

The claim of identity as a form of black empowerment: Policy of actions in Brazil



<https://doi.org/10.56238/interdiinovationscresce-005>

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ABSTRACT

This article aims to show that the experience of slavery left deep traces in the daily life of the black population in Brazil. Analyzing higher education policies for the admission of black people to Federal Public Universities, we highlight the need for these to go beyond the recognition of black identities as instruments of empowerment of this social group, from a multicultural perspective. It is necessary to deconstruct ethnocentric and eurocentric narratives from a critical intercultural perspective.

Keywords: Blacks, Affirmative Actions, Education in Brazil.

1 INTRODUCTION

Black identity in Brazil does not arise from an awareness about the differences in pigmentation of blacks, whites, and yellows, but the result of a long historical process that begins with the arrival of Portuguese explorers in Africa in the fifteenth century and the mercantilist relations drawn between these peoples. The colonization of Africa, the slave trade and slavery. (MUNANGA, 2003:37).

Therefore, this article is initial arguments a journey through the formation of the Brazilian nation, permeating the construction of black identity in its place of origin, in order to understand the educational place for the black population on the national scene and the importance of redefining the identity and relocation of blacks in the educational context, of affirmative action. It is important to



note that the term black is used in this article as a category to identify Brazilians classified by the Brazilian Institute of Geography and Statistics [Instituto Brasileiro de Geografia e Estatística – IBGE], as black and brown. (OSORIO, 2003:23).

Brazil has a history of nation formation based on a myth the formation of a mixture of races that connects three main races: the traditional peoples who have occupied the national territory at the time of the arrival of the people who called themselves "discoverers" of this territory; the invaders of this land and later the Africans brought to the continent from slavery. Guimarães (2009) amply supports the fallacy of this mixture and indicates the formation of the Brazilian nation as an ethnocentric process of domination of one people over another people that end up classified by the first as primitive and inferior peoples.

The settlers of this nation - people of European and Jewish Christian origin - impose, from a warlike domination, the commercial, scientific and religious culture of the traditional peoples who occupied the territory of Brazil in the first years of the colonization of the country and then impose these same criteria of domination on the enslaved African peoples.

African slaves and their descendants had during the process of slavery in Brazil, their humanity massacred as a result of the practices of objectification of welfare, with the commercialization, dispossession and dehumanization of slaves.

Although cruel and repressive, these factors were not enough to wipe out the culture and identity of African descent, who have found ways to maintain their identity/dignity from the formation of resistance groups that resulted in constant rebellions in quilombos and maintaining their oral religious tradition and practices, albeit syncretized/disguised.

When officially decreed as "abolished" in the legal provisions of the Golden Law of May 13, 1888, the "end" of slavery have not been translated into public policies of social inclusion for the newly abolished category. This means that the conditions of access to basic sanitation, health, education, work, culture and leisure services for this population are not created.

It cannot be ignored that an absorption of blacks into national society took place, however, there were no exercises, actions, policies or any initiative aimed at disconnecting those individuals from the stigmatizing notions of which they were depositories. (DIAS, 2012:12)¹tag.

In reality, despite legally having equal rights, in everyday practices the Afro-descendant was treated as a subsubject, and his normatively constructed rights of equality were not respected. (MACEDO, PAN and ADORNO, 2012:376)²tag.

¹ One cannot ignore the fact that an absorption of blacks into national society occurred, yet there were no exercises, actions, policies or any initiative, intended to disconnect those individuals from the stigmatized notions of which they were depositories. (own translation).

² In reality, despite legally having equal rights, in daily practice the Afro-descendant was treated as if he were a subsubject, and therefore did not have his rights of normatively constructed equality respected. (own translation).



This fact only caused the change of status in the role of this part of the population to these reserving the place of marginalization and subordination. Only "freedom" is guaranteed, allowing the rights of the other to be enforced, in a concrete and equitable way.

2 BLACK IDENTITY

As Souza (1983:19) reports, "by transforming the African into a slave, he defined the black as a race³", which placed his place, his "way of treating and being treated, the patterns of interaction with the white and instituted the parallelism between black color and inferior social position".⁴

The black today is still stigmatized, so much so that in modern society either his figure is seen as a being born for field work, or, if he is not, the role of unscrupulous black is established. As an illustration of this place Oliveira's (2017:140) inferiority studies shed light on "evil", or its symbolic personifications, devil or demon in Western culture were designed in the dark, in the shade and in the color black, which clarifies the construction of a racist and biased stigma.

So look in: what is the "black story" in today's society? Discussing the black identity constructed in Brazil is only one branch of colonialism that has persisted to this day. The process of nationalization and nation-building was carried out by an economic and intellectual class through a "horrific, because anti-national" path,⁵ unlike most of the nation's interests, to the exclusion of (minorities and/or others) blacks and Indians. (FANON, 2008:147)

But this is not a particular Brazilian case, but a common event in countries that have subordinated themselves for many years to the yoke of Europe. The construction of national identity was done selectively, where the group that held power historically asserted itself. (FRANCISCHETTO; MACHADO, 2013:0-0)⁶tag.

In stigma, Goffman (1963) suggests a number of stigmatized groups, and Brazil, we can find these groups in the school system for four centuries. Until today it looks black integration policies necessary in the educational system, after all, how many successful black teachers of this country (which has the majority of the black population⁷) have? And what are the places occupied by blacks in today's society?

As was the process of nationalization, it was necessary for the Negro to seek in his "roots" the bases of the voice that are in power could "hear". In the words of Ratts (2006: 11) it was necessary "to

³ To transform Africa into a slave, establish the Negro as a race. (own translation).

⁴ Way of treating and being treated, patterns of interaction with white and instituted a parallel between the color black and inferior social position. (own translation).

⁵ Horrible, because anti-national. (own translation).

⁶ But that is not a particular Brazilian case, but something that happens in countries that were subordinated for many years to the yoke of Europe. The construction of national identity was done selectively, in which the group that had the most power asserted itself historically. (own translation).

⁷ Sobre más información, véase: CABRERA, Olga. Research Report on Black Religiosity in High Schools in Goiânia. UNESCO/MEC, 2005.



relocate em pauta a voz das expressões negras, especially os (as) que viveram e escreveram sobre de seus deslocamentos por 'vários mundos'".⁸ Considering also that the entire process of social integration was forged by politics "sometimes punctual", and, paraphrasing the ideas Guimarães (2009), it would be impossible to deconstruct the concepts of "inferiorized black race" without resuming the debates that surrounded it.

All these years, the black was associated with a number of pejorative terms, living in situations of inequality, despite having secured their power relations, this situation generates "equal", and "qualquer posicionamento de si, qualquer estabilização de si mantém relações de dependência com o desmantelamento do outro. É sobre as ruínas dos meus próximos que construo minha virilidade".⁹ (FANON, 2008:176). Birth has the following definition of "being black":

To be black is to face a history of almost five hundred years of resistance to pain, to physical and moral suffering, to the feeling of not existing, to the practice of not yet belonging to a society in which he consecrated everything he owned, offering the rest of himself even today. Being black cannot be reduced to a "state of mind", to a "white or black soul", to aspects of behavior that certain whites have chosen as being black and thus adopt them as their own. (NASCIMENTO apud RATS, 2006:39)¹⁰tag.

The black carries a history of resistance and cultural resistance was developed with the aim of producing a "black culture in Brazil", which was authorized by more than 300 years of history. (CASTELLS, 2002: 22).

In the history of Brazil it was ebbs and flows in the discussion of black and democracy. This theme was recurrent in the 1970s, especially in the works of Roger Bastide, who although the search for the "roots of identity" in Africa, criticized the lack of positive symbols related to black, and when these "existed" they went through a process of "whitening", with the "cultural assimilation of whites",

[...] the black who values himself is always the black who is assimilated to values that are not those of his ancestors, but those of white countries [so that] the valorization of black people is definitively summed up in showing the capacity of total assimilation of black people to the cultural capacity of white people [...]. (BASTIDE apud ARRUTI, 2005:74)¹¹tag.

From 1970 to 1980, there was a re-appropriation of the term quilombo by the black movement, giving rise to the "black resistance", which went on to be remembered in the press, for its intense and

⁸ Replace in the agenda of the voice of black expressions, especially those who lived and wrote about their travels through "many worlds". (own translation).

⁹ Any positioning in itself neither stabilizer maintains relations of dependence with the dismantling of the other. It is on the ruins of my next that I build my manhood. (own translation).

¹⁰ To be black is to face a history of almost five hundred years of resistance to pain, to physical and moral suffering, to the feeling of not existing, to the practice of not yet belonging to a society in which he consecrated everything he possessed, offering even today what was left of himself. Being black cannot be summed up as a "state of mind," a "white or black soul," behavioral traits that some whites chose as those of blacks and adopted as their own. (own translation).

¹¹ [...] The black who is valued is always the black assimilated to the values that are not those of his ancestors, but those of the white countries [making that] the valuation of the black is definitively reduced to showing the capacity of total assimilation of the black to the culture of the white [...]. (own translation).



ardent social struggles, later creating the Unified Black Movement ¹² [Unified Black Movement – MNU], who in 1978 proposed the need for a date for National Black Consciousness Day, that marks "uma nova geração de militantes negros" ¹³ and "assumindo como símbolo Zumbi dos Palmares, que a partir desse momento se tornaria uma referência constante ao movimento".¹⁴ (ARRUTI, 2006:76).

The struggles of the social movements took advantage of the moments of "knowledge" of the population about the (black) history produced in the gymnasium, to claim their rights, since until then the majority of the population did not know or had an idea related to black slavery that arises, with academic work, began the moments of "change of image" in society, that only had momentum, with the pressure of the MNU imposed on the media.

This production of a new frame of black is even more important for black himself, who hitherto not seen represented or represented in a role that was not his.

The Caribbean thinker, Fanon (2008) is a very rich debate on the subject. Let's look at a small fragment:

You may have noticed that the situation I studied is not classical. Scientific objectivity was forbidden to me, because the alienated, the neurotic, was my brother, my sister, my father. I have constantly tried to reveal to the black man that, in a certain way, he accepts to be framed; It submits to whiteness, which is at the same time mystifying and mystified. The black, at certain moments, is enclosed in his own body. Now "for a being who has acquired consciousness of himself and of his body, who has arrived at the dialectic of subject and object, the body is no longer the cause of the structure of consciousness, it has become the object of consciousness." The Negro, even if he is sincere, is a slave to the past. Yet I am a man, and in this sense the Peloponnesian War is as much mine as the discovery of the compass. In the face of whites, blacks have a past to value and a revenge to take place. Faced with blacks, contemporary whites feel the need to remember the anthropophagic period. (FANON, 2008:186-187)¹⁵tag.

So little by little there was in Brazil a great work of both the Black Movement, and the Academy, to deconstruct the idea of nation whitewashing and the myth of racial democracy. Given the need to reformulate the subordinate local idea that was by the black in the Brazilian social context, a fact that was a reflection of slavery and affirmed the superiority and power of the white elite.

¹² What used to be called the Unified Black Movement Against Racial Discrimination. (ARRUTI, 2006: 76).

¹³ A new generation of black militants. (own translation).

¹⁴ Having as symbol Zumbi, which from that moment became a constant reference the movement. (own translation).

¹⁵ One must have perceived that the situation I studied is not classical. Scientific objectivity was forbidden to me, because the alienated, the neurotic, was my brother, was my sister, was my father. I constantly tried to reveal to the Negro that, somehow, he accepts to be framed; submit to white, which is, at the same time, mystifying and mystified. The black, in some moments, is locked in his own body. See, "for a being who gained consciousness of himself and his body, who attained the dialectic of subject and object, the body is no longer the cause of the structure of consciousness, it became the object of consciousness." The Negro, though sincere, is a slave to the past. Meanwhile, I am a man, and so the Peloponnesian War is as much mine as the creation of the compass. In front of white, black has a past to value and a revenge to organize. In contrast to black, contemporary white feels the need to recall the anthropophagic period. (own translation).



3 POSITIVE ACTION IN BRAZIL

Before the whole scenario of racial discrimination in Brazil's history reveals, blacks' access to public education was late, although as a whole the Brazilian population has been deprived of such access for many decades. In his discussion of ethnic-racial education, Silva (2007) clarifies the educational purpose of this population:

[...] They were denied the possibility of learning to read, or if they were allowed to, it was in order to instill in them negative representations of themselves and convince them that they should occupy subordinate places in society. Being black was seen as a huge disadvantage, education was used to awaken and encourage the desire to be white. (SILVA, 2007:495)¹⁶tag.

Sousa (2011:99) explains that since the creation of the Ministry of Education and Culture [Ministério da Educação e Cultura – MEC], appeared in 1930 under the name of Ministry of Education and Health [Ministério da Educação e Saúde – MES], established a breeding ground of eugenic practices and thought that printed a white superiority and the implementation of a eugenic nationalism, scenario and for measurements of students' intellectual capacity.

In this context, Kern (2013) to discuss the dialogues between eugenics, education and the science of racial improvement at the beginning of the last century, according to a quota playing field in which the biological-racial point of view was crucial for the understanding of the social.

Education would play an additional, but indispensable, role along with racial improvement itself: the control of heredity through population management, encouraging the influx of European immigrants and "happy crossbreeding", should be complemented by an education focused on eugenics itself, which should be studied, taught, disseminated, in short, disseminated socially. (KERN, 2013:10)¹⁷tag.

Through the study of the whitewashing policies of the early twentieth century, Renk (2014: 225) states that national eugenic thinking was that health policy and education would be "redemption" of the nation, following the model of virtue, progress and civility the European white man, "[...] mesmo que nos discursos se abordava a diversidade e miscigenação da população brasileira, na prática o 'modelo' era do homem de cor branca, pele clara, viril e não a população indígena ou afrodescendente".¹⁸

¹⁶ [...] They were denied the possibility of learning to read, or if they were allowed, it was with the aim of inculcating negative representations of themselves and convincing them that they would occupy a subordinate place in society. Being black was considered a huge disadvantage, and education was used to provoke and encourage the desire to be white. (own translation).

¹⁷ Education would fulfill an additional, and essential, role, along with racial improvement in itself: the control of heredity through population management, stimulating the flow of European immigrants and "happy crossings", should be completed with an education aimed at eugenics itself, which would have to be studied, taught, disseminated, that is, spread socially. (own translation).

¹⁸ [...] Even if the discourse addressed the diversity and miscegenation of the Brazilian population, in practice the 'model' was the white man, light male skin and not indigenous or African ancestry. (own translation).



In the context of the market economy, his intellectual capacities denied the existence of superior races, but admitted that there were social groups with more advanced cultures, which are able to measure cultural development. (Renk, 2014:225).

As discussed by Sousa (2011:101), only after the 1990s, the MEC has incorporated the ethnic-racial issue in the cross-cutting theme "Cultural Pluralism" in the National Curricular Parameters [National Curricular Parameters – PCNs], although in an incipient way, in response to demonstrations and historical claims of activists, organizations and researchers who gave black of the 1970s.

The MEC until now had no specific educational programs for the black population, and only in 1999 was published the book "Overcoming Racism in School" organized by Kabengele Munanga as well as the first textbook on the subject, "A History of the Kalunga People" in 2001, due to pressure from the black movement. (SOUSA, 2011:101-102).

In this sense, Dias (2012: 20) denotes the importance of the role of the Black Movement in these achievements of the proposed interventions in the field of education, the revision of the biased contents of textbooks; teacher training for interracial pedagogy; the revaluation of the black paper in the history of Brazil and the requirement of the inclusion of the teaching of African history in school curricula.

As Sousa (2011:102) clarifies, the MEC respond to international pressures and social demands of the black movement for affirmative action policies¹⁹ was initiated in 2002 the Diversity Program of the University and the Diversity Forum was held first at the University, in the words of Ruiz (2003: 6): "[...] Revestiu-se do formato de recomendações da sociedade civil, de intelectuais e de representantes de entidades e grupos constituintes do movimento negro e do movimento indígena para apoiar a elaboração de propostas de políticas públicas e estratégias de inclusão social no sistema educacional"²⁰.

One of the main outcomes of the Forum was the creation of Afro-Brazilian Studies nuclei [Núcleos de Estudos Afro-Brasileiros – NEABs], to act as a political tool for access by black researchers to debate racial MEC. (SOUSA, 2011:103).

With respect to national legislation, advances such as the change in the Law of Guidelines and Bases of National Education no. 9.394/96 [Lei de Diretrizes e Bases da Educação Nacional – LDBEN], interposed by Federal Law no. 10.639/03, the obligatory nature of the teaching of Afro-Brazilian History and Culture in the official program of Brazil and the regulations of Law no. 10.639/03 by

¹⁹Affirmative action refers in this context to special programmes and measures taken by the State and the private sector to correct racial inequalities and the promotion of equal opportunities. (Brazil, 2010).

²⁰ [...] It was applied on the format of the recommendations of civil society, intellectuals and representatives of organizations and groups of the black movement and the indigenous movement to support the development of public policy proposals and strategies for social inclusion in the education system. (own translation).



CNE/CP 003/2004 and Resolution CNE/CP 1/2004, which provide for the Curricular Guidelines for the Education of Ethnic-Racial Relations and the Teaching of Afro-Brazilian and African Culture.

As indicated by Macêdo, Pan and Adorno (2012: 378) in this context of social mobilization was drafted bill no. 3627/2004 suggesting the implementation of the quota policy for public universities, however, the law was not approved, but several universities, their autonomy began their affirmative action policies. In this sense, Dias (2012:23) points out that affirmative action has become a reality in most higher education institutions in the country, although the adoption of a specific regulation for the subject became a reality only in 2012, with the approval of Federal Law no. 12.711/2012, known as the Quota Law, where there is a determination of the reservation of places for blacks, mulattos, Indians, people with disabilities, students from low-income families and students who have completed high school in public schools. (BRAZIL, 2012).

Bezerra and Gurgel (2012:95-117) to study the effects of the quota policy at the State University of Rio de Janeiro [Universidade Estadual do Rio de Janeiro – UERJ], making a cut in some courses, the performance of the claim for quotas similar to that of students who entered the universal system, and the dropout rate of shareholders is lower than that of non-quota holders. Santos (2017:215) to carry out qualitative research with students of the UFGInclui program shareholders of the Federal University of Goiás - Jataí Regional, find results that corroborate the research mentioned above, such as similar performance between shareholders and non-shareholders. In turn, García and Jesús (2015: 146-165) from the statistical analysis of the quotas and non-shareholders of UNB in 9 courses, that the significant differences between the academic performance of the students occur in most of the courses in the first semesters, being overcome in the final semesters, which demonstrates, According to the authors, a probable lack of preparation of the cotistas to study the basic subjects of the course, which refers us to the importance of affirmative actions in the basic education system.

The promotion and implementation of affirmative action in education are crucial for the achievement of the fundamental rights of contemplation and the transformation of the social imaginary built on black identity. Dias (2012:10) points out the importance of public policies aligned with ethnic and racial reflections as a way to promote more solidary, more equitable and fairer sociocultural relations.

Affirmative action in education constitutes during the spring conduction professional qualification and opportunities for social inclusion, as stated by Dias (2012: 14-15): "[...] uma emancipação dos negros em uma sociedade com características racistas passa pela necessidade de assegurar sua inserção e permanência nas instituições formais de educação [...]"²¹tag. This access to

²¹ [...] The emancipation of blacks in a society with racist characteristics passes through necessary to ensure their inclusion and permanence in formal educational institutions. (own translation).



citizenship provided by participation in affirmative action empowers and empowers people to benefit from claiming their rights and freedoms through the identity function.

The myth of racial democracy in the country has created a false idea of a nation with a universalist Brazilian culture, forged in the mold of white European identity, and these values transmitted through a eugenic education that still maintain their reflections on the current social imaginary. Anchored in the reflections of Munanga (2010:46) asks who would make Brazilians unique descendants of Anglo-Saxons and America due to European ancestry? Or could it also be of African descent, the indigenous, oriental peoples?

Now, the education usually given to our young people is generally focused on a Eurocentric vision, which, in addition to being monocultural, does not respect our diversity of genders, sexes, religions, social classes, "races" and ethnicities, which contributed differently to the construction of today's Brazil, which is a diverse Brazil in every way. (MUNANGA, 2010:46)²²tag.

In this sense, Silva (2007:498) states that this concealment of Brazilian diversity, cultivating among the indigenous and black peoples a sense of not belonging to Brazilian society, since it is "[...] A distorted view of ethnic-racial relations has fostered the idea that we live harmoniously integrated in a society that does not see differences. It is considered democratic to ignore the other in his or her difference."²³

In order to minimize social inequalities and for the understanding of the formation of the Brazilian nation under a non-Eurocentric perspective, it is necessary to recognize a different national identity, drinking from diverse cultural matrices and the search for interculturality. It is noteworthy that:

The African and indigenous cultural heritages constitute one of the fundamental matrices of the so-called national culture and should, for this reason, occupy the same position as the European, Arab, Jewish, Oriental heritages, etc. Together, these heritages constitute the collective memory of Brazil, a plural memory and not a mestizo or unitary one. (MUNANGA, 2010:50)²⁴tag.

In this sense, Silva (2007: 501) mentions that an education centered on a perspective of a single European ethnoracial root makes us unable to correct the distorted image of Brazilian racial democracy, since this process of educational view, we make the experiences of "[...] to be, to live, to

²² The education usually offered to young people often has a Eurocentric perspective, which, in addition to being monocultural, does not respect our diversities of genders, sexes, religions, social classes, "races" and ethnicity, traits that contributed to the construction of today's Brazil, a diverse Brazil in every way. (own translation).

²³ [...] Distorted view of ethnic-race relations has fed the idea that we live harmoniously integrated in a society that does not see differences. It is considered democratic to ignore the other in his difference. (own translation).

²⁴ African and indigenous cultural heritages constitute a fundamental matrix of this national culture, and for this reason should occupy the same position as European, Arab, Jewish, Oriental, etc. heritages. Together, these legacies constitute the collective memory of Brazil, a plural memory and not mestizo or unitary. (own translation).



think and to realize [...]”²⁵ of the indigenous peoples of Africa, the Maroons, Asians and “[...] tornamos incapazes de perceber vozes e imagens ausentes de dois currículos escolares: empobrecidos, mulheres, afro-descendentes, africanos, indígenas, idosos, homossexuais, deficientes, entre outros”.²⁶

Moreover, Dias (2012:14) reiterates the dominant element in the struggle for black citizenship and self-identification rights rather than a dilution of belonging in a so-called racial democracy or a universalism that dilutes adequate power demands. In the words of the author: “Não há como desconsiderar que as identidades negras são construídas também como instrumento de mobilização política”.²⁷

Therefore, it is necessary to affirm the identity belonging and black in favor of the identification of the person as a subject of public policies from the redefinition of the stigmatized category.

However, this idea of the existence of a monoculture Brazilian identity is something that violates black and non-black, since it reduces the epistemic and cognitive horizons that prevent access and recognition of the Brazilian multicultural universe. This means that, epistemically, the lack of access to education for the black population and the non-inclusion of black cultural content in academic banks limit the construction of plural meanings of a national identity for all Brazilians inside and outside the gym.

The recovery of collective memory and the history of the black community is not only of interest to students of black descent. It is also of interest to students of other ethnic backgrounds, especially white, because when they received an education poisoned by prejudice, they also had their psychic structures affected. Moreover, this memory does not belong only to blacks. It belongs to everyone, considering that the culture on which we feed ourselves daily is the result of all ethnic segments that, despite the unequal conditions in which they develop, have contributed in their own way to the formation of economic and social wealth and national identity (MUNANGA, 2005:16).²⁸

4 FINAL CONSIDERATIONS

Elucidates in this article that the resistance and role of the Black Movement have always been present, active and crucial to the social benefits of slavery early movement to the scene of the struggle for quota policies in higher education, not allowing this extract to be placed victim, object and commodity to Africans in conditions of slavery, Black Brazilians of African descent and, even though they were well treated by their colonizers.

²⁵ [...] being, living, thinking and realizing [...]. (own translation).

²⁶ [...] We become unable to perceive the voices and images of the missing curricula: impoverished, women, African ancestry, African, indigenous, elderly, homosexual, disabled, among others. (own translation).

²⁷ We cannot ignore that black identities are also constructed as a tool of political mobilization.

²⁸ The rescue of the collective memory and history of the black community is not only of interest to students of black descent. It is also of interest to students of other ethnic descents, mainly white, because receiving an education poisoned by prejudice means that they also have their psychic structures affected. Moreover, this memory does not belong only to blacks. It belongs to everyone, bearing in mind that the culture from which we feed ourselves daily is the fruit of all ethnic segments which, despite unequal conditions, contributed, each in its own way, to the formation of economic and social wealth and national identity. (own translation).



Black identity was constituted and continues to constitute as a form of empowerment and the positioning and action of the black movement in the political declaration contexts that identity, described in this article (from slavery to quota politics), was crucial for the achievement of social rights such as the right to education.

What we see as the MEC action, is an incisive action moment of its creation and eugenic nationalism intentions, but this force is diluted when the need to implement practices aimed at recognition of an intercultural Brazil, which endorse the attempt to maintain a policy of monoculture and laundering, as educational inequalities occur and reproduce in the interest of the state.

It can be stated that the slavery of reflections endure today in the population, bringing not only stigma, but depriving teaching of the otherness of the ruling class and knowledge of the 'truth', considering that the story told from a single-career racial democracy bias of Brazil, It starts from a Brancocêntrica epistemology that is configured as an anti-democratic, anti-citizen and anti-life educational system.

Therefore, it is understood that it is necessary to build this historical time reformulation in the same way that damaged identity, almost transparent has been built over the centuries, clarifies the need for maintenance and expansion of affirmative action to change this reality.



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