non-participant observation and semi-structured interviews as data collection techniques.

During the literature review phase, books and scientific productions on theoretical and conceptual frameworks related to social participation from the perspective of Social Management were utilized, as well as literature on traditional quilombola riverside communities.

For documentary research, governmental decrees were consulted, such as process N.º 01420.009576/2015-49 (FUNDAÇÃO CULTURAL PALMARES, 2020); Decree N.º 5.051/2004 (ITERPA, 2023); internal reports from the association covering the period from 2019 to 2023, and demographic documents extracted from IBGE.

Non-participant observation was made possible through data collected from field journals of researchers from the Social Management and Local Development (GESDEL) group at the University of the Amazon, who conducted on-site research with the support of the Ribeirinho Institute of the Amazon (IRAMA)¹ and the company Redda+ Environmental Projects².

The interviews followed the rules established by Marconi and Lakatos (2003), conducted individually following an interview guide consisting of twenty-two open-ended questions. Two members of the association participated in the interviews, and the script was adapted according to each participant's particularities. Due to the distance of the quilombola riverside community, remote interviews were conducted using the Teams application, which allowed for recording and full transcription of interviews. Additionally, WhatsApp was also used, providing flexibility in scheduling for both interviewees and the researcher.

The investigative action took place in the community of São Tomé, a settlement of quilombola descendants located in the locality of Tauçú, on the left bank of the Acuti Pereira River (Figure 1), in the municipality of Portel (PA), belonging to the Marajó mesoregion (Silva et al., 2020). The São Tomé community was founded in 1972 and covers an area of 2,568 hectares with 47 families. According to the 2022 census, the quilombo is home to 304 people (CPISP, 2023).

¹ Ribeirinho Institute of the Amazon (IRAMA), a civil society organization that promotes significant intervention actions for sustainable development in the Amazon, focusing its activities on communities in the states of Amazonas and Pará.

² Redda+ Environmental Projects is a national company committed to sustainably improving the quality of life of communities in the Amazon region of Brazil. It contributes to the creation of a more transparent and responsible carbon market.

The location on the banks of the Acuti Pereira River highlights the importance of river access for the community. Travel from Portel municipality to the quilombo by river can vary from thirty minutes to two hours, depending on the type of boat used and tidal conditions (Silva et al., 2020).

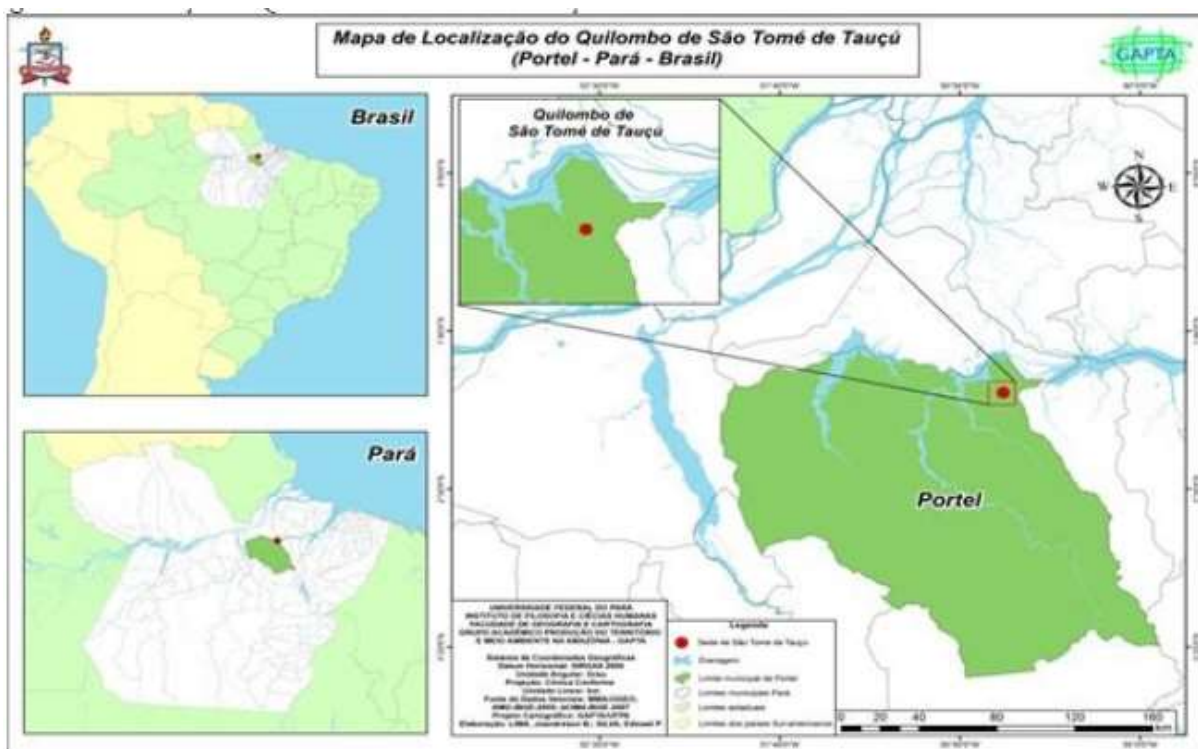


Figure 1 – Location of Quilombo São Tomé de Tauçú.
Fonte: Lima e Silva (2019).

The data were analyzed using the content analysis technique (BARDIN, 2011), divided into the categories of dialogical processes, participation in decisions, and engagement-based participation, elaborated based on studies of participation forms and classification by Tenório et al. (2008), Bordenave (1994), and Lück (2019).

The selection of variables aimed to analyze and understand the participative dynamics and principles of Social Management found within the traditional community association of Portel municipality. These variables are crucial for establishing a link between the observed reality and theoretical concepts related to the analytical category of participation and Social Management, to reveal the participative practices developed within the association in decision-making processes.

4. The Traditional Quilombola Ribeirinha Community of São Tomé de Tauçú

The remaining Quilombo community São Tomé de Tauçú, like other traditional Amazonian quilombola communities, is characterized by significant traits of riverside elements and is intrinsically linked to quilombola identities. The term used to describe the interaction of traditional quilombola communities and riverside populations is "ribeirinho quilombola," highlighting the specific experiences of these communities with rivers, flooded forests, streams, land, woods, and forests (CARDOSO; HAGE, 2014).

The São Tomé de Tauçú community has been certified by the Palmares Cultural Foundation (Figure 4) since 2016, through process No. 01420.009576/2015-49, and formalized by Ordinance No. 103 (PALMARES CULTURAL FOUNDATION, 2020). This certification is an official recognition that contributes to affirming and acknowledging the quilombola identity, reinforcing the historical and cultural importance of the community in the Brazilian context (HAGINO

et al, 2015). Certification serves as a tool to strengthen the autonomy and self-determination of these communities, promoting respect for their territorial and cultural rights (HAGINO et al, 2015).

The community also holds a collective domain recognition title granted by the Land Institute of Pará (ITERPA) in 2018, under process No. 2014/550843, and recently received the Rural Environmental Registry (CAR), a milestone that enhances activities in family agriculture focused on açai gathering and cassava cultivation.

The subsistence of the São Tomé de Tauçú quilombo is largely tied to cassava³ monoculture, playing a crucial role in the territory's economy and local food supply.

Our source of income is farming, right? Cassava and flour. The work itself is done in a collective effort. We start in May, clearing the land, planting the first crop, then moving on to cutting down [...], and then when it matures, we harvest the cassava. This is what we have here, this is our mainstay. Right? Then we go on to sell it, right? (Interviewee 1).

As reported by Interviewee 1, the economic activity is not only a source of income but also a collective enterprise developed through community efforts (Figure 2). This practice reinforces not only the importance of family farming in the local economy but also social cohesion and collaboration, which are essential aspects for the community's survival.



*Figure 2 – Cassava flour production process and its derivatives.
Source: Silva (2017).*

The Quilombo highlights a community that preserves a simple lifestyle, adapted to the local environment, and strives to maintain a cohesive community organization despite the physical distance between houses (SILVA et al., 2020).

Regarding house construction, some houses have compartments with designated rooms for bedrooms, living rooms, and kitchens, covered with fiber-cement tiles, while others have a more rudimentary structure with parts of the walls closed off with plastic or tarps and covered with thatch (Figure 3). This differentiation in house structures may reflect different socioeconomic conditions of the families or individual preferences.

³ Cassava is a versatile plant that provides not only food in the form of edible roots but also other products, such as cassava flour, which is essential in the diet of these communities.



*Figure 3 – Dwellings of the São Tomé de Tauçú Quilombola Ribeirinha Community.
Source: IRAMA; REDDA+ environmental projects (2022).*

Regarding the presence and religious dynamics in the São Tomé de Tauçú Quilombola Ribeirinha community, the predominant religions are Catholicism and Evangelical Christianity, with no African-derived religions. This situation is elucidated by the testimony of Interviewee 1:

There is a church here in the territory, the Catholic Church which is the São Tomé Tauçú community, and there is the Pentecostal Church of Peace, which is the other Evangelical community (Interviewee 1).

In quilombola descendant communities, religiosity can be influenced by a variety of historical, social, and cultural factors (RODRIGUES et al., 2020). Several quilombola communities have developed distinct religious characteristics, often resulting from interactions between their original cultural traditions, historical context, and the religious influences brought by colonizers (RODRIGUES et al., 2020).

In some cases, communities maintain their own cultural traditions, which may include specific spiritual practices and ancestral rituals. The preservation of these traditions can result in unique and independent belief systems.

The presence and influence of religious missionaries also play a significant role. In some communities, the arrival of Catholic missionaries led to the predominance of Catholicism, while in others, the presence of Evangelical missionaries resulted in the adoption of Protestantism.

The predominance of Catholic and Evangelical churches in some quilombola communities can be explained by the missionary history in Brazil, where these institutions played significant roles in evangelization and education (RODRIGUES et al., 2020).

Heloisa Lück (2019) highlights the importance of education for the active participation of individuals. We find that the Tauçú community faces significant problems in education, which have effects and impacts on socio-economic development, the general well-being of residents, and hinder progress in promoting participatory practices through association.



*Figure 4 – Association's shed being used as a school.
Source: IRAMA/REDD+ Environmental Projects (2022).*

The school operates in the facilities originally intended for the Association's headquarters (Figure 4), spread across four distinct spaces: three classrooms and the kitchen, offering Early Childhood Education, Elementary Education, and Youth and Adult Education (EJA), organized in multi-grade classes (IRAMA/REDD+, 2022).

The lack of educational materials and books tailored for this teaching format creates a challenging scenario for teachers, compromising the learning process of the students.

So it operates up to the ninth grade, right? Of elementary school. Then, after they finish the ninth grade, the students are stuck, right? Because there's no way, there's no way for them to go to town to study, to do high school, the students stop studying, right? Because there's no way, there's no boatman to take them to town or to another state school, so they end up being stuck (Interviewee 2).

Similarly to high school students who face difficulties continuing their studies due to lack of transportation, teachers who are not members of the local community, residing in the city of Portel, also need to travel to conduct classes because of the lack of accommodation in the community.

We also highlight a gap in the curriculum regarding the ancestral history of the quilombola community. This represents an opportunity to enrich educational content, promote the recovery and valorization of local history and culture, providing a more contextualized and inclusive learning experience for students.

In summary, the data underscore the importance of a comprehensive approach to overcoming educational challenges in the community, involving various stakeholders including local authorities, educators, parents, and the community itself. This integrated approach can contribute to improving both access rates and the quality of education offered in the municipality.

As we conclude this section, it is evident that understanding these aspects provides a holistic view of the community, enabling a more profound analysis of specific elements of participatory practices within the association.

5. Participatory Practices in the Quilombola Remnants Association of São Tomé de Tauçú

The active participation of community members is crucial for promoting sustainable development, strengthening social ties, and ensuring the inclusion of all individuals. In this context, participatory practices range from dialogical processes

to active engagement in community initiatives, playing an extremely important role in the lives of associations and communities, especially those like the quilombola remnants of São Tomé de Tauçú.

By analyzing the statements of one of the members of this community, we can observe how the category of participation in dialogical processes is present in everyday life and how it contributes to the cohesion and progress of the community:

Whenever we plan a project, it's important that everyone agrees, right? That everyone has the same opinion and such, and yes, we always work collectively, always, never just one or two people, the whole community always participates in all dynamics, in all meetings, we're always seeking everyone's opinion to sit down together and develop something good, right? (Interviewee 2)

The statement reflects a consistent approach with dialogical processes of participation within the framework of Social Management (CANÇADO; PEREIRA; TENÓRIO, 2015). There is a clear emphasis on open communication and constant exchange of ideas among community members. This dialogue is essential to ensure that all voices are heard and considered, resulting in consensus among participants.

In Figure 5, we observe the active dialogicity among community members, a fundamental factor for the success and sustainability of the actions undertaken.



Figure 5 – Dialogical processes of the São Tomé de Tauçú Community.

Source: ARQUICOSTT Collection (2022).

Based on the testimony and the image above, we observe an emphasis on open communication and the pursuit of consensus on common interests. Community members actively participate in discussions and dynamics where their opinions are heard and considered in project development. This process demonstrates continuous and collaborative dialogue, where everyone has the opportunity to contribute and influence collective decisions (CANÇADO; PEREIRA; TENÓRIO, 2022).

Regarding participation in decisions, which is an essential component of social management, it is grounded in the idea that including community members in decision-making promotes democracy, strengthens social bonds, and contributes to improving the management of the community association (CANÇADO; PEREIRA; TENÓRIO, 2022).

To choose the leadership, we hold a meeting, gather together, draft minutes, and conduct an election, a vote to select the leadership team (Interviewee 1).

The interviewee describes the process of selecting leadership within the quilombola association. The participation of members in voting and defining association representatives reflects the principles of social management, where democracy and inclusion are fundamental assumptions for making decisions that affect the community.

In Figure 6, a moment is captured where the community actively engages in a process that requires collective decisions. This image reveals that decision-making together extends beyond simply electing representatives; it is a testament to the community's commitment to self-determination and democratic participation. It is a tangible reflection of the core values that permeate the São Tomé de Tauçú quilombola association, where each individual has a voice and makes a significant contribution to the well-being and collective progress of the community.



*Figure 6 - São Tomé de Tauçú Community / Participation in decision-making processes.
Source: ARQUICOSTT Collection (2022).*

Engagement-based participation is perceived as a dimension of community life that reflects active commitment and collaboration among members to promote socio-economic development, growth, and collective well-being. The importance of this type of participation underscores an individual's active involvement in their community and is considered the fullest level of participation (DIAZ BORDENAVE, 1983; LÜCK, 2019).

Analyzing the management of the São Tomé de Tauçú Quilombo Association, we find that engagement-based participation recognizes how members' active commitment can significantly contribute to the progress, socio-economic growth, and development of the community.

My involvement and that of my family in the association and community, we are very united, I think our strength becomes greater... I really get involved, I go after things, I help in any way I can, then we do everything to improve the association, we as a family, as a community, all united. I think we have greater strength and we can bring more benefits to our community, united, fighting together (Interviewee 2).

The account reveals a high level of participation from the interviewee and their family in the association and community, demonstrating they are not just passive members but individuals personally committed to the well-being of the community. The interviewee also emphasizes the unity and cooperation between themselves, their family, and the

community. This cohesion and collaboration are essential characteristics of engagement-based participation, as they involve not only individual involvement but also collective work towards common goals.

They also mention that they "do everything to improve the association," indicating an active commitment to seeking improvements and solutions for the challenges faced by the community, which is characteristic of engagement-based participation.

Recognizing that the community's strength is amplified when everyone is united and collaborating, they highlight that by working together, they can bring more benefits to the collective. This reflects an understanding of the power of collective engagement and collaboration to achieve positive outcomes.



*Figure 7 – Participatory Engagement of the São Tomé de Tauçú Community.
Source: ARQUICOSTT Collection (2022).*

They are not just passively participating but are actively involved in initiatives and efforts aimed at bringing tangible improvements to the community (LÜCK, 2019). According to Heloisa Lück (2019), engagement-based participation goes beyond mere presence, involving members actively in initiatives, projects, and activities of the association. In their statement, the individual emphasizes their active involvement, highlighting that they "go after things" and "help in any way they can," indicating a high level of commitment and effective participation in community activities contributing to achieving tangible benefits for all.

Residents contribute their time, skills, and resources to implement projects addressing specific community issues and challenges such as education, health, infrastructure, and cultural preservation. This high level of participation strengthens the sense of belonging, collaboration, and community cohesion, creating a solid foundation for socio-economic growth and sustainable progress.

In Table 2, compiled from observations and interviews, we selected some practical community participation activities of the São Tomé de Tauçú Quilombola riverine community. These practices reflect specific aspects of the community's culture and organizational structure in the Amazon, demonstrating how dialogical processes, decision-making processes, and active engagement are incorporated and evidenced in the community's daily activities.

Table 2 – Typologies of participatory practices of the São Tomé de Tauçú Community

Activities	Categories in which They fall		
	Dialogic Processes	Decision Participation	Engagement Participation
Community meetings	X	X	X
Discussion circles	X		X
Election assemblies for choosing Association representatives	X	X	X
Decision regarding cassava cultivation	X	X	
Group effort for cassava harvest			X
Group effort in flour production work			X
Intense community participation in activities promoted by the Association			X
Community participation in project planning		X	X
Participation in conducting diagnostics		X	X

Source: Prepared by the author (2024)

The information from the table reveals that "Engagement Participation is the most prevalent category of participation within the community." Other categories, such as "Dialogic Processes" and "Decision Participation," are also important and present in activities. However, engagement participation stands out for being broader and more comprehensive within the community, demonstrating a high level of involvement and collaboration among members in practical actions and community projects. The active commitment of residents to contribute to the community's well-being demonstrates an active participation process and a strong sense of shared responsibility.

6. Final Considerations

The study was conducted to demonstrate that participatory practices in the management of community associations in riverside communities can play a relevant role in the development of management in these areas. The proposed objectives were achieved through a multifaceted approach combining data collection techniques to obtain a comprehensive understanding of existing participatory practices in the association's management.

The community demonstrated strong cohesion and collaboration, reflected in significant participatory practices in the association's management, accompanied by a sense of belonging and responsibility. There is potential to further strengthen participatory practices by encouraging the inclusion of groups and promoting the training of members in leadership and participatory management skills.

Some limitations were encountered during the research, one of which concerns the geographical distance and high cost of reaching the quilombola riverside community. Another limitation is the representativeness of the sample of interviewed members, which may not adequately represent the diversity of perspectives and experiences within the community, potentially interfering with the observation of the reality experienced in that territory.

Given these limitations, it became necessary to explore methodological alternatives to compensate for logistical constraints, such as using remote methods and virtual interviews. These limitations, while challenging the investigative action, highlight the importance of addressing access and geographical distance issues in studies involving geographically distant and hard-to-reach communities. Creative strategies, local collaborations, and methodological adaptations can be essential to overcoming these obstacles and enriching the research.

The research concluded that the Association of the traditional quilombola riverside community of São Tomé de Tauçú adopts participatory practices that are adapted to the specific reality of the communities. These practices reflect a dialogic management approach, favoring active participation in discussing the problems experienced in the community, in decision-making processes, and encouraging community engagement and collaboration to contribute significantly to the socio-economic growth and development of the territory.

Moreover, the lack of public policies directed at the community is a critical point identified in the research. The absence of these policies negatively impacts the community's economic growth potential. Implementing appropriate public policies could play a significant role in providing the necessary resources, support, and guidelines to drive local socio-economic growth, addressing the specific demands of the quilombola community.

Therefore, the research not only highlights the Association's successful participatory practices but also points to important challenges related to the lack of government support. These conclusions provide a comprehensive and well-founded overview, suggesting the need to promote actions that further strengthen effective participatory practices and encourage the formulation and implementation of public policies directed at the sustainable development of the community.

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