10 - 10639 LAW: AN APPROACH MOTHERS IN AFRICAN HUMAN PROMOTION

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An undeniable achievement from the perspective of human development, law 10,639 finds many difficulties because of the character of its contents in an educational context marked by practices of discrimination, racism, denying the relevance of the elements of africanidades in Brazilian society.

Educating for human development is synonymous with education for the real exercise of citizenship, which ultimately equates to educate the recognition, respect and appreciation of human dignity. The values of an ancient culture have been relegated to the educational process, and therefore has rested quietly a systematic practice of denial of the elements of africanidades mode of teaching and learning, both from the point of view of the methods, as the contents.

Four years after the promulgation of the Law, in November 2007, through a partnership between UNESCO, through its representation in Brazil and the Department of Continuing Education, Literacy and Diversity of Ministry of Education (Secad / MEC) performed a diagnostic finding is a low degree of institutionalization of Law 10.639/2003 and its uneven application in basic education schools throughout the country . Among the factors highlighted to explain this little institutionalization of the Federal Act were: a) lack of teaching materials and consistent theoretical framework relating to the history of Africa b) deficiency in initial teacher training in dealing with issues etnicorraciais . These findings reflect the invisibility towards the theme from the early history of education in our country, which was not part of the black, with a view to prohibiting educational suffered. (ROCK&Viana,2011:p . 115)

It is recurrent in cultural conceptions filed the educational system in contemporary valuation of the above elements of the dominant cultures imposed on Latin American lands. A cultural standardization exacerbated came to define some ways of being in the world. From this, ethical, moral, religious, have been agreed upon in the dynamics of social relations. Settled, in a way, a "line of social acceptability" where the values for the dominant culture are positioned above said line, while below it are set the calls dominated cultures. Thus, set up criteria of what is good, true, beautiful, acceptable, legal, moral, as a rule, associated with European culture, so whitened. This mainly just making social relations a field enhancement of elements of whiteness. At the same time, everything that is not associated with these elements fall into place common unacceptability, below the line of social acceptability and being characterized as evil,fake,ugly,unacceptable, illegal, immoral, sinful, and how social anomaly. This building has cultural significance to human attack certain segments of Brazilian society, with a view that denies reference values of human dignity in the constitution of these groups. Belonging to groups, whose cultures are below the line of social acceptability implies having defiled their identities when not denied in everyday life. It is in this context that the skin color arises as an element of exclusion, because looking good implies membership of white skin. The religious affiliation appears in the same way, since the validity of religion is associated with Christianity. In order to be black or indigenous cult in this context means being recognized as being second or third category, because the intrinsic values of these cultures have no recognition or acceptability proper social relationships. Consequently, human promotion in the light of the African imposes a new mode of action in the educational process. This cultural conception harmful to human dignity is the result of a cultural construction, which in contemporary times requires the development of mechanisms of deconstruction. And as Mandela says, no one is born hating anyone, you learn to hate. .. the same way you learn to hate , you can learn to love , something analogous to the educational process takes place . In other words, are the fruit of certain learning processes. In the same way that education instills in elements of whiteness, so the dominant culture, it may also provide us with an education that includes elements from other cultures present in Brazilian society. In addition to the influences of European cultures, the root of Brazil in their training also has the brand of African-based cultures. The construction of Brazil is mainly resulting from the work of the hands and feet of enslaved blacks and sues descendants this land. However many contributions in the daily lives of the population did not deserve in history due weight and respect, and not become content to be taught in classrooms.

Only now, after so many years, more than four centuries, the history of African and Brazilian culture african became content to be included in the school curriculum. From the event the law 10.639/2003 has instigated us as educators to seek ways and mechanisms of contributions of these cultures in the process of formation and development of Brazilian society. The text presented here aims to highlight the need for understanding cultural differences present in Brazilian society and so appreciate them from the perspective of the construction of citizenship and promotion of human dignity.Cultures can be understood and taught as processes that influence the thinking and acting of human beings across the world. In Brazilian society, this way of thinking and acting is a multicultural reality, marked by root crops indigenous, African and European . This cultural diversity, which obliges us to treat culture in the plural , which will decisively influence the formation of national identity , which earns different shapes according to their regional peculiarities . The way of being , doing and living of different social segments are the result of cultural conceptions around which life is structured , which is now explained the manifestation level , either in terms of its significance .

Thus expressed Chauí:

In fact, there is no culture in the singular, but plural, because the prohibition and permission systems, social institutions, religious, political, values , beliefs,behaviors, ranging from social training for social formation and may vary in the same society over time. (CHAUI, 2012: 314)

Thus, these crops end up meaning human creations in view of the needs of human society in the relations that are established in society.

Culture is established at the time that humans determine for themselves the rules and standards of conduct that ensure the existence and preservation of the community and therefore must be obeyed under penalty of punishment [...] human law is a command that organizes all social the lives of individuals and the community , both by establishing the method of establishment of customs and its transmission from generation to generation as a presiding actions that create social institutions . (CHAUI,2012,313)

These rules set by human groups are ultimately necessary to ensure the identities, which according to Hall, are the

main crops as sources of identity

In the modern world, national cultures we are born constitute a major source of cultural identity [...] these identities are not printed literally in our genes . However, we actually think of them as if they were part of our essential nature. (Hall 2006:47)

What can be seen is a very high resistance on the part of educators and education managers on the content that the law puts 10,639 as a requirement. In an interview with IHU on- Line, the educator Lucia Regina Pereira talks about the resistance stating:

At first, there was resistance. Heard colleagues say that they would not enforce the law because it was something from above. In reality, there is a lack of the historical process of the institution of law. She did not come from above, not the presidency who proposed; was a claim of Black Social Movement. People still are left with “the back foot” , because they think you need to have laws to other segments of society discriminated against, but that's not how it works . The institution of the law foresees a revolution in education in the country to show that Brazil was constructed from various ethnic groups: the indigenous group, the European group and the black group, and that these stories have come to light to understand how it works our society. Even today there are those who are resistant to the law. But the good thing is that unlike ten years ago , more people , schools and educators are aware , if not conscious , that another portion of the population , which must be seen in the story and see a positive . (PEREIRA,2013).

In this sense, if we understand that the elements of africanidades present in Brazilian society are constitutive of processes of identity construction, refute them is to refute the very dignity of the people who hold them. In logic educational whitened, treat values belonging to indigenous or African cultures and is occupying is nonsense and of dubious value. When these values contain any religious connotation, most are still prejudice and negligence by educators. Lately some research in this field have found how is suffered to a few teachers who are faced with the problem related Ace African cultures in schools. Despite the imposition of the law, its effective implementation is still related to the personal effort of a few educators. Promote humanity in the context of adversity is to dream and pursue the utopia of a fairer, more humane and dignified for all segments of society.

Ten years after the law sanctioned 10. 639 ispossiblesays:

the law is a significant step forward in terms of a more adequate understanding of identity aspects that are part of the formation of the Brazilian people . Naturally, its implementation could not take place without conflict. The interests that underlie the Brazilian educational system have been associated with secular national elite. This in turn defined what schools teach, how to teach, from conceptions of cultural values . Many of the conflicts and difficulties that present themselves today are associated with such conceptions. Find educators rooted in dominant cultural values that are not willing to open up to the news that the implementation of the law could cause (ROCK2010:p.102)

By way of concluding remarks can be seen that the African matrices provide an indispensable contribution in the process of human development , it will evoke coping with diversity , with different and worthy human , respecting it in its otherness , valuing and recognizing their rights , their ways of being, acting and being in the world .

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ABSTRACT

The African matrices provide an indispensable contribution in the process of human development, it will evoke coping with diversity, with different and worthy human, respecting it in its otherness, valuing and recognizing their rights, their ways of being, acting and being in the world. Educating for human development is synonymous with education for the real exercise of citizenship, which ultimately equates to educate the recognition, respect and appreciation of human dignity. The values of an ancient culture have been relegated to the educational process, and therefore have rested quietly a systematic practice of denial of the elements of africanidades mode of teaching and learning, both from the point of view of the methods, as the contents. Promote humanity in the context of adversity is to dream and pursue the utopia of a fairer, more humane and dignified for all segments of society.

KEYWORDS: Human Promotion, Education, African Matrices; Citizenship

RÉSUMÉ

Les matrices africainsapportentune contribution indispensable dans le processus de développementhumain, ilévoquera faire face à la diversité, à l'hommeestdifférente et mériteluirevient en respectant son altérité, la valorisation et la reconnaissance de leursdroits, leursmanières d'être, agir et d'être dans le monde. Eduquer pour le développementhumainestsynonymed'éducation pour l'exerciceeffectif de la citoyenneté, ce qui équivautfinalement à éduquer la reconnaissance, le respect et l'appréciation de la dignitéhumaine. Les valeursd'une culture ancienneontétéreléguées au processuséducatif, et a doncreposétranquillementunepratiquesystématique de refus des éléments du mode africanidades d'enseignement et d'apprentissage, tant du point de vue des méthodes, comme le contenu. Promouvoirl'humanitédans le cadre de l'adversitéest de rêver et de poursuivrel'utopie d'un monde plus juste, plus humain et plus digne pour tous les segments de la société.

MOTS-CLÉS: Promotion de l'homme, l'éducation, les matrices africains; Citoyenneté

RESUMEN

Lasmatrices africanas proporcionan una contribuciónindispensableenelproceso de desarrollo humano, que evocará hacer frente a ladiversidad, con diferentes y digno humano, respetándoloensualteridad, lavaloración y elreconocimiento de sus derechos, sus formas de ser, actuar y ser enel mundo. La educación para eldesarrollo humano es sinónimo de educación para elejercicio real de laciudadanía, que en última instancia es igual a educar al reconocimiento, elrespeto y el aprecio de ladignidad humana. Los valores de una cultura milenaria se han relegado alproceso educativo, por lo que ha descansado tranquilamente una práctica sistemática de lanegación de los elementos del modo de africanidades de enseñanza y aprendizaje, tanto desde elpunto de vista de los métodos, como elproducto. Promover lahumanidadenel contexto de adversidad es para soñar y perseguir lautopía de una sociedad más justa, más humana y digna para todos los segmentos de la sociedad.

PALABRAS CLAVE: Promoción Humana, Educación, matrices africanas; Ciudadanía

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RESUMO

As matrizes africanas oferecem uma contribuição indispensável no processo de promoção humana, pois evoca á convivência com a diversidade, com odiferente de modo digno e humano, respeitando-o na sua diferença, valorizando e reconhecendo os seus direitos, seus modos de ser, de agir e de estar no mundo. Educar para a promoção humana é sinônimo de educar para o exercício real da cidadania, que em última instância equivale educar para o reconhecimento, o respeito e a valorização da dignidade humana. Os valores de uma cultura ancestral têm sido relegados no processo educacional e com isso tem repousado silenciosamente uma prática sistemática de negação dos elementos das africanidades no modo de ensinar e aprender, tanto do ponto de vista dos métodos, quanto dos conteúdos. Promover humanidade em contexto de adversidade é sonhar e buscar a utopia de uma sociedade mais justa, mais humana e mais digna para todos os segmentos sociais.

PALAVRAS CHAVES: Promoção humana; Educação; Matrizes africanas; Cidadania