148 - GENDER QUESTIONS AND ITS IMPLICATIONS FROM BRAZILIAN COLONIZATION PROCESS UNTIL THE XXI CENTURY

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The Brazilian African American population is beginning to comprehend the necessity of accelerating the process of paradigm break and the secular hindrance confrontation that hinder or raise extreme difficulties to its emancipation and equalization to the white population. However, this battle was initiated more than four Centuries ago with the institution of the black people slavery system.

More than a hundred years have passed since the Slavery abolition happened in Brazil, and the insertion of this enormous populational contingent in the Brazilian capitalist civil society and its struggle for the end of the racial discrimination, continues to be a huge challenge to governments that are really interested in this set of problems and for the future generations.

The Brazilian Institute of Statistics - *Instituto Brasileiro de Geografia e Estatística IBGE* presents in its reports impressive data related to our people and its ethnic group and the socio-economic conditions/educational conditions in different populational segments. These numbers give us the notion of the poverty situation, the lack of dignity and of the exclusion process that the African American population suffer.

The physics education and sports have been one of the most efficient ways for the African American population, not only in Brazil but in many other different countries. Incredible victories like the one from the American runner Jesse Owens in the Olympic Games in 1936, in Berlin, in the presence of the astonished and skeptic Hitler, the exceptional performance and popularity of the gymnast Daiane dos Santos, the excellent basket and volleyball players from our national teams, the great talents of our athletics team as Ademar Ferreira da Silva, João do Pulo, Robson Caetano among others, besides the soccer players like Pelé, Leônidas da Silva and Robinho have been enabling the most needy populational groups access to the so disseminated social inclusion.

The Abolition, proclaimed by the Princess Isabel, should have been the final act of this human tragedy that have been dilacerating the Brazilian society. It would be the colonialist enslaver system outcome, since it started to deteriorate since the XVIII Century. Unfortunately the facts prove that it didn't happen. The historiography that was taught to us in school doesn't mach with the real facts that happen at the end of the XIX Century. The *Lei Áurea*, signed in May 13th, 1888 wasn't simply an act against racial prejudice or human slavery. It wasn't a grandeur gesture or good will from the Princess Isabel or the victory of a popular movement of broad sociological reach. It was originated in a huge battle without truce from the slaves themselves, supported by sincere abolitionists and warriors, by some segments from the white society that didn't make profit with the slavery process but, also, by strong international pressures that were particularly raised by Great Britain that initiated the Industrial Revolution and bet on the "free market system" with one of the main reasons being its development.

Between the many different topics related to the Black people's resistence is the cultural. To maintain fundamental aspects from their original culture, creating a new Brazilian African American culture has been one of the priorities form the rebellious black movements. The religiosity is an expressive example of this fact. In the religious field, the black contribution is incomparable, mainly because the African, instead of isolating themselves, learned to live with the others segments of the society. The *Orixás* cult was repressed by the colonizers, but the slaves kept their believes disguising their entities of Catholic Saints. *Oxalá* is the entity related to creation and received the name of *Nosso Senhor do Bonfim, Iansã* was disguised as *Santa Bárbara* and the famous *São Jorge* from the Catholics is now called *Ogum.*

During the colonial period, the black religion was seen as the devils craft. In the period that Brazil was still an Empire, the African American religion was seen as public disorder and an attempt against the civilization. Therefore, colonial, imperial, and provincial authorities, landlords, priests and police officers shared the responsibilities to tolerate and repress the practice of their religious cults. The tolerance with the sound coming from these religious meetings however, was related to the political convenience and it was kept as a solution to the threat that its prohibition represented, than fro acceptation of the cultural diversity. Other black cultural manifestations were also a target for repression. In this case, the *samba*, the *revira*, the *capoeira*, the *entrudo* and the black *lundú* (Carneiro, 2000).

The black resistance to the slavery process has in the *quilombos* its bigger expressiveness. The *Palmares*, most famous, was formed around the year of 1600, formed for about 20.000 blacks that had run away from the captivity. Who is deceived thinks that *quilombo* was formed only for a handful of blacks, in its majority, disorganized or living in a promiscuity or abandonment situation. The historian Joel Rufino affirms: "the aboriginals and the blacks had been the main creators of the wealth in Brazil. With its physical and mental effort, they had made of the Country the greater producer of sugar of century XVII, of gold, in century XVIII, of coffee, in century XIX, besides constructing masterpieces of the Brazilian art ". It cites, also that the *quilombos* went very beyond the pure and simple resistance. In its daily one, they developed a new project of society, from new social relations and human beings. Although inhabited for a black majority, they sheltered people of other ethnic groups, as aboriginal and some poor whites. They possessed an economic system directed toward the proper subsistence and made exchanges with neighboring communities. *Palmares* was presented as one real possibility of release of the blacks and a to be followed example. As one of the consequences of this success, the *Quilombo* passed to be seen by the dominant oligarchy as something that was maleficence and that it would have to be destroyed.

The *quilombos* had not been the only focus of black resistance. Diverse movements had come out for the Country in the search of the freedom and many aggregate times to other movements and popular claims. Amongst most famous they are the Bahian Plot, in 1798, the *Cabanagem*, between 1835 and 1840, in Pará, the *Balaiada* that congregated urban slaves, inlanders and workers between 1838 and 1841 and the Revolt of the Malês, in Salvador, in 1835.

Altamirando Carneiro approaches the subject affirming that, preceding the official ending of the slavery with the promulgation of the Golden Law, other facts had been marked in our History. In September 4th of 1850 the Law Eusébio de Queiroz was promulgated that imposed severe punishment to the slave dealers. The first consequence of this legal device was the intensification of the selling process of slaves in the Northeast for the Southeast. As we could foresee, it ended up stimulating the contraband of slaves that, to be fought tried the promulgation of another law: The Nabuco de Araújo, in 1854. It is interesting to stand out that for the approval of these laws the imperial government vine suffering strong pressures from England that threatened since 1826, to imprison slave ships.

The referring to abolitionism movement, many times criticized by its real intentions, had, also a role of relevance for the end of the slavery. The manifestations in public places, the proposal presented in pamphlets and small periodicals and the incentive to the escape of the slaves had sped up the solemn act of the end of the slavery signed for the Princess Isabel. This movement was nationally organized from 1883, when the Referring to abolitionism Confederation was created in Rio de Janeiro, that congregated diverse societies and groups that fought against the slavery in its states (Carneiro, 2000).

According to Carneiro (2000), in São Paulo the work of the *Caifases* was standed out, led for Antonio Bento. Antonio Bento joins Luis Carlos de Lacerda, coordinator of the Movement of the *Bastilhas*, established in Campos, R.J., and to

the heads of the *Quilombo Jabaquara*. Together to other black leaders they had started to burn the sugar cane plantations, to run away to the woods and to take refuge in the *bastilhas*, as the true fortress organized for abolitionists were called, disarticulating the slavery system already in decomposition phase.

We are in the threshold of century XXI and the racial problems continue latent in Brazil. It is truth, also, that the strong miscegenation occurred in our Country if did not reduce the impact of the question, at least cooled the impetus and the heat of racism, what it did not occur, for example, in the United States. The History, taught in the schools, on the cultural formation, economic and social of the Country where the black has minimized participation and stigmatized, will have to be reformulated in all its extension, making justice to the undeniable legacy that the blacks had offered them.

They were in all parts, the field, the cities. Inside of the houses, in *senzalas*, run away from the weeds. Giving services in the great cities as Rio de Janeiro and Salvador: selling water, food, pans, beads, rubbish. Exerting legal and specialized workmanships as the French Jean-Baptista Debret, historian and artist and a intent observer of the daily one of the Brazilian life of century XIX Said it: "...the officer of barber in Brazil is almost always a at least enslaved black. This contrast, chocking for the European, does not hinder the Rio inhabitant to enter with confidence in one of these stores, certain to find in one same person a skillful barber, a extraordinary hairdresser, a surgeon made familiar to the scalpel and a dexterous with leeches" (Carneiro, 2000).

The influence of the black has deep roots in the psyche of our people and is responsible for a good part of what we are as culture and civilization. The participation of the black in this structure was so vigorous as the importance of the beams in the sustentation of a great building. It formed and it stabilized the great country properties in the development of the industry of the sugar, in the mining, the plantations of coffee; and it facilitated the miscegenation of races, made possible the national unification.

(...)There were diverse types of slaves: the ones that were the landlord properties and the rented ones. They were used in the cleaning of a plantation or in the house work. And there were the slaves that the landlord made work on a specific service to earn some money. The ones that worked in the cities, exerting diverse crafts, could be free, but they also could be enslaved "to the profit".".

Florentino and Góes when portraying the formation of the enslaved families and the Atlantic traffic between 1790 and 1850, weave important considerations on the diverse forms of resistance, found for the slaves to surpass the terrible difficulties of all order and, to be able to survive of the best possible form. Some illations and comments harvested for historians and researchers start to launch new lights on this so overcast subject per the centuries of white colonial domination and for the disinterest of the national governmental elite in clarifying and informing to the immense community African Brazilian the real importance and value of its legacy in the formation of our nationality.

The authors say: "Possibly we will never be able to know the majority of the practices invented by the slaves with the purpose to make allies there where they not necessarily existed. They belong to that order of things that the sources left for the landlords were reluctant to disclose. It is certain that reluctant sources generally say more of the ear of the researcher of that of intrinsic silence, but, in the case, perhaps it's fair to inquire if such practices were not same of mold to leave few vestiges, a time that, who knows, were as the enslaved secrets. After all, the search of the agreement between them was made with the intention to face the landlord" (Florentino, Góes, 1997).

The organizational system of the slaves, its alliances, its plans of escape, suffered diverse reverses with the fond constant from new leads of captive men, many different types of tribes and dialects what made it difficult for the communication between them even more. Another problem was the scarcity of women. The enslaved work needed hand of strong workmanship and of much resistance and, the priority was for the enslaved men.

Even with all these difficulties the African American, with intelligence and sense of preservation, carried through marriages and with this, they created parental bows for occasion of the births. The parents of "suckling" (as they appear in the sources) arranged God-mothers and God-fathers, many times father-in-law and mother-in-law, brothers-in-law and, with this, went increasing the familiar number of connections, thus, the loop network of solidarity and alliance that, if on the other hand could facilitate the life of the landlord, for another one, allowed a more organizational system elaborated by the slaves (Florentine, Góes, 1997).

In contrast to what the official historiography teaches, the black culture introduced in Brazil important knowledge in the field of agriculture, in the pasturing of the cattle, metallurgy of iron. It brought us, still, the reductive process of the iron for the cuba ovens. Our culinary art has strong African roots. It was enriched with the food introduction of flour of manioc, *vatapá*, chayote, pumpkin, strawberry, gumbo, *nós de cola*, *kawis*, oil of dendê, hen d'angola, among others. They had also contributed with the cloth and soap of the Coast. At last, the social influence of the black was present in all the Brazilian colonial society.

The Sociologist and Poet Clóvis Moura cite in its Book *As Raízes do Protesto Negro*, among others considerations, that the Abolition in Brazil was carried through conserving the large state and, therefore, the ruling classes had remained practically the same ones until the current days. We continue depending on an exportation economy and, for extension, the color prejudice functions as regulating mechanism of the dependent capital. Still, according to it, this regulating mechanism was preserved in order to keep the low standards of wages of the masses and the laboring classes. .

Until here, we tried to trace a profile of the insertion or the lack of it, the afro-descendants in the current Brazilian capitalist society and of the inestimable cultural legacy that was donated to us without no type of repayment or gratefulness.

This enormous contingent continues excluded of the exemptions that the Country offers and whose nationality they had helped to create with its sweat, blood and determination.

One of the debated questions more in the fields of the health, economic-social and of education, particularly of this last one, is related to the citizenship. Many philosophers, political scientists, economists, professors, among others, have debated on the subject. According to Teacher Nilda Teves Ferreira, "the difficulty of appraising citizenship comes from the fact that the representations that we always make of it not always correspond to rigorous postulations. In certain moments it is dealt with as nationality, in other moments brings in itself judgments of value, appearing associated to the positive aspect of the social life of man, in contrast with the negativity of the lack of citizenship, the marginality. Along with this perspective come the notion of the integration and the participation of the individual in the society and the idea of civility, in opposition to the one of harshness ".

Whichever the conceptualizations on the term, what becomes easily identifiable is the institutional abandonment of our children and young, being from any ethnic group. The ruin caused by the state omission and the dominant elites of a country that always is placed in the last positions, in any international evaluations that make on the subject, could only be repaired in the medium and long run, if emergency measures will be taken now. We have read, attended and heard chocking stories on the exclusion of these children and, however, little we have made (the society as a whole) to solve this situation. Fortunately, some self-sacrificing people continue the confrontation process, in the incessant search of joint solutions.

FINAL CONSIDERATIONS

Despite the oppression, the indifference of the dominant society, the discrimination, the population afro-

1- " À Sombra da Escravidão", de Roberto Pompeu de Toledo, revista Veja, de 15 de maio de 1996.
2- "Abolição Esperança de Ontem, Promessa de Hoje" de Altamirando Carneiro, 2000.
3- "Notas sobre a Cultura Negra" de A. Roberto de Paula Leite, Jornal *Leitura*, Imprensa Oficial do Estado de São Paulo, dez 1987.
4- " Cidadania Uma Questão para a Educação", Rio, 1993.

descendant has shown its strength through innumerable examples of auto-overcoming and the conquest of traditionally elite areas. Either in music, the sports, the visual arts, the means of communication, in science, the teaching, the insertion of this discriminated segment has been remarkable.

The Physical Education and the sports have been one of the ways most efficient for the social mobility of the population afro-descendant. Spectacular victories as of the American runner Jesse Owens in the Olympic Games of 1936, in Berlin, before an astonished and incredulous Hitler, the bonanza performance and popularity of our gymnast Daiane dos Santos, the excellent players of feminine the national competitions of basketball and volleyball, the great talents of our athletic group, as Ademar Ferreira da Silva, João do Pulo, Robson Caetano and several others, have been enabling the most needy populational groups access to the so disseminated social inclusion.

Other conquests in the educational field as Joel Rufino, one of the most respected professors and historians of Brazil, Martinho da Vila, Milton Nascimento, Djavan, in music, Pelé, Leônidas da Silva, Robinho in soccer and many other personalities come exceeding the barriers of the discrimination and opening new perspectives for its descendants, in this long and difficult way for a society joust and equal.

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GENDER QUESTIONS AND ITS IMPLICATIONS FROM BRAZILIAN COLONIZATION PROCESS UNTIL THE XXI CENTURY

ABSTRACT

The Brazilian African American population is beginning to comprehend the necessity of accelerating the process of paradigm break and the secular hindrance confrontation that hinder or raise extreme difficulties to its emancipation and equalization to the white population. However, this battle was initiated more than four Centuries ago with the institution of the black people slavery system.

More than a hundred years have passed since the Slavery abolition happened in Brazil, and the insertion of this enormous populational contingent in the Brazilian capitalist civil society and its struggle for the end of the racial discrimination, continues to be a huge challenge to governments that are really interested in this set of problems and for the future generations.

The Brazilian Institute of Statistics - *Instituto Brasileiro de Geografia e Estatística IBGE* presents in its reports impressive data related to our people and its ethnic group and the socio-economic conditions/educational conditions in different populational segments. These numbers give us the notion of the poverty situation, the lack of dignity and of the exclusion process that the African American population suffer.

The physics education and sports have been one of the most efficient ways for the African American population, not only in Brazil but in many other different countries. Incredible victories like the one from the American runner Jesse Owens in the Olympic Games in 1936, in Berlin, in the presence of the astonished and skeptic Hitler, the exceptional performance and popularity of the gymnast Daiane dos Santos, the excellent basket and volleyball players from our national teams, the great talents of our athletics team as Ademar Ferreira da Silva, João do Pulo, Robson Caetano among others, besides the soccer players like Pelé, Leônidas da Silva and Robinho have been enabling the most needy populational groups access to the so disseminated social inclusion.

Key words: Gender; interpersonal relations; exclusion.

QUESTIONS DE GENRE ET LA DISCRIMINATION RACIALE ET SES ENJEUX DEPUIS LA COLONISATION DU BRÉSIL JUSQU'AU XXIÈME SIÈCLE

RÉSUMÉ

La population afrodescendente brésiliene a peu à peu compris le besoin d'accélerer le procès de rupture des paradigmes et d'afffrontement des obstacles séculaires qui encore empêchent ou difficulten à l'extrême son emancipation et son "égalisation" avec les blancs, quoique cette lutte ait commencé il y a plus de quatre siècles, avec l'avènement de l'esclavage nègre.

Plus de cent ans se sont passés depuis l' Abolition de l' Esclavage au Brésil, cependant l'insertion de cet immense contigent humain dans la société civile capitaliste brésilienne et sa lutte pour la fin de la discrimination reste un grand défi pour les gouverneurs vraiment engagés dans cette problématique et pour les futures générations.

L'Institut Brésilien de Géographie et Statistique IBGE/ O Instituto Brasileiro de Geografia e Estatística - IBGE présente dans ses rapports des données impressionnantes sur l'ethnie de notre peuple et les conditions sócio-économiques et de scolarité des différentes strates de la population. Les chiffres nous révèlent un spectre de la pauvréte, du manque de dignité et de l'exclusion de la population afrodescendente.

L'Éducation Physique et les sports en général ont été l'une des voies les plus efficacces pour la mobilité sociale de la population afrodescendente pas seulement au Brésil mais aussi dans d'autres pays. Des victoires spectaculares comme celle du coureur américain Jesse Owens pendant les Jeux Olympiques de 1936, à Berlin, devant un Hitler étonné et incrédule, l'exceptionnelle performance de notre gymnaste Daiane dos Santos, les excellentes joueuses des sélections

féminines nacionales de basket - ball etvolley - ball, les grands talents de notre athlétisme, comme Ademar Ferreira da Silva, João do Pulo, Robson Caetano et beaucoup d'autres, spécialement les génies du football brésilien, Pelé, Leônidas da Silva, Robinho, ont rendu possible aux couches les plus nécéssitées de notre société l'accès à cette inclusion sociale si diffusée.

Mots-clés: Genre; relations interpersonnelles; exclusion.

QUESTIONES DE GÊNERO Y SUS PRESUPUESTOS DESDE LA COLONIZACIÓN DE BRASIL HASTA EL SIGLO XXI

RESUMEN

La población afrodescendiente brasileña a, poco a poco, comprendido la necesidad de acelerar el proceso de ruptura de los paradigmas y de enfrentamiento de los óbices seculares que detienen o dificultan con exceso su emancipación y su "equiparación" a los blancos. Sin embargo, esta lucha ha empezado hace más de cuatro siglos, con la institución de la esclavitud negra.

Han pasado más de cien años desde la Abolición de la Esclavitud en Brasil, pero la inserción de ese imenso contigente poblacional en la sociedad civil capitalista. brasileña y su lucha para eliminar la discriminación sigue siendo un grande desafío para los gobiernos comprometidos de verdad con la problemática y para las futuras generaciones.

El Instituto Brasileño de Geografía y Estatística IBGE presenta en sus informes datos impresionantes sobre la etnia de nuestro pueblo y las condiciones socioeconómicas y de escolaridad de los diferentes segmentos de la población.

Los números nos revelan un espectro de la pobreza, de la falta de dignidad y del proceso de exclusión de la población negra afrodescendiente.

La Educación Física y los deportes en general han sido uno de los caminos para la mobilidad social de la población afrodescendiente no solamente en Brasil sino en varios países. Victorias espectaculares como la del corredor americano Jesse Owens en los Juegos Olimpicos de 1936, en Berlin, ante a un atónito y incrédulo Hitler, el excepcional desempeño de nuestra gimnasta Daiane dos Santos, las excelentes jugadoras de las selecciones nacionales femininas de basquetbol y voleibol, grandes talentos de nuestro atletismo, como Ademar Ferreira da Silva, João do Pulo, Robson Caetano y muchos otros, en especial los genios del fútbol brasileño, Pelé, Leônidas da Silva, Robinho, han posibilitado a los estratos más necesitados de la sociedad el acceso a la tan publicitada inclusión social.

Palavras - clave: Género; relaciones interpersonales; exclusión.

QUESTÕES DE GÊNERO E SUAS IMPLICAÇÕES - DA COLONIZAÇÃO DO BRASIL AO SECULO XXI

RESUMO

A população afro-descendente brasileira vem, aos poucos, compreendendo a necessidade de acelerar o processo de quebra de paradigmas e de enfrentamento dos óbices seculares que impedem ou dificultam ao extremo a sua emancipação e sua "equiparação" aos brancos. Entretanto, essa luta iniciou-se há mais de quatro séculos com o advento da escravidão negra.

Passados mais de cem anos da Abolição da Escravatura no Brasil, a questão da inserção desse enorme contingente populacional na sociedade civil capitalista brasileira e sua luta pelo fim da discriminação, continua a ser um grande desafio para governos realmente interessados na problemática e, para as futuras gerações.

O Instituto Brasileiro de Geografia e Estatística, (IBGE), apresenta em seus relatórios dados impressionantes sobre a etnia do nosso povo e as condições sócio-econômicas e de escolaridade dos diversos segmentos populacionais. Os números nos fornecem um espectro da pobreza, da falta de dignidade e do processo de exclusão da população afro-descendente.

A Educação Física e os esportes têm sido um dos caminhos mais eficientes para a mobilidade social da população afro-descendente, não só no Brasil, como em vários países.. Vitórias espetaculares como a do corredor americano Jesse Owens nos Jogos Olímpicos de 1936, em Berlim, perante um atônito e incrédulo Hitler, o excepcional desempenho e popularidade da nossa ginasta Daiane dos Santos, as excelentes jogadoras das seleções nacionais de basquete e vôlei femininos, os grandes talentos do nosso atletismo, como Ademar Ferreira da Silva, João do Pulo, Robson Caetano e vários outros, além e particularmente no futebol como Pelé, Leônidas da Silva, Robinho, têm possibilitado às camadas mais carentes do nosso povo acesso à tão propalada inclusão social.

Palavras-chave: Gênero; relações interpessoais; exclusão.