

51 - THE PROMOTION OF RACIAL EQUALITY AS A GUIDING PRINCIPLE IN OVERCOMING BLACK BODY FEAR

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Introduction

Black, black body is not bad wolf! "Who is afraid of the bad wolf, bad wolf, bad wolf" ... The bad wolf in the children's story eats little children, he deceives the grandmother in the forest, with an eye on the little child. The allusion to the story in the present article makes sense when we consider the universe of social representations with regard to ethno-racial relations. In fiction and television drama, for example, it is common for black characters to occupy marginalized spaces. In some cases, when playing the role of protagonist, it is common to observe or the rejection on the part of the viewer. This is reflected in the affirmation that the idea of racial democracy is not part of the Brazilian imaginary. Inheritance of the enslaved society, whose subalternity of the enslaved Negro was justified by physical force and its non-recognition as subject, to the black bodies were destined fear and torture.

Contemporary studies in the universe of cultural diversity that substantially mark Brazilian society have shown the most perverse nuances of the structuring of stereotypes, prejudices, discrimination, intolerance and racism. In this context, the promotion of racial equality demands deconstruction of epistemic models, of hermeneutic models in dealing with the black being and with everything that comes from it.

In this sense, this paper briefly discusses the need to think about the promotion of racial equality, with the aim of, among other things, reflecting on the black body and the "fear" that still exhales in Brazilian society in relation to corporeality and expression of blackness. The article is divided into two parts. In the first part we present a look at the meaning of the black body. In the second part, we discuss the importance of promoting racial equality in the search for the valorization of the black body.

The meaning of the black body

In the light of Africanities, Afro-corporeal perception evokes a differentiated approach, in the daily life of human existence, of the place, sense and meaning of the black human being.

The body is the territory of culture. Culture, the territory of the body, in fact culture moves in the body and the body moves the culture. It is in the movement of the body, the body is the movement of culture. In it is the inscription of the culture. [...] culture is the seduction of the real and the real is the body in movement. Postulated that the body is the condition and the inalienable content of thinking and living ... the language of the body is always an immanent discourse. The body is subject and not object, it is constituent and not constituted. (SILVA, 2003: 17)

For many years, not to say centuries, the black body was conceived in these "lands of Santa Cruz", later denominated Brazil, only like enslaved body. A body enslaved, though black, did not belong to the Negro. This belonged to the white man, master of the mill, master of slave. As the lord of the black body, he could deliberate on the life and death of the Negro. The strong masculine black body was a guarantee of profitability in the activities of extraction of riches and cultivation of the land for the benefit of the white lords. In the case of the female body, they were bodies "given to the servants of the lords", in addition to the most diverse works customary in the large houses and slave quarters.

The idea of black glasses available to white people in Brazilian society finds its basis in the way in which the relation of master of plantation and enslaved in the colonial period was structured. To this way of thinking were incorporated other elements, based on eugenic scientific theories imposing on the black marks that surpassed the times and continue in the contemporaneity provoking all that type of damages in the human dignity of the blacks. In the colonial period to be black was synonymous of being enslaved, not to be people, therefore the treatments to these designated were below the level of its humanity.

In contemporaneity, the way in which blacks are treated, even if they are recognized by humanity, relegate them to a second or third plan as regards the effective validation of their dignity. The color of black or black skin became synonymous with people of lesser value. They are the "degenerates" of eugenics. Therefore, to be "framed" relational behaviors were naturalized and standardized in accordance with their corporeality. An understanding has settled that these types of people are an undesirable type in certain spaces of social coexistence in Brazilian society. The simple corporeal presence of blacks in some spaces of daily life is a source of annoyance for white representatives of eugenic thought, who form the national elite. The image and the presence of the black present "danger" in the *modus vivendis* of the Brazilian whites. In this sense,

(...) the identity of the black person, brings from the past the negation of the African tradition, the condition of slave and the stigma of being an object of use as a working tool. The Afro-descendant is currently faced with constant racial discrimination, openly or covertly, and even under such circumstances, has the task of building a promising future. (FERREIRA, 2000, p.41)

The systemic efforts of marginalization and exclusion of black bodies in the dynamics of Brazilian social life will organize and structure models of political management, models of business management, model of educational management, where the place and role of the Negro will be defined in the light of a logic inequality and systematic denial of opportunities, services and rights. In these models racism, prejudice, discrimination, intolerances, get new clothes. In other words, it means the

modernization of the forms and mechanisms of degrading the human dignity of blacks. The color, the belief, the culture, the way of being, of doing, of being and living of the black become disgusting elements for some social segments. As a result, on the one hand, the need to convey an image of the black that transmits fear in the social imaginary. To illustrate, we present fragments of a narrative about racism and prejudice in Brazil.

... I, if I am walking on a sidewalk at night and a black man on my sidewalk and a white man on the other sidewalk, I change sidewalk for fear of being assaulted by the Negro. It may even be that white is the assailant but I prefer to change anyway. I'm scared of a nigger at night when I'm alone "(E.R / 2015 field report)

Obviously, this mediatically transmitted fear, on a daily basis, creates a sense of insecurity through the built stereotype. Stigma is launched and the stigmatized subject to different reactions in social relations. Not infrequently are the stigmatized blacks going to come across the police, "representative" of a security management model. The results do not let us lie. The number of blacks killed by the police is absurdly disproportionate to that of whites. The numbers presented by the "Atlas of Violence" are staggering.

The Atlas of Violence 2017, launched by the Institute of Applied Economic Research (Ipea) and the Brazilian Forum of Public Security on Monday 5, reveals that men, young, black and low education are the main victims of violent deaths in the country (78.9%) of the 10% of the individuals most likely to be homicides. Currently, out of every 100 people murdered in Brazil, 71 are black. (Disponível em: (<https://www.cartacapital.com.br/sociedade/atlas-da-violencia-2017-negros-e-jovens-sao-as-maiores-vitimas>). Acessado em 10/10/2017)

The color of the skin, in numerous circumstances ends up being decisive element in the matter of the extermination. The quantitative diminution of the blacks begins to compose in a way underlying a political project of society. Black bodies are disposable bodies. Lives of blacks are disposable lives.

The promotion of racial equality and the search for appreciation of the black body

Efforts to promote racial equality will counter this perverse logic of devaluation of the black body. The construction of black conscience, the strengthening of identity values, the strengthening of the understanding of rights as citizens who have contributed greatly and continue to contribute in the development process of the nation, has encouraged blacks to fight for the valorization of their history, their culture, their religiosity, its values and, above all, its rights. Evidently this has led to the embedding of processes of socio-cultural deconstruction of black devaluation theories. The affirmation of the identities of blacks is a fundamental element of the promotion of racial equality. Ensuring the valorization of black identity and everything that comes from it is what puts the Negro on an equal level with the white in dignity. So yes the black bodies will no longer be seen as synonymous with danger, will no longer inspire fear.

From the recognition of the value, of the dignity of the Negro in the daily life of life is that the black bodies will require new modes of treatment. Prejudiced views will necessarily give way to a new conception of the human. In the world, from work, to bodies it will be possible to glimpse something more than cheap labor. In social coexistence, they will no longer be the first suspects of any malfeasance. At police checkpoint, maybe they can count to three before the shot. In the educational universe, numerical presence will cease to be a tiny minority. The promotion of racial equality certainly places innumerable possibilities on the black woman's corporeal horizon. They will no longer need to be confused with whores, always sexually "available" women. Neither will be understood only as domestic and drool, in which it provides the professional value of each of these activities. Black teachers will certainly not find pupils unwell regarding their intellectual capacity.

So black will like to be black, white will like to be white. Each one likes himself and recognizes the other as he is. And with human dignity appearing in all human groups, the color of the skin will no longer be presupposed for the denial of opportunities, because to promote equality becomes the mission of all.

Here the role of educators who have the body as a working instrument enters decisively. Some fields of knowledge, and Physical Education, in particular, can offer an extremely relevant contribution in the process of deconstructing the prejudices in corporeal approaches, in relation to the relation with the black bodies. The corporeal values centered on Eurocentrism can no longer annihilate the corporeal elements derived from other cultures.

Final considerations

In this brief article we discuss the issue of racial promotion and its importance for awareness of the black body in Brazilian society. From a cultural and historical point of view, the process of enslavement of blacks has created the place of fear and violence in relation to blackness, and for this reason, the denial of the black body is visible in contemporary times, still a remnant of Brazilian colonization. the place of subalternity of the black enslaved echoes today in the form of non-acceptance "of the black features" or of the non-valorization of the black protagonism. Thus, the role of educators is essential, whether in school spaces or in other places of teaching and learning, so that the promotion of racial equality constitutes a strong point of reflection, from childhood to adulthood. The black body, from the moment racial equality becomes a fact, will cease to be invisible and be the target of prejudice. In this perspective, the physical education professional, especially with regard to the construction of bodily consciousness, both from the point of view of health and the recognition of the sociocultural importance of the body, is fundamental for the change of mentalities in society.

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THE PROMOTION OF RACIAL EQUALITY AS A NORTEADOR PRINCIPLE IN EXCERPT OF FEAR OF THE BLACK BODY

Abstract: The purpose of this article is to reflect on the importance of promoting racial equality for the process of deconstructing "fear" in relation to the black body. The discussion is based on the criticism regarding the process of enslavement

of the Negro in Brazil in the colonial period, the process of subalternization and violence, and the impacts on the acceptance of blackness in contemporary times. We also emphasize the importance of the educational spaces and the physical education professional in the awareness and visibility of the black body.

Key-words: Racial Equality, Body, Education.

LA PROMOTION DE L'ÉGALITÉ RACIALE COMME PRINCIPE DE NORTEADOR DANS L'EXTRAIT DE LA PEUR DU CORPS NOIR

Resumé: Le but de cet article est de réfléchir à l'importance de promouvoir l'égalité raciale dans le processus de déconstruction de la «peur» par rapport au corps noir. La discussion est basée sur la critique concernant le processus d'asservissement des nègres au Brésil à l'époque coloniale, le processus de subalternisation et de violence, et les impacts sur l'acceptation de la noirceur à l'époque contemporaine. Nous soulignons également l'importance des espaces éducatifs et du professionnel de l'éducation physique dans la prise de conscience et la visibilité du corps noir.

Mots-clés: Égalité raciale, corps, éducation.

LA PROMOCIÓN DE LA IGUALDAD RACIAL COMO PRINCIPIO NORTEADOR EN LA SUPERACIÓN DEL MIEDO DEL CUERPO NEGRO

Resumen: La propuesta de este artículo es reflexionar acerca de la importancia de la promoción de la igualdad racial para el proceso de deconstrucción del "miedo" hacia el cuerpo negro. La discusión se pauta en la crítica en relación al proceso de esclavización del negro en Brasil en el período colonial, el proceso de subalternización y violencia, y los impactos en la aceptación de la negritud en la contemporaneidad. Destacamos, también, la importancia de los espacios educativos y del profesional de educación física en la concientización y visibilidad del cuerpo negro.

Palabras claves: Igualdad Racial, Cuerpo, Educación.

A PROMOÇÃO DA IGUALDADE RACIAL COMO PRINCÍPIO NORTEADOR NA SUPERAÇÃO DO MEDO DO CORPO NEGRO

Resumo: A proposta deste artigo é refletir acerca da importância da promoção da igualdade racial para o processo de desconstrução do "medo" em relação ao corpo negro. A discussão pauta-se na crítica em relação ao processo de escravização do negro no Brasil no período colonial, o processo de subalternização e violência, e os impactos na aceitação da negritude na contemporaneidade. Salientamos, também, a importância dos espaços educacionais e do profissional de educação física na conscientização e visibilidade do corpo negro.

Palavras-chaves: Igualdade Racial, Corpo, Educação.