114 - A CASE STUDY OF THE POPULATION NANICA QUILOMBO JACU MOCÓ, POÇO DAS TRINCHEIRAS, STATE OF ALAGOAS.

[1]MARIA CELESTE CAMPELLO DINIZ.
[2]LÍLIA DAIANA ALVES TOJAL.
[3]VERA PATRÍCIA DE SOUZA.
[1,2,3]TEACHER OF ESTÁCIO DE ALAGOAS COLLEGE. – MACEIÓ. ALAGOAS. BRAZIL
[1]mccdiniz@hotmail.com.
[2]lilia-tojal@hotmail.com.
[3]vera-patriciasouza@hotmail.com.

INTRODUCTION

When it comes to quilombola communities immediately refers to the past of black people enslaved in Brazil and icon of the Quilombo dos Palmares, Serra da Barriga, as a form of resistance, refuge, and only as a possibility to oppose slavery regime , these concepts emphasized by common sense, only as a possibility, just as a major reference, forgetting and concealing a legacy of varied and nuanced situations and possibilities that have made concrete and objective in the face of this exclusionary process. From this perspective, the concepts of residual quilombo appears as stuck in time, without showing, analyzing and defining its consequences and possibilities of training in the course of an entire historical process, cultural, social, political and economic, are the ones with their history of training period of the slave regime or during the post-abolition. There is a great interest in the academic community, the various state bodies and society at large in the debate about different aspects of the identity of the segments forming the Brazilian nation, as well as in understanding their multi-ethnic and multicultural dimension, especially after the enactment of the Federal Constitution of 1988, the updated quilombo acquires a meaning, to be entered in the art. 68 of the Temporary Constitutional Provisions Act (ADCT), to give land rights to the remnants of runaways who are occupying their lands, and they are guaranteed by the Brazilian state final titration. The maroon communities are holding historical legacies of African ancestry, and that for centuries, are perpetuated and live in isolated areas and preserve ways of life and social organization of their own.

Traditional communities remnants of ancient historiography and quilombos reappear in the agenda of the current political discussion with another guise, the moment is the political interest of "social inclusion" and the historical process, political, social and economic interests is specific to the inclusion of remedial policies for black populations. What can we characterize the "fashion" is now: themes such as maroon and black (Lakatos & Marconi, 1999; Sundfeld, 2002)

Communities and young Jacu Well located in the Trenches, State of Alagoas, are in a situation of total misery, without the minimum conditions of life, with very high rates of infant mortality, illiteracy and the structural relationship with no drinking water, sanitation, health, school, all the houses are of mud (FLAG, 1984). With a population just over 13 000 inhabitants, 89% of residents Jacu-motions are descendants of maroon, divided into four main lines of direct descent. The infant mortality rate reaches 13.75% when the numbers acceptable by the World Health Organization is a maximum of 10 deaths per 1 000 live births. The Human Development Index is 0.3, while the national average is 0.8.

The basis of agricultural production is the cactus. They produce a beautiful traditional crafts of the strike Croa, a type of sisal, which is one of the main generators of income for the community and is also in the process of extinction, scarcity of raw materials. However, the community is developing a new economic strategy to work the point (the way of weaving the fiber) and traditional crafts with recyclable raw material, ie, many women are taking advantage of plastic bags to re-configure a centuries-old tradition as a survival strategy (Gusmão, 1995). The creation of departments and ministries dealing with the inclusion of black repair policies in context in a specific model to address all the issues of ethnicity, race, gender identity and color. Not because it is purely democratic approach to government, but for having nurtured the spaces of empowerment and reference icons of black militancy in the country, who are fighting for better living conditions for black people (Baiocchi, 1983).

In this case, it is important to remember that the time is ripe for development and discussion of public policies and remedial, is nothing more important to develop knowledge and resources and invest in projects of community development for traditional communities quilombola, first for a good of these communities have innate potentials and from a specific process of self-management, are maintained and preserved for centuries, they contribute to the economic production of the community survival (VOGT & Fry, 1996)

But without an entrepreneurial vision, the potential to add value to the cultural goods produced economically in force, the possibility emerges of research for the development of a community development strategy that allows the Maroon community a more dignified way of survival according with its historical, ethnic and cultural. Take into account traditional knowledge, historical background, cultural, ethnic, economic and social these communities in order to build a collective process, where the community becomes self-management of their potential towards significant improvements in indices survival, increasing self-esteem and enhancing the legacy ethnic, historical and cultural (Heller, 2000)

The agro-ecological aspects of the municipality where they are located and Jacu motions are based on family agriculture (corn, beans, palm oil and cotton), small clearings on average two to three jobs per family.

The possession of the territory in the village of Jacu and young, renewed from generation to generation, it is inherited through a pedigree dating back to slavery and quilombos or shacks. Orally preserved in the memory of residents Jacu, across generations, in order to provide 89% of villagers descended from a grandfather or great-great grandfather slave and maroon, which allows them to group at least four direct lines of descent: the Cocos, the Viturino, the Conception and the saints. For this use of the instrument of genealogy.

The genealogy thus obtained, and traced the lines of descent from a common ancestor inherit the name of the slave masters. The town of Jacu and young, according to some versions is formed by descendants of slave families originating from old farms in the region, which seems to match the convergence criterion of runaway slaves of different properties that characterize the Quilombo. One of the striking features, which state the condition of isolation of maroon communities as a means of resistance are consanguineous marriages which often interfere with that heredity is the transmission of genes from ancestors to descendants. In addition to the normal genetic characters there are numerous anomalies and hereditary diseases that are transmitted by specific dominant or recessive genes. Among these marriages there is a sibling group of four dwarves, Christmas, Lourdes, Orisminda and Cicero. In the community and young Jacu there are at least four generations of dwarves, the youngest of whom is the Felipe dos Santos, son of Pedro Vitorino da Silva, grandnephew of Dwarfs of four third generation.

Children have similar growth patterns, despite different ethnic and geographical origins. The differences in growth are more related to environmental and socioeconomic factors than to genetic and racial origin (Habicht et al., 1974). However, this study is performed from a different group of multiracial and behaviors, different social customs and norms of the research done by the author quoted above. It is worth mentioning that there are other factors related to the problem at hand: environmental characteristics and adequate nutrition, which are also true modulators of the phenotype. At six and seven years old stature reflects the socio-economic and environmental factors in which the child lives (PAHO, 1997).

So, height is the anthropometric measure that best reflects the socioeconomic, cultural and health of a population, being used as a tool for nutritional surveillance (OPS, 1997). It is important to point out that the nutritional assessment of children through nutritional surveillance, using repeated anthropometric data collection, can direct the planning, implementation and evaluation of health programs in a population (MONTEIRO, 1989). With the possibility of implementation of appropriate politics, with affirmative action to advance equality.

METHODOLOGY

The descriptive type research was conducted in the community Jacu remnant of Quilombo-moco, which was held in the case study. We conducted a historical survey of social structures and kinship (consanguinity) of traditional populations. Participatory research was accomplished with interviews with closed design and implementation of questionnaires. There was a systematization of information and actions taken, as well as the mobilization and selection of families assisted. Be viable, too, conducting workshops and training sessions with the community. A study was conducted anthropometric data of children, verifying weight, height, strength, and nutrition (2 to 14 years). The methodology consisted in the process they were nutritionally evaluated 118 children aged two to twelve years, BMI, according to World Health Organization (WHO), percentage of body fat waist / hip ratio. To calculate BMI, we used the protocol of Bray (1987), for assessment of body fat percentage, the protocol of Slaughter (1998) and the protocol of Lohman (1996) for body composition assessment. The biological and socioeconomic variables were gender, age, place of birth and education of children and parents, inbred offspring.

For analysis of the databases we used two sample programs: SPSS® 14 and Galileo®. The height and weight measurements were performed twice in a row and calculated its arithmetic mean, the result being recorded on a standardized form.

The equipment consisted of anthropometric weighing portable digital scale, brand Plenna with a capacity of 150 kg and precision of 50 g, placed on a flat surface. Children were weighed in underwear and without shoes. They remained standing in the center of balance with arms outstretched to the side, not moving (WHO, 1995). The variation allowed between the two measures of maximum weight was 50 g.

For measurement of the stature we used a stadiometer by Seca®. The child was placed on his back and standing without shoes and without props in the hair, feet together, touching the wall, the same occurring in the buttocks, shoulders and protruding point of the parietal occipital region. With your right hand supported the researcher kept the square of the stadiometer on the child's head at right angles to the wall. With your left hand, he supported the child's jaw, to rectify the head. The minimum variation allowed between the two measures of height was a maximum of 04 cm.

For other anthropometric indicators were used to measure folds (skin folds), the brand Cercorf®, scientific and caliper brand Cercorf® 1000 mm (bone diameters).

For the development of offspring inbreeding and kinship community was produced genealogy community through a sociological and anthropological community of descent and kinship relations in the Quilombo. (GHASARIAN, 1999) (GEERTZ, 1999) (Woortmann, 1995).

There was also distribution of snacks and toys for children, alternative revenues to the earth's resources, educational lectures production of handicrafts will be available in newly built shed and provision of a "pharmacy" for meeting the basic health needs.

RESULTS AND DISCUSSION

The step was performed with socialization and play games developed by the psychologist. Screening with the children's names, their ages and names of their parents was also performed. There was the use of alternative revenues with products harvested from the gardens of the community. It happened, though, the monitoring of anthropometric data of children conducted by physical education teachers.

Activities were conducted to evaluate the physical and psychological condition of children aged 3 to 7 years. The first stage of the study in question has reached an important goal: the socialization of communities Jacu-motions that are "closed" and difficult to be worked out, resulting in the need for a longer journey. Preliminary observations found that there is a nutritional deficiency and stunting in 70% of children attending. It was possible to see a hip bone deformities in some adults with dwarfism, which can be an indicator related to the problem of height. The data obtained were as follows: for the percentage of fat from August to November the male children had an average of 12.15 and female children had an average of 16.03. The body mass index (BMI) was presented: male children: 15.65 and 15.40 female children. The waist / hip ratio (WHR) was: male children showed 93.60 and female children data about height 89.50.

CONCLUSION

The initial observations represent a starting point for further study on the community focus. The extreme poverty of these and many other communities in the state show that it is urgent a closer look by the government authorities in order to make them available to health and a better quality of life for these people.

The target population has a high rate of malnutrition due to various associated factors. The town is included in a scenario of hunger and misery, which show very high rates of infant mortality as well as abortion. The alarming number of abortion can be a sum of malnutrition and tobacco use and abuse.

Dwarfism in question continues to be the object of research that needs to be more thorough. It is noteworthy, therefore, the need to extend and cover a number of studies which will contribute to the integration and construction of public policies for sustainable development, according to ethnicity, social organization and the community's cultural remnant of Quilombo. Finally, the proposal is for the dissemination, preservation of historic communities and above all the preservation of man with respect and dignity.

REFERENCES

BAIOCCHI, N. M. of. **Black Cedar: an anthropological study of black neighborhood in St. Paul Goiás:** Houghton Mifflin Co., 1983.

FLAG, L. M. of. White Space in the Dark Territory. New York: Brasiliense, 1984.
GEERTZ, C. Local knowledge. Petropolis: Vozes, 1997.
GHASARIAN, C. Introduction to the Study of Kinship. Lisbon: Terramar, 1999.
GUSMÃO, N. M. M. of. Black Land, the Land of Women: earth, women, race, a black neighborhood. Brasilia: MinC / Palmares Cultural Foundation, 1995.
HELLER, A. The daily life and history. New York: Continuum, 2000.
LAKATOS, E. M., MARCONI, A. M. of. General Sociology. London: Atlas, 1999.
MONTEIRO, C. A. Collection and analysis of time of students entering elementary schools in the country: a proposal for a national system for monitoring the health and nutrition. J. Pediatr. n.65 p. 89-92. 1989.
OPS (Organización Panamericana de la Salud), the del Fondo para la Naciones Unidas (UNICEF). Los census talla y sus uses: technical report, CT45. Washington (DC) 1997.
SUNDFELD, A. C. (Ed.) Quilombo Communities: title to land. Brasilia: Palmares Cultural Foundation / MinC / Publisher Abare, 2002.
THOMAS, J.R.; Nelson, J.K Research methods in physical activity. 5. ed. Porto Alegre: Artmed, 2007.
VOGT, C., Fry, P. Outback: Africa in Brazil. New York: HarperCollins, 1996.
WOORTMANN, E. Heirs, relatives and cronies. São Paulo-Brasília: Hucitec, 1995.

Maria Celeste Campelo Diniz
Avenida Vital Barbosa, 1019. Apto 603. Ponta Verde. Maceió – AL
CEP: 57035-400.
Tels. 3327-6728/9902-9188
mccdiniz@hotmail.com

A CASE STUDY OF THE POPULATION NANICA QUILOMBO JACU MOCÓ, POÇO DAS TRINCHEIRAS, STATE OF ALAGOAS.

ABSTRACT

Traditional communities remnants of ancient historiography and quilombos reappear in the agenda of the current political discussion with another guise, the moment is the political interest of "social inclusion" and the historical process, political, social and economic interests is specific to the inclusion of remedial policies for black populations. The indices and surveys show that the socio-economic profile of African descent in Brazil is not good, especially the remnants of ancient communities quilombos, where much of it is in a state of total abandonment of public authorities, like the communities of the interior of Alagoas, in specific. The objective, therefore, conduct a case study in community Jacu mocó, correlating anthropometry as a tool for nutritional surveillance of children, taking into account the specific historical and socioeconomic conditions. The survey characterized as quantitative, descriptive and transversal (Thomas & Nelson, 2007). It was found that there is a nutritional deficiency and stunting in 70% of the children assisted in the sample. The body mass index in male children obtained a score of 15.65 and female children had an average of 15.40. In relation to the percentage of fat, male children had an average of 12.15% and female children had an average of 16.03%. For the waist / hip ratio, male children had an average of 93.6% and female children data about height average of 89.5%. Dwarfism is still object of research that needs to be further explored. It is noteworthy, therefore, the need to extend and cover a number of studies which will contribute to the integration and construction of public policies for sustainable development, according to ethnicity, social organization and the community's cultural remnant of Quilombo.

KEYWORDS: Dwarfism, growth, quilombolas populations.

UNE ÉTUDE DE CAS DE LA POPULATION AUM Nanica QUILOMBO JACU MOCÓ, POÇO DAS TRINCHEIRAS, ÉTAT D'ALAGOAS.

RESUME

Traditionnels des communautés restes de l'historiographie antique et quilombos réapparaître dans l'ordre du jour de la discussion politique actuelle avec une autre forme, le moment est l'intérêt politique d '«inclusion sociale» et du processus historique, les intérêts politiques, sociaux et économiques est spécifique à l'inclusion de politiques de rattrapage pour les populations noires. Les indices et les enquêtes montrent que le profil socio-économique d'origine africaine au Brésil n'est pas bon, surtout les restes des quilombos anciennes communautés, où une grande partie de celui-ci est dans un état d'abandon total des pouvoirs publics, comme les communautés de l'intérieur d'Alagoas, en particulier. L'objectif, par conséquent, mener une étude de cas dans la communauté Jacu mocó, corrélant l'anthropométrie comme un outil pour la surveillance nutritionnelle des enfants, en tenant compte des conditions spécifiques historiques et socio-économiques. L'enquête caractérisée comme quantitatifs, descriptifs et transversales (Thomas & Nelson, 2007). On a constaté qu'il ya une carence nutritionnelle et retard de croissance chez 70% des enfants assistés dans l'échantillon. L'indice de masse corporelle chez les enfants mâles ont obtenu un score de 15,65 et enfants de sexe féminin avaient une moyenne de 15,40. En ce qui concerne le pourcentage de graisse, les enfants de sexe masculin avaient une moyenne de 12,15% et enfants de sexe féminin avaient une moyenne de 16,03%. Pour le ratio taille / hanche, les enfants de sexe masculin avaient une moyenne de 93,6% et les femmes de données enfants au sujet de la hauteur moyenne de 89,5%. Nanisme est toujours objet de recherche qui doit être explorée davantage. Il est à noter, par conséquent, la nécessité d'étendre et de couvrir un certain nombre d'études qui contribueront à l'intégration et la construction des politiques publiques pour le développement durable, selon l'appartenance ethnique, l'organisation sociale et vestige culturel de la communauté des quilombos.

MOTS-CLÉS: Nanisme, la croissance, les populations quilombolas.

UN ESTUDIO DE CASO DE LA POBLACIÓN NANICA QUILOMBO JACU MOCÓ, POÇO DAS TRINCHEIRAS, ESTADO DE ALAGOAS.

RESUMEN

Restos de las comunidades tradicionales de la historiografía antigua y quilombos a aparecer en la agenda de la discusión política actual con otro disfraz, el momento es el interés político de la "inclusión social" y el proceso histórico, los intereses políticos, sociales y económicos es específica para la inclusión de correctivas políticas para las poblaciones negro. Los índices y las encuestas demuestran que el perfil socio-económico de ascendencia africana en Brasil no es bueno, especialmente los restos de quilombos las comunidades antiguas, donde la mayor parte se encuentra en un estado de total abandono de las autoridades públicas, al igual que las comunidades del interior de Alagoas, en específico. El objetivo, por lo

tanto, llevar a cabo un estudio de caso en la comunidad Jacu mocó, la correlación de la antropometría como herramienta para la vigilancia nutricional de los niños, teniendo en cuenta las condiciones concretas históricas y socioeconómicas. La encuesta se caracteriza como cuantitativo, descriptivo y transversal (Thomas y Nelson, 2007). Se encontró que existe una deficiencia nutricional y la desnutrición crónica en el 70% de los niños atendidos en la muestra. El índice de masa corporal en los niños varones obtuvieron una puntuación de 15.65 y las niñas tenían un promedio de 15,40. En relación con el porcentaje de grasa, los niños varones tenían una media de 12,15% y las niñas tenían un promedio de 16,03%. Para la relación cintura / cadera, los niños varones tenían una media de 93,6% y los datos de las niñas en la media altura de 89,5%. El enanismo es todavía objeto de investigación que necesita estudiarse más a fondo. Es notable, por lo tanto, la necesidad de ampliar y cubrir una serie de estudios que contribuyan a la integración y la construcción de políticas públicas para el desarrollo sostenible, de acuerdo con el origen étnico, la organización social y las reliquias culturales de la comunidad de Quilombo.

PALABRAS CLAVE: Enanismo, el crecimiento, las poblaciones quilombolas.

UM ESTUDO DE CASO NA POPULAÇÃO NANICA DO QUILOMBO DO JACU-MOCÓ, POÇO DAS TRINCHEIRAS, ESTADO DE ALAGOAS.

RESUMO

As comunidades tradicionais remanescentes de antigos quilombos ressurgem na historiografia e na pauta da discussão política atual com outra roupagem, no momento em que o interesse político é de “inclusão social” e o processo histórico, político, social e econômico tem interesses específicos como a inserção de políticas públicas reparadoras para as populações negras. Os índices e pesquisas mostram que o perfil sócio econômico dos afrodescendentes brasileiros não é nada bom, principalmente das comunidades remanescentes de antigos quilombos, onde boa parte delas encontra-se em estado de abandono total de poderes públicos, a exemplo das comunidades do sertão alagoano, em específico. Objetivou-se, portanto, realizar um estudo de caso na comunidade Jacu-mocó, correlacionando a antropometria como instrumento de vigilância nutricional das crianças, levando em consideração as características históricas e socioeconômicas da população. A pesquisa caracterizou-se como quantitativa, descritiva e transversal (Thomas & Nelson, 2007). Constatou-se que há uma carência nutricional e um déficit de estatura em 70% das crianças assistidas na amostra. O índice de massa corporal nas crianças do gênero masculino obteve média de 15,65 e nas crianças do gênero feminino apresentou média de 15,40. Em relação ao percentual de gordura, crianças do gênero masculino tiveram uma média de 12,15% e crianças do gênero feminino apresentaram uma média de 16,03%. Para a relação cintura/quadril: crianças do gênero masculino apresentaram média de 93,6% e crianças do gênero feminino aferiram média de 89,5%. O nanismo continua a ser objeto de pesquisa que precisa ser mais aprofundado. Ressalta-se, portanto, a necessidade estender e abranger uma série de estudos específicos que contribuirão com a inserção e construção de políticas públicas de desenvolvimento sustentável, de acordo com a etnia, organização social e cultural da comunidade remanescente de quilombo.

PALAVRAS-CHAVE: Nanismo, crescimento, populações quilombolas.