

**FROM HISTORICAL ASPECTS TO THE INTENTIONS OF INCLUSION OF
BLACK PEOPLE IN THE CONTEMPORARY CONTEXT**

**DOS ASPECTOS HISTÓRICOS AOS TENSIONAMENTOS DE INCLUSÃO DO POVO
PRETO NO CONTEXTO CONTEMPORÂNEO**

**DE LOS ASPECTOS HISTÓRICOS A LA INCLUSIÓN TENCIONAMENTE DEL
PUEBLO NEGRO EN EL CONTEXTO CONTEMPORÂNEO**

Leandro Costa VIEIRA¹
Eladio SEBÁSTIAN HEREDERO²

ABSTRACT: This theoretical essay aimed at outlining some space/time in the 20th century in which the black people's social movement faced a revolution in the search for respect and mitigation of racism, discrimination and prejudice processes since they suppressed these individuals, considered them delinquents and, consequently, discriminated them regularly. We pointed out some moments of the history of the Brazilian society and their organizational adequacy in Eurocentric reference and norms, besides black militancy, with its idiosyncrasies, as essential factors to acknowledge differences that need to be debated. We ended the essay by carrying out a critical/reflexive analysis of the latest government's social policies in the search for inclusion as a key of empowerment, protagonism and comprehension of the black people's place in History. Education, as one of the inclusion acts, is shown in the text as an element that intertwines the reflexive/critical process and militancy in the social order in the contemporary world.

KEYWORDS: Inclusion. Social movement. Marginalization. Discrimination. Prejudice.

RESUMO: Este ensaio teórico buscou traçar um recorte no espaço/tempo do século XX em que o movimento social do povo preto enfrenta uma revolução em busca de respeito e a minimização dos processos de racismo, discriminação e preconceito que subjugam estes como marginais e, por assim ser discriminados constantemente. Apontamos momentos da história da sociedade brasileira e suas adequações organizativas numa referência eurocêntrica, em normas e, a militância negra, com suas idiosincrasias como essencial para o reconhecimento de que as diferenças existem e precisam impreterivelmente ser debatidas. Finalizamos o ensaio com uma análise crítica/reflexiva acerca das políticas sociais dos governos mais recentes buscando e reconhecimento da inclusão como peça-chave de empoderamento, protagonismo e compreensão do lugar do povo preto na história. A educação como um dos atos da inclusão é pautada no texto de maneira que atravessa o processo reflexivo/crítico e de militância na ordem social do mundo contemporâneo.

¹ Federal University of Mato Grosso do Sul (UFMS), Campo Grande – MS – Brazil. Doctoral student in the Postgraduate Program in Education. ORCID: <https://orcid.org/0000-0002-6800-8020>. E-mail: leandro.vieira@ufms.br

² Federal University of Mato Grosso do Sul (UFMS), Campo Grande – MS – Brazil. Visiting Professor, Postgraduate Program in Education. Retired Professor at the Universidad de Alcalá – Spain. ORCID: <https://orcid.org/0000-0003-0293-4395>. E-mail: eladio.sebastian@gmail.com

PALAVRAS-CHAVE: *Inclusão. Movimento social. Marginalização. Discriminação. Preconceito.*

RESUMEN: *Este ensayo trata de hacer un recorte espacio temporal del siglo XX en el que el movimiento social del pueblo negro hizo una revolución en busca del respeto y de la minimización de los procesos de racismo, discriminación y preconceito que colocaban a estos como marginales y, por eso, ser discriminados constantemente. Señalamos momentos históricos en la sociedad brasileña, a veces adecuados organizativamente según los criterios europeos, en normas para la militancia negra, con sus características como esenciales para el reconocimiento de que las diferencias existen y precisan ser debatidas y repensadas urgentemente. Finalizamos el ensayo con una análisis crítico-reflexivo sobre las políticas sociales de los gobiernos más recientes buscando el reconocimiento de la inclusión como pieza clave de empoderamiento, protagonismo y comprensión del lugar del pueblo negro en la historia. La educación es una de las acciones de la inclusión que está reflejada en el texto de forma transversal en este proceso de reflexión y de militancia en el orden social del mundo contemporáneo.*

PALABRAS CLAVE: *Inclusión. Movimento social. Marginalización. Discriminación. Preconceito.*

Introduction

The world society as a whole has as a condition the search for freedom and the right to life, thus consolidating perspectives that enhance the protagonism and the free condition of choices of women and men and of all nations. Brazil has provided since its re-democratization, the search for civil rights among all its citizens, supported by the Federal Constitution of 1988, as well as the rights provided in the Declaration of Human Rights. Article 1 of the Declaration states that "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood" (UN, 1948, p. 3).

It is made to understand that to be free from its birth, and for all life, thus seeking equal rights, were necessary struggles and laws, such as the international agreement, signed during the conference of 1948, by the member countries of the United Nations in agreement with the freedom, equality and human dignity.

This paper will address how inclusion is, in the present daily life of dark-skinned women and men, a process under construction; of the discriminatory processes that will directly interfere with the right to education, social rights, and ultimately treatment from an inclusive perspective.

Education as a right of all and duty of the Brazilian State arises in the framework of discussions and defense of this in the threshold of the 1980s, with the process of redemocratization of Brazil and the promulgation of the Federal Constitution in force. In the 1990s, there were numerous transformations in education, arising from historical and social frameworks of differences and discriminations (of the most diverse).

Still remembering the beginning of the 20th century, the right to learn, to study, would be primarily for the children of the bourgeois class, thus considering a formative process to account for social status recognized and well-liked by its core of relationships. The educational reforms of the 1930's would occur with a very obvious intention that turned to the market, turned to the formation of men and women for the manufacturing execution of the factory.

It will only be after the Law of Directives and Basis (LDB) 9.394 of 1996 and the subsequent regulations that there will be a more intense search for equality, with attempts to materialize the perspective of inclusion of all in a fundamental space of the Brazilian education, although without a specific mention to the black or mediums brown, as well as other social groups that for the moment, are not yet contemplated with proposals of educational and social equality and equity (BRASIL, 1996).

Black people at the beginning of the century: rights and duties denied by a discriminatory and racist society

Due to the marketing process of black people from the African continent to the Americas, especially to Brazil for three centuries, the percentage of black and brown people becomes higher than that of self-declared white people. The 'Blackness'³ of the Brazilian population corroborates a structural process of racism, discrimination and prejudice.

In the catastrophic history of the end of the enslavement of the Brazilian black people, it also marks the beginning of the miserability of this social group, considering the conditions that were found in that space/time of denied rights, of a process of "liberation", accompanied also by the exit from the tutelage of white men, owners of these blacks, without the guarantee of employment in the field, in the factory, thus having the beginning of occupation of peripheries, which later would become what we know as social margin.

According to Silvio Almeida:

³ Blackness is directly characterized as an adjective for a contingent of subjects, women and men of Brazilian society, to identify themselves as black, negro, who have dark skin.

The consequence of *direct and indirect discrimination* practices over time leads to *social stratification*, an *intergenerational* phenomenon, in which the life course of all members of a social group - which includes the chances of social ascension, recognition and material sustenance - is affected (ALMEIDA, 2020, p. 33, emphasis added, our translation).

By leading to think about the consequences of direct or indirect discrimination, Almeida (2020) transposes the circumstances of discriminatory acts, prejudice and racism that emerge strongly during the 20th century, especially in its first decades. There will be here a tangle of obstacles that will lead these women and men of the late 1800s and early 1900s to weave struggles or succumb to the dictates of the social system that would marginalize black people because of their skin color and the history of enslavement suffered by these people.

Gislene Santos (2002) structures a historical overview of the abolitionist movement, led by José Bonifácio, although in an arbitrary way, and that sought a process that provided that every citizen had rights and duties, belonging to the Brazilian State (SANTOS, 2002), that is, the basis of this 'fight' of Bonifácio, is characterized by liberal aspects of the modern world, thus materializing a model of national liberalism.

The principle of liberalism adopted by several European nations for which José Bonifácio prescribes that there is a strong State and citizens full in rights and duties. Slaves are not citizens, therefore, contrary to the adoption of a liberal constitution. However, before pointing the ways for the construction of national liberalism, Bonifácio walks other paths demonstrating why slavery is so harmful to this same liberalism. What, consequently, already constitutes a political proposal (SANTOS, 2002, p. 67, our translation).

"The ideal of Brazilian republicanism did not emancipate the black population - which instigates the debate about what kind of republicanism is this that did not guarantee freedom and equality among ethnic groups of the Brazilian social formation" (SANTOS, 2009, p. 33, our translation). Still highlighted in Gevanilda Santos, (2009), it is important to understand that:

Republicanism to the taste of the national elite instituted civil law more formal than real, without considering black resistance and protest. It has already been said that the people watched the proclamation of the Republic "bestified". Such expression is widespread in textbooks and brings a warning to the lack of popular participation in the national historical achievements (SANTOS, 2009, p. 33-34, our translation).

Since the end of the 1920s and throughout the 1930s with the ascension of Vargas to the government of Brazil, there were numerous reforms, whether in the conquests of labor

rights, or in educational conditions, which were necessary for Brazil to be included in the world system of industrialization of this interwar period.

The public elementary school will be conditioned to the populations of poorer people, in the sense of teaching the first letters and the basic operations of mathematics, as significant senses in the work to be performed in the factory. Fonseca (2009), highlights in summary the Law 19.482/1930, popularly known as the law of 2/3. This law ensured that two thirds of job openings were reserved for native-born Brazilian workers.

From this guarantee onwards, the contingent of black people integrating the labour market would become a little broader, thus providing the black population with an opportunity to organise itself, as well as black movements, an example of which is the Black Brazilian Front, which sought to create jobs and social professional qualification for this population.

All this caused claims for the integration of the black in the republican society to echo in newspapers and bulletins of several black entities that denounced racism and criminal marginalization existing in the country, particularly in the labor market (FONSECA, 2009, p. 88, our translation).

The educational spaces would be other places where prejudice and racism would be present, however, because it was a verticalized hierarchical organization, many of these actions would not be revealed in an objective and clear way, but would make the children of that time reflect only as adults, years later, the racist actions they suffered in the school universe.

The characteristic of traditional school reverberated in a single conception of learning. This way that necessarily has the figure of the teacher as a transmitter of knowledge and the student as a receiver, as if the latter did not have any prior knowledge, or these were disregarded in the educational context. According to Leão (1999, p. 190, our translation):

The traditional approach to teaching is based on the assumption that intelligence is a faculty that makes man capable of storing information, from the simplest to the most complex. From this perspective, it is necessary to decompose the reality to be studied in order to simplify the heritage of knowledge to be transmitted to the student who, in turn, should store only the results of the process. Thus, in the traditional school, human knowledge has a cumulative character, which should be acquired by the individual through the transmission of knowledge to be held in the school institution.

Making a reflection about the traditional teaching approach, one will understand the conditions that would not include black people from the learning process. It was not a matter that black people were less intelligent or with lower learning abilities than white people.

However, if what mattered most was the result of the transmission of such knowledge, as Leão (1999) points out, black children, because they did not have the necessary attention in the learning process, also did not have the guarantee of absorbing all the necessary elements to identify the codes taught.

There was a school that limited those who had and those who did not have the right to learning, those who could or could not attend school and, consequently, would be included or excluded from the learning processes. In this way, ideas of an 'ideal' education model would be made, for the time, but that would leave out of the studies the majority of the population with the right to schooling, because they were socially excluded in several ways, economic, cultural, ethnic, racial factors, and belief in the school as a 'salvation table'.

The privileges that don't reach blacks

The economic, social, and cultural impoverishment of black people reverberates with conditions of social exclusion and denied rights in different sectors. The lack of schooling and literacy, as elementary elements in the construction of knowledge of the social rights of different subjects, directly impacts the way they present themselves in society. Since the choices of their political representatives, since the job to be exercised by these, as well as all the economic and social conditions that represent a profile, even if stereotyped, of these subjects.

Black bodies are stereotyped as bodies of desires, plural meanings of the objectification of this body. There was a context of abolition, however, there was not the necessary rupture for these bodies to be released from unfulfilled desires, there was not the rupture of seeing these bodies as a workforce, as judgment of ignorance and seek to justify biological differences in which the black inferiority was positioned before the white superiority.

In this trajectory of the inferiorization of the black and the blackness of Brazilian society, it was necessary to seek justifications for social whitening. To be white is synonymous with superiority - Is this right, or has it been instilled in our insane consciousness that this is true and real? - The search for understanding what leads to a defense of social whitening as necessary for the full development of a group, a city, or a nation is elementary when one analyzes this idea of whitening with a starting point in the process of European colonization in different parts of the world.

At the end of the 18th century, there were still searches to justify the biological difference between whites, blacks and indigenous people by those who did not fight for abolition. However, it had already been proven from the "[...] biological research of the eighteenth century, despite all the reservations, definitely proved the humanity of black Africans. Being men they could and should fight for the conquest of their freedom" (SANTOS, 2009, p. 76, our translation).

When we emphasize here the privileges that are not focused on black people, it is not meant as victimhood or anything of the same nuance. Privileges are present and are quite explicit, whether in the workplace, in the treatment given to people with dark skin since childhood. In this regard, we will find in data released by IPEA (2019) that the average years studied by black people in 1995 with 60 years or more was on average 1.4 years of schooling, while white people was 3.6 years of basic education.

When we make the analysis of this time of schooling in 1995 by the age group of people with 60 years old or more that have passed by the school in regular time between the decades of 1930, before and after, it is understood that the disparity of time of schooling of whites and blacks born in the beginning of the XX century, since they have a differential of 2,2 years of schooling. It is also understood that Brazil is characterized by an internal policy that did not promote the right to schooling for poor people, and that this part of the population, which would be the highest percentage, remained on average 2.6 years in school.

The right to education is a matter of discussion, since knowledge is synonymous with emancipation and protagonism. When the poorest population is characterized by not having access to school knowledge, which leads them to know their rights, this population is doomed to manipulation and subjected to the dictates of those who have historically been in power.

If knowledge is power, there is still today, in the 21st century, the idea that knowledge will directly interfere in the way society behaves. In this way, conditions and conceptions that defend the right to education are established, which determine the permanence time of learning skills, but these criteria are established based on the need of workers for certain work fronts and that this will interfere with the income and the conditions of professional practice. The lower the education, the greater the marginalization of the work, thus characterizing the subordination, exclusion and indifference.

With the condition of not having access to higher levels of education, the black population will be reflected in the employment and income system, as measured by the public social security system of the INSS (National Institute of Social Security) and by the IBGE (Brazilian Institute of Geography and Statistics). Paixão and Theodoro (2020) conducted

studies on social security and social safety of the black Brazilian population, identifying it since the Federal Constitution of 1988, thus following through all the transformations and reforms that occurred between the 1990s and the 2010s.

From the perspectives identified by the authors, it is a fact that the black population lives a state of poverty and misery proportionally greater than the white population. Besides this the black population on average earns R\$1,100.00 less than the white population. It was also identified that 46.5% of the population in the labour market age, is exercising professional activities informally and that 78.5% of the black population receives the lowest wages (PAIXÃO; THEODORO, 2020).

The aspects cited above highlight the condition that is structured that black and brown people, even today, with all the social policies against all kinds of discrimination and prejudice, suffer from the problem of racism, which is founded and structured in the multiple social faces of Brazil.

When we analyze the economic condition and labor possibilities of the black population, we find the circumstances that forge the way in which education will directly interpellate in the lives of these people, through non-inclusive processes, prior to the 1988 Constitution and other provisions (BRASIL, 1988).

The process of schooling black people

In the trajectory of miscegenation or mixture that has ensured the understanding that black people are characterised by a higher percentage than whites - without even touching on the condition of the indigenous people in Brazil - we must then think: what practices are put into daily and constant exercise in the educational training of boys and girls who identify themselves as black or brown from their family roots and who do not identify themselves with the space/time of what is taught at school?

When thinking about educational practices and educational inclusion, we realize the need to expose and provide formative elements that ensure the most diverse audiences the identification, discussion and understanding of differences. It would not be complete to corroborate with the idea that the culture and history of the black man is enough to list the aspects that influence the inclusion of black and brown people in the educational context as educational inclusion practices.

Maria Mantoan (2015, p. 22, our translation), highlights that:

[...] the school cannot continue ignoring what happens around it, nor annulling and marginalizing the differences in the processes by which it trains and instructs students. And much less ignore that learning implies being able to give meaning to objects, facts, phenomena, to life. Expressing, in the most varied ways, what we know implies representing the world based on our origins, our values and feelings.

In accordance with what the author expresses in the above passage, it is important to think about "give meaning to objects, facts, phenomena, life" (MANTOAN, 2015, p. 22, our translation). How is it possible to mean something that does not cross in a heady way the formative act of knowledge acquired since what the school potentiates as validated content and as necessary knowledge for the formation of a subject? - It is necessary to return to the idea that for the realization of a comprehensive training and composed of conditions that are based on meanings and senses of such training, it is important to transform the school in its entirety, which is not synonymous with the overthrow of the current school, but to reconsider practices still exercised today in a hierarchical and, in some cases, oppressive way.

For Paulo Freire and Nogueira (1993, p. 40-41, our translation):

When practice is taken as curiosity, then that practice will take on horizons of possibility. People then make their discourses a panorama of what is possible to do. They do not limit themselves only to what must be done. People discover with practice their possibilities. Even within the analyzed limits, people organize efforts to make possible what is difficult to be done. I think that this process matures intellectuals and popular groups. I think that in this process people don't just discuss about contents, but people discuss about the dimensions and moments of the practice.

The authors will provoke to think the educational practice in a kaleidoscopic perspective, perceiving the practice that goes beyond content or curriculum reorganization itself, but a reorganization of the idea of such practice, exercised this "with a" certain group and not "for a" certain group. When thinking about the exercise of the practice "with", it is possible to understand more about how to exercise in an organic way and with a broad formative horizon, freedom and protagonism of shared knowledge.

A way of teaching has been conceived, as if everyone were provided with the same brain inputs to encode what is currently present as mandatory classroom content. If we treat inclusion as the umbrella of dialogue with differences, of course, we need to conceive school education in a multiple, flexible and transformative way, which leaves its comfort zone.

It is impossible to understand or seek a dialogue regarding inclusive educational practices if they do not understand the fundamental role of other knowledge that needs to be at school as an act of belonging for boys and girls, to relate what they recognize as global

content, i.e., the same in any and all educational spaces, and the significant content, which includes in its logical explanation aspects of the living daily life of these subjects.

If we conceive an inclusive school that envisions a collective construction of knowledge, it needs to be of listening, it needs to be of constant transformations. Curricular transformations necessarily require the crossing of knowledge, the crosscutting of areas, so that the complexity can corroborate the expected plural sense of inclusive education. Still Mantoan (2015, p. 23, our translation) points out that:

Thinking subdivided into specific areas is a major barrier for those who intend, like us, to innovate the school. In this sense, it is essential to question the model that governs education, from the first steps of our schooling to the most senior educational levels. Every school trajectory needs to be rethought, considering the increasingly harmful effects of the hyper-specialization of knowledge, which makes it difficult to articulate one with the other and also provides us with a vision of the essential and the global.

When facing discussions about educational inclusion, there will be a group of scholars who will naturally open discussions on aspects of special education, disabilities, in short, highlighting what has been advocated in the historical process of educational inclusion. When glimpsing an investigation that deals with inclusive educational practices in which the core is the black and brown public, perhaps what will be heard as preconceived criticism is the conception of diversity and studies of ethnic-racial relations. However, the glimpse is to understand how the black and brown public is present in educational practices respecting the belonging and the social, cultural, intellectual, artistic, political and economic construct of black people for Brazilian society.

If black people have promoted changes that are present in the daily social life of Brazilians, even if historically marginalized and invisibilized, where could one begin to promote practices of inclusion of blacks/brown people in everyday school life, without extolling commemorative dates such as May thirteenth and November twentieth? - The protagonism of this social group under discussion promotes transformations and links that forge a less unequal society.

It is necessary to constitute inclusive practices that corroborate with actions that disseminate the search for greater approximation of equality among subjects. It is urgent to understand that the militancy for respect and dialogue of blackness, as something that goes beyond the spaces of social movements, organized groups, but that is episteme that leads the constitution of memory, work, action and formation of Brazilian society. Therefore, it is

necessary that the school educates new generations to be aware that racial distinctions were concepts built in the ancient world and are perpetuated even today.

The decades that would follow in the first half of the 20th century would see the beginning of the organization of black movements. Thus, there would be the construction of conceptions and stereotypes of the image of blacks, which will not be detailed, but some of these mentioned: black subjects, considered lazy; considered dangerous and threatening; stereotypes of ugly subjects, who would have bad odor due to their dark skin; considered unfit to develop the knowledge and learning present in school.

The militancy for social inclusion in Brazil

Brazil goes through the twentieth century with multiple constructions regarding the social inclusion of the population as a whole, with setbacks and advances in the dynamics that would provide social inequalities to taper off, however, in reality there was not this construction, because the processes of social exclusion in some senses have expanded, thus building a gap between oppressors and oppressed.

According to Petrônio Domingues (2007), the organization of a black movement occurred at the beginning of the twentieth century, with the creation of numerous black groups and associations, as a way to organize themselves as subjects of law, seeking to establish within these groups, conditions for resistance to the process of discrimination experienced by those people with 'dark skin'. The author states that:

In the first half of the 20th century, the FNB was the most important black entity in the country. With "delegations" - sort of branches - and homonymous groups in several states (Rio de Janeiro, Minas Gerais, Espírito Santo, Pernambuco, Rio Grande do Sul and Bahia), it recruited thousands of "colored people", managing to convert the Brazilian Black Movement into a mass movement. According to the estimates of one of its leaders, the FNB exceeded 20 thousand members (DOMINGUES, 2007, p. 106, our translation).

The period of the Vargas dictatorship provided the black movement with various influences that did not necessarily enhance the ideals of a more popular and inclusive movement. However, its involvement in the political sphere corroborated the ideas coming from political movements and even totalitarian regimes mirrored in Mussolini or even Hitler (DOMINGUES, 2007).

The period of military dictatorship was a time between the emptying of the black movement and its reorganization. Since this reorganization, the process of torture and the

numerous assassinations of civilian subjects in the cellars of the dictatorship also led to the heating up and reorganization of the movement. The MNU (Unified Black Movement) was created, which would give rise to other struggles and searches for the black condition in society.

In discussing the conditions, struggles and achievements of the movement, we corroborate the idea that the process of inclusion will take place primarily in the condition of (re)knowledge of being black Brazilians.

[...] in the context of the re-articulation of the Negro movement, a meeting took place in São Paulo on June 18, 1978, with various Negro groups and entities (CECAN, Grupo Afro-Latino América, Câmara do Comércio Afro-Brasileiro, *Jornal Abertura*, *Jornal Capoeira* and Grupo de Atletas e Grupo de Artistas Negros). At this meeting it was decided to create the Unified Movement Against Racial Discrimination (MUCDR), and the first activity of the new organization was a public act in repudiation of the racial discrimination suffered by four youths at the Clube de Regatas Tietê and in protest at the death of Robson Silveira da Luz, a black worker and father of a family, tortured to death in the 44th District of Guainases. The public act took place on July 7, 1978, on the steps of the Municipal Theater in São Paulo, gathering around 2 thousand people, and "considered by the MUCDR as the greatest political advance made by blacks in the fight against racism (DOMINGUES, 2007, p. 113, emphasis added, our translation).

In the most recent phase of the Black movement, some aspects were important in the defense of identity and the search for the reduction of discriminatory processes against Black people. Domingues, 2007 highlights some of these as necessary and relevant to the movement's history. In an international context, the movement in search of civil rights that shared a conception of *Afrocentrism* (DOMINGUES, 2007) structured a decolonization militancy in the United States, a bias that would be adopted and necessary to be understood in other parts of the world.

In Brazil, the term "negro", "afrodescendant" or "Afro-Brazilian" became the official term for self-identification (DOMINGUES, 2007). In the militancy of the movement, the search for inclusion occurs through the social rights of every Brazilian citizen, conceived through the democratic process and seeking to discuss what was built as "racial democracy", which if derived from a Eurocentric, white and heteronormative world, will configure a process designed along the lines of structural racism and institutional racism, which proclaims plastered conceptions of the figure and role of black people in society.

The paths of social inclusion focusing on black people are a long way off, in the sense of understanding how society has adapted to understanding the differences historically rooted in this social nucleus. It is necessary to recognize the history of these men and women in their

narratives, their human autobiography, from their origins to what is constituted today, without curtailing the right of this trajectory to be officially recognized and taken as an element in the formation of girls and boys from early childhood to adulthood.

By way of considerations, which are not final

It is understood that a social organization directly interferes with the way in which society will envision the necessary steps to reduce paradoxes between different groups and, as far as possible, is the open path to the process of inclusion and dialogue with diversity.

If there was a century immersed in contradictory policies that corroborate on one hand with the search for human rights that converge with equality among all, there is on the other hand a militant process in search of a single reference of social model. Conceptions and continuous exercises to sustain this way of perceiving and experiencing the world, thus corroborate the aspects that do not provide the due and desired inclusion.

Brazilian public policies in the process of political reopening, seek to establish exponential changes in the social sphere, however, still in small steps and dribbling stony paths. What we want to say with this is that social policies are born with a proposal that considers each and every citizen regardless of any specificity. The Magma Carta of 1988 seeks the defense that all are equal before the law, as well as determinants that would establish the rights of citizens, from birth to death, it is clear that it is about everyone regardless of their skin color.

Thus, it shares a legislation that in its utopia and in the desire for the future, glimpses the reduction of paradoxes and disrespect of all kinds, however, in everyday practices, perhaps there is still short of what is governed and stressed since the 1988 Constitution, but the key normative framework is there and worth being remembered at all times as a way to ensure the much desired equality.

When we dive into the search for an understanding of knowing: where are the experiences and experiences of inclusion in everyday practice? Notoriously, our encounter will be with an idealization institutionalized by laws, contradicted by different governments, and disowned by portions of the population when they do not identify themselves by or with minority groups.

The black condition in Brazil does not escape from stereotypes and arbitrary conjunctions coming from diverse spaces and cultures, so to speak, the 'myth' of social

whiteness was created as the accepted and well received one. However, as the composer would already say. "The cheapest meat on the market, 'was' black meat" (SOARES,

2002). To get out of this impasse, not only legislation is useful, but collective awareness and the construction of concepts of citizenship in determined steps towards collective respect for people are more important.

In order to achieve educational development in a pertinent and meaningful way, it is necessary to establish links that characterize the identity of black, afrodescendant or Afro-Brazilian people. Part of inclusion involves recognizing the difference and how this can enhance social growth in its various nuances and characteristics, thus enriching the culture of the people, recognizing its conception and never denying its existence. All the steps taken and reported here are important, but as a project of an egalitarian and inclusive society, we must continue working on this process that does not have an end, but has so many developments as faces and infinite actions.

ACKNOWLEDGMENTS: This work was carried out with the support of the Federal University of Mato Grosso do Sul - UFMS/MEC - Brazil.

REFERENCES

A carne. Intérprete: Elza Soares. Compositor: Seu Jorge, Marcelo Yuka, Wilson Cappelletto. *In: DO CÓCCIX até o pescoço*. Intérprete: Elza Soares. São Paulo: Tratore, 2002. 1 CD, faixa 6 (4min).

ALMEIDA, S. **Racismo estrutural**. São Paulo, SP: Editora Jandaíra, 2020.

BRASIL. Constituição (1988). **Constituição da República Federativa do Brasil**. Brasília, DF: Senado, 1988.

BRASIL. Lei n. 9.394, de 20 de dezembro de 1996. Lei de Diretrizes e Bases da Educação Nacional. **Diário Oficial da União**: Seção 1, Brasília, DF, n. 248, p. 27833, 23 dez. 1996. PL 1258/1988

DOMINGUES, P. Movimento negro brasileiro: alguns apontamentos históricos. **Tempo**, v. 12, n. 23, p. 100-122, 2007.

FONSECA, D. **Políticas e ações afirmativas**. São Paulo, SP: Selo Negro, 2009.

FREIRE, P.; NOGUEIRA, A. **Que fazer: teoria e prática em educação popular**. 4. ed. Petrópolis, RJ: Vozes, 1993.

IPEA. Instituto de Pesquisa Econômica Aplicada. 2019. Disponível em: <https://www.ipea.gov.br/portal/>. Acesso em: 10 jan. 2021.

LEÃO, D. Paradigmas contemporâneos de educação: Escola tradicional e escola construtivista. **Cadernos de pesquisa**, São Paulo (SP), n 107, p. 187-206, 1999.

MANTOAN, M. **Inclusão escolar**: o que é? por quê? como fazer? São Paulo, SP: Summus, 2015.

ONU. Organização das Nações Unidas. **Declaração Universal dos Direitos Humanos**. Paris, 1948. Disponível em: <http://www.onu-brasil.org.br/documentos/>. Acesso em: 10 maio 2020.

PAIXÃO, M.; THEODORO, M. ... para depois dividir: notas sobre Reforma Previdenciária e assimetrias raciais no Brasil. **Em Pauta**, Rio de Janeiro (RJ), v. 18, n. 45, p. 130-147, 2020

SANTOS, G. **A invenção do “ser negro”**: um percurso das ideias que naturalizam a inferioridade dos negros. São Paulo, SP: Educ/Fapesp; Rio de Janeiro, RJ: Pallas, 2002.

SANTOS, G. **Relações raciais e desigualdade no Brasil**. São Paulo, SP: Selo Negro, 2009.

How to reference this article

VIEIRA, L. C.; SEBÁSTIAN HEREDERO, E. From historical aspects to the intentions of inclusion of black people in the contemporary context. **Revista on line de Política e Gestão Educacional**, Araraquara, v. 25, n. 2, p. 1203-1217, May/Aug. 2021. e-ISSN:1519-9029. DOI: <https://doi.org/10.22633/rpge.v25i2.15013>

Submitted: 08/04/2021

Approved: 06/05/2021

Published: 01/08/2021