

## THE HISTORICAL-SOCIAL THEORY OF THE FORMATION OF THE INDIVIDUAL: A STUDY ON AFFIRMATIVE ACTION POLICIES FOR THE AFRO-BRAZILIAN POPULATION



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### ABSTRACT

The article deals with the importance of the Black Alternative Press (IAN) as a promoter of affirmative action for the Brazilian black population. To describe this importance, we articulate the Historical-Social Theory of the Formation of the Individual proposed by the study group of Prof. Dr. Newton Duarte. We perceive and consider that his Theory allows us to see more clearly the paths and (mis)paths that human beings follow in the process of forming their individuality: in-itself or for-itself. Thus, the Study allowed us to conclude that

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the political-ideological struggles of the IAN as affirmative actions were carriers of individuality for themselves.

**Keywords:** Affirmative Actions, Afro-Brazilians, Black Alternative Press, Formation of the individual.

## INTRODUCTION

In the last years of the twentieth century and the beginning of the twenty-first century, part of the Brazilian population has debated and claimed social rights for certain segments considered marginalized in social life, such as: the elderly, women, homosexuals, the physically disabled, blacks and others. In this sense, Silva (2003) states that among the human groups described, the one that has been the most cause of controversy and discord is the group of the black population with regard to the guarantees of rights through affirmative action policies.

Brazilian historiography, especially critical-dialectical historiography, describes that the black African population, when uprooted from their countries by European colonizers, encountered various vicissitudes, both physical and cultural. Of a physical nature, there was a denial of his biological constitution, especially with regard to the color of his dark skin. For, for the European colonizers, this characteristic different from the complexion of theirs (white), was seen as a negative sign for social coexistence. Of a cultural nature, the same colonizers sought to purge the various linguistic, religious, social and political manifestations of the black African population, considered backward in comparison with their own, considered civilized and advanced.

In view of this small historical scheme of the genesis of negative discrimination against the black population of the African world, we consider that Brazil reproduced this practice that extends to our days, but with more sophisticated aspects due to various international and national legislation to combat racism. We believe that if these laws did not exist, the same nefarious practices of the periods that preceded the so-called proclamations of the slavery of blacks in various parts of the globe would be more acute, including the much praised Golden Law of 05/13/1888.

The practice of racism in Brazil for the black Brazilian population has been fought since practically the abolitionist movement in Brazil. However, it began to take on more configuration with the abolition of slaves in 1888 and with the Proclamation of the Republic in 1889. After these two important historical facts, it was seen that the black population did not become beneficiaries as citizens of these proclamations. There was a debasement of internal socio-racial marginalization. Faced with this chaotic state, a Black Press emerges that comes to denounce the poor conditions of blacks resulting from racial discrimination. This Press was called the Black Alternative Press or IAN. We consider that the circulation of the Black Alternative Press constitutes a form of affirmative action to the extent that they

seek to create mechanisms for claims to insert blacks as Brazilian citizens in the full sense of the word, that is, to be deserving of rights and duties.

According to Santos (2005), in each historical chronological period the IAN had certain scopes. In the first phase (late nineteenth century to the 1920s), it had the objective of calling on the black population to acquire good habits and good manners in the light of white behavior. However, this perspective did not mean that blacks would have to annul their identity, but appropriate certain white objectifications to reconstruct their objectification. In this regard, Santos (2005, p.37) points out:

The fact that the values and worldviews disseminated in this type of press are, to a large extent, the same as those of the white elites and the dominant classes did not determine the absence of a specific project of the 'colored classes'; It indicates, above all, that a type of dialogue was underway. And to qualify it as "whitened" or even to have reproduced 'imported values' reveals evidently partial assumptions.

In light of the different historical periods of actions in favor of the black population that the Black Alternative Press developed, our article sought to describe its importance in the socio-historical context of affirmative action initiatives.

## **METHODOLOGY**

The present study consists of a bibliographic research developed from books and journals on the subject. In this sense, the objective of the research was to articulate the actions of the Black Alternative Press with the Historical-Social Theory of the Formation of the Individual proposed by Newton Duarte, scholar and researcher of the Historical-Cultural Theory. To do so, we used the main conceptual categories that were: objectification, appropriation, homogenization, catharsis, individuality in-itself, individuality for-itself, human species and human gender.

According to Duarte (2001), his theory consists of continuing the theoretical and methodological foundations in the perspective of Historical-Critical Pedagogy established in the early 80s. This pedagogical perspective "is necessarily based on a critical theory of education". (Duarte, 2001, p.16). In line with this assertion, Saviani (2008) conceives critical theory as an awareness of capitalist relations of domination.

We seek to show that the Historical-Social Theory of the Formation of the Individual can be situated in ethnic-racial issues, since it can point to paths of becoming-to-be in the formation of the individual.

## **AFFIRMATIVE ACTION AND SOCIAL HISTORICAL THEORY: A RELATIONSHIP OF UNITY FOR THE FORMATION OF THE INDIVIDUAL**

According to Guimarães (1999), affirmative action policies in general have been on the agendas of many countries, especially for those in the process of economic development, such as Brazil. However, some of these actions, known as affirmative or positive, were the subject of controversy and even discord. In this context, affirmative action for the black population generated many ideological conflicts in its creation.

Affirmative actions for other social groups such as: children and adolescents; the woman; the Indian; the physically disabled, etc., generally did not have resistance from the majority of the national and/or international population. In this sense, Silva (2003, p.26-27) points out:

In Brazil, AA has contemplated various social sectors, especially women and people with physical disabilities. These, however, did not provoke the widespread fanfare caused by the 'quotas for blacks'. It is even recognized that racism and racial discrimination make the full existence of black people unfeasible, but solutions are fought. The solution of quotas is criticized, but no alternative to them is presented.

We recognize that these social groups generally suffer a lot of prejudice and discrimination in their social relations. In this sense, civil society and political society have approved measures that mitigate negative discriminatory practices for these people. These actions have materialized in affirmative actions, such as: quotas, laws, guidelines, etc.

In Brazil, with regard to quotas as instruments of affirmative action, we have Law 8.112/90 that establishes quotas for the physically disabled; Law 9.507/97 that establishes quotas for women in electoral candidacies; and others. According to Silva (2003, p.27), "as for women, Electoral Law No. 9507/97 provides for their participation as a candidate and establishes a minimum of 30% and a maximum of 70% of candidacies of each sex". However, quotas for these groups of people did not provoke widespread fanfare when quotas were established for blacks. In this situation, the feeling of non-recognition of the existence of racism is surfaced in people's mentality. But what does the racial question have to do with the historical-social theory of the formation of the individual? We answer that there is a lot of approximation. This theory deals with the need that the individual has to develop in a perspective of non-ties in thought and action. In this context, the primacy of the historical-social movement is highlighted as an essential mechanism in social relations.

We begin our text by working on the categories of human species and human gender. According to Duarte (1993), the human species is a biological category, insofar as

human characters are inherited through genetic inheritance, in the same way as in any animal species. This development of the species is called hominization, which is the process of selection and adaptation of the individual to the physical-social environment that developed until the turn of homo sapiens. Also according to Duarte (1993), hominization is an evolutionary stage of the individual's development, in which the biological basis determines human life in social relations. From this perspective, the individual reproduces his actions based on the genetic codes inherited by his species. Mello (2004) says that in the development of animals, they are determined to repeat the same actions of their ancestral species. The biological presence is then marked. However, even though man has this biological basis "needs to learn the skills that he can develop" (Mello, 2004, p.137).

With the development of the individual's evolutionary stage, there are changes in the man-nature binomial. Before, the biological basis was what profoundly determined the individual-nature relationship, but with the passage of time and evolution, individuals come to be conditioned by human relationships mediated by history. Not that the biological basis is discarded, but it becomes one of the conditions for the individual to develop in the mediation of the conditions of his time and space from the perspective of a conscious intentionality.

On this aspect, Duarte (1993, p. 101-102) says:

... Through biological evolution, the human species developed, going through the process of natural selection, until, at a certain moment, the biological basis necessary for human collective life to reach forms of organization that began to constitute the fundamental mediation between man and nature, thus leaving behind the stage in which the survival of the species depended on the adaptive relationship with the environment.

In this context, the individual assumes a nature of human gender. Duarte (1993, p.103) points out that

The human race has an objective existence, precisely in the objectifications produced by social activity. The objectivity of the human race is different from the objectivity of the human species, and the difference lies precisely in the fact that the human race has a social and historical objectivity.

Correlating the categories of human species and human gender with affirmative action for blacks, we consider that the existing divergences in the positions in favor and against these policies permeate these categories. In what way? In the human species category, there is the understanding that individuals act according to the development of

biological-genetic structures. In this sense, these structures confer a deterministic character on the ontology of the individual's being. According to Duarte (1993, p. 103), the human species is a biological category, "because genetic inheritance transmits the characteristics of the species, to the extent that these characteristics are materialized in the human organism, in the same way as any animal species".

In this sense, Mello (2004, p.137) says that animal species

they always repeat their previous generations: what an animal learns in its individual experience is not transmitted to future generations, that is, animals do not accumulate knowledge from one generation to another, they do not make history.

From the characteristic of repetition of the same action biologically determined to the animal and human species, we make an analogy with the issue of affirmative action policies.

Historically, humanity has reserved privileges and greater participation in human relations for individuals classified as white. Thus, over many years, various theological or scientific arguments sustained the superiority of white individuals in relation to other human species. According to Schwarcz (1993, p. 61):

Cutting out examples in world history that reinforced their arguments, these theorists believed that the good development of a nation would be the result, almost immediately, of its pure racial conformation. European evolution, and especially the Aryan type, would represent for thinkers like Gobineau an extreme case in which racial plight would have evolution to be understood as obligatory.

Here we have a thought that is situated in the explanatory context of the human species (biological bases), that is, there is a human species that **would naturally** be more adaptable and superior to the others. That would already be determined. The other species would only have to conform to their imperfections. In this context, the black race would be one of the human species conceived as not adaptable to the so-called civilized context because it is biologically and culturally backward.

The racial theories of the nineteenth and mid-twentieth centuries developed several pseudo-scientific arguments that there were superior and inferior races. In this sense, Schwarcz (1993) points out Gobineau's thought that sustained the superiority of the Aryan race, the pure whites, in relation to the mixed races. It was a thought that originated in the second half of the nineteenth century, but gained more strength in the twentieth century with the Nazi thought of Adolf Hitler. Behold:

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immediately, of its pure racial conformation. European evolution, and especially the Aryan type, would represent for thinkers like Gobineau an extreme case in which racial plight would have evolution to be understood as mandatory. (SCHWARCZ, 1993, p.61).

In the context of racial or racist theories, Biology is seen as the model and exact science to explain racial differentiations between people. The theories were built on the basis of two strands: monogenism and polygenism (Schwarcz, 1993).

The monogenist conception defends the thesis that man originated from a single common source of the human species. And that human differences would be a result of deviations from the moral and religious aspects of humanity. This racial interpretation comes from Catholic Christianity, as it is based on the book of Genesis in relation to Adam and Eve and the garden of Eden. After Adam and Eve sinned, God would punish humanity, thus bringing about the differentiation of species. How? The descendants of Adam and Eve who kept God's word would be a perfected species compared to those descendants who did not want to follow God's law.

From the middle of the nineteenth century, there is another conception about the differentiation of the human species. It is the polygenist view that defends the thesis that man was created from different sources. This conception denied the religious conception through the creationist theory. Its theoretical basis is based on Biology. He therefore considered human behavior as the product of biological and natural laws. (SCHWARCZ, 1993).

Although racial theories insist on hierarchizing races into superior and inferior, generating a thought based on a human species, there were thoughts contrary to this understanding. In this context, many enslaved and freed blacks fought to overcome this demeaning practice of the individual dominating another individual because he was considered biologically inferior.

Historiography points from Zumbi dos Palmares, who fought for the freedom of his people, to the present day, as the black movements that still demand better and greater conditions of Brazilian citizenship, as well as that the black population has never accepted the justifications given by racial theories of being inferior for biological reasons.

In the biological context of the human species category, human development is restricted to the adaptation of the individual to nature, while in the perspective of the human race, the individual appropriates nature, incorporating social and human activities into his life (Duarte, 1993).



In this relationship between human species and human gender, Duarte (1993, p.103) points out: "human existence ceases to depend on the mere adaptive capacity of the organism in relation to the environment. Social organization becomes the decisive element in the maintenance of this existence." Consequently, there is a substitution of the exclusively biological pole for the pole of history with regard to the foundations of the development of men. Not a deterministic and anachronistic history, but a history that studies the social practices of human beings situated in time and space. A socially situated history (Barros, 2009)..

From the above, the struggle of blacks in Brazil against the subjugation and domination that it has had over several centuries, allowed several initiatives of affirmative action. These were born or arose from the need to overcome and transform the internal socio-racial inequalities in the country. We consider that there is a relationship between the individual and society within the demands and the establishment of affirmative actions for blacks, since "the relationship between the individual and the human race is always carried out within the concrete and historical social relations in which each man is inserted" (Duarte, 1993, p.111).

According to Duarte (2001), the categories objectification and appropriation are part of the generic human formation, because since man began to relate to nature, there was a need for him to produce forms and/or elements for his survival. In this sense, objectification has the meaning of material and immaterial production of survival in social relations. And appropriation has the meaning of taking possession of something, learning, receiving, seizing it. The relationship between objectification and appropriation is constant in human life. Objectifications are everything that is part of the experiential and social context in which we are inserted, such as: religion, politics, science, arts, industrialized products, aesthetics, ways of life, gastronomy, family, culture, etc. From the above, Duarte (2001, p.23) says the following:

Each individual is born situated spatially and temporally in this process and, in order to participate in it, that is, to objectify himself within it, he needs to appropriate objectifications (in this case understood as the products of human objectifying activity, results of the historical process of objectification).

In the light of the categories objectification and appropriation, affirmative action policies (objectifications) for blacks began practically from the period known as abolitionism or the abolitionist movement. However, it should be clarified that among the abolitionist

movements in favor of blacks, the movement led by intellectuals and students in the last half of the nineteenth century (from 1870 onwards) is the one that has the spirit of affirmative action.

It is true that Brazil, after independence from Portugal, passed legislation to mitigate slavery, but many laws were sanctioned due to international pressure, mainly from England. This country, which at that moment in social history assumed hegemonic control in the economy of the Western world, demanded that slave countries put an end to slave labor and start using wage labor. Fernandes (2006) says that this stance is called emancipationist, since the planters defended the liberation of slaves with indemnity clauses, while abolition did not provide for these clauses. Thus, in this last situation, there is a perspective of recognition that the formerly enslaved would acquire Brazilian citizenship. There is then a recognition of an affirmative action.

Faced with this historical picture, the abolitionist movement engendered several actions in favor of the abolition of blacks. These actions, which constituted objectifications (product or result of human activities), were appropriated (received), mainly from the North American experiences of the liberation of the enslaved.

Over time, the struggle for better conditions for the Brazilian black population gained more strength after the proclamation of the Golden Law of 1888 and especially with the establishment of the Republic in 1889. There was a degradation of the socioeconomic conditions of the former enslaved blacks. These and the non-whites (mulattoes) are seen as unfit for the new phase of salaried relations that the country has begun to go through. They were accused of not containing the germ of civilization. With the proclamation of the Republic, the white elites justified that blacks, having been enslaved for so long, had not acquired the *modus operandis* of jobs considered civilized, and were therefore unskilled (Domingues, 2007). On the face of it, he is considered inferior compared to whites. Moura (1988, p.64) describes the arguments against the inferiority of blacks at the time. See:

... When verifying the allocation of these non-white ethnicities in the social space, one comes to the conclusion that their inferiority is a result of the very deficiencies or divergences of these groups and/or ethnic segments with the civilizing process". For if the rights and duties are identical, the opportunities must be identical. As this does not happen, the blame for the social backwardness of these groups lies with them.

In view of the information described, we show that the non-inclusion of the black population, recently released from slavery, by the Brazilian white elites was due exclusively

to racism. So, the immediate consequence was the worsening of the exclusion and social marginalization of black people in the Brazilian social structure. In view of this, several social organizations emerged to denounce this chaotic state of discriminatory relations, such as: Associations of Men of Color, Brotherhoods, Clubs of Men of Color (Gomes, 2005).

As one of the social mobilizations of blacks, the Black Alternative Press (IAN) was created at the end of the nineteenth century and would exist until the 1960s of the twentieth century, standing out in several Brazilian cities, such as: São Paulo, Rio de Janeiro, Salvador, Curitiba, Pelotas, Campinas, Uberlândia, Bagé and others. (Santos, 2005). The states of São Paulo and Rio de Janeiro were the places that had the most visibility in terms of national production.

The Black Alternative Press was constituted as an affirmative action initiative, since it sought to develop actions for the integration of blacks into national life in the form of citizenship. Thus, many of these newspapers were objectifications (product) of appropriations by European and North American newspapers about the conditions of the labor movement and the underprivileged conditions of blacks in these countries. In view of this, the IAN aimed at (produced) news programs ranging from gossip to forms of good behavior objectified by whites

According to Gomes (2005, p.35):

In this way, the news transgressed the boundaries of the environments of societies and gained political airs, made explicit new cosmopolitan tendencies – especially in clothing – and, above all, sewed aspirations of the "colored class" to the personal interests of the most diverse.

Over the years, these newspapers have taken on a more political stance in their newscasts. There is a change in attitude about the non-political-ideological positions on the Brazilian social reality. From this phase on, newspapers in the period of the country's redemocratization in 1945, began to publicize in their pages the new political directions that the country was going through.

In their reports, they did not fail to situate blacks in this new political and social moment. In this period, the newspapers Alvorada (São Paulo), founded in 1945, and Quilombo (Rio de Janeiro), also founded in 1945, stand out. It is also worth noting the creation in 1945 of the Association of Black Brazilians (ANB) in São Paulo, which reflected the Brazilian national panorama (Nunes, 2013).

The Alvorada newspaper published articles about the ANB's actions. The Quilombo Newspaper, which had Abdias do Nascimento at its helm, innovated in this type of press by inserting women in this environment, a practice that São Paulo newspapers did not yet have.

According to Santos (2005), the Quilombo Newspaper had a column called Fala Mulher, where the crucial issues experienced by black women were discussed, doubly discriminated against by their gender and ethnicity. In fact, the newspapers considered white or of the so-called great national press of that time, in their classifieds advertised job offers for maids who were white (MOURA, 1988). All this at a time when the myth of racial democracy was in full force in Brazilian mentalities. How can we not see racism in an advertisement in those newspapers and still believe that there was no racism in the country, but just a simple predilection for work? In light of this context and other demeaning ones, the Quilombo Newspaper gave space to marginalized black women. Let us see Santos' (2005, p. 9) description of the feminine space in the Quilombo:

... gave special space to the participation of black women in the search for the organization, via national congresses, of domestic workers and professional laundresses. The regulation of the work of this class of workers, in terms of better wages, the right to a formal contract, working hours and unionization was a constant concern of one of the main writers of the newspaper – Maria de Lourdes Vale Nascimento. Here we have another issue practically untouched in the history of Brazilian work, the participation of women, especially black women.

These facts mentioned above allowed us to see that these newspapers helped the black population to have an appropriation of elements that greatly developed the passage from individuality in-itself to individuality for-itself.

Individuality in itself is a state of objectification and appropriation of "genericity under particular conditions" (Duarte, 1993, p.176). That is, individuality in itself comprises the actions developed by the individual in the sphere of social life in which he is involved, without maintaining a conscious relationship with an objectification. This sphere is called everyday life. (Duarte, 1993). Genericity is the social or collective dimension that affects the particularities of individuals. As an example, the appropriation of language, as it is a generic objectification (socially produced) and is a particularity of each individual.

However, it must be added that the scope of individuality in itself is not entirely negative, because "we cannot be all the time reflecting on our actions". (Duarte, 2001, p.28). It is negative when the individual alienates himself (becomes oblivious) about the social practices of his social environment.

## Individuality for oneself

it is the human being whose individuality is in permanent search to consciously relate to his own life, to his individuality, mediated by the also constant search for a conscious relationship with the human race. (Duarte, 1993, p.184).

According to Duarte (2001, .28), the formation of the individual in being generic should be a formation for himself, that is, it is an "individuality in a constant and conscious process of construction". Thus, he considers that the most appropriate way to "refer to the individual for-himself would be to use the expression individual in the process of ascension from individuality in-itself to individuality for-himself" (Duarte, 1993, p.184). The reason for this is because it does not consider that there is a rigid demarcation between individuality in-itself and individuality for-itself. Both have a dialectical impact on the formation of the individual

We consider that the racist belief of inferiority of the Afro-Brazilian population for biological reasons has generated a fetish in people's mentalities. In view of this, the IAN sought to defetishize many negative symbolic representations that were given in Brazilian social life.

In the light of the theory of the social history of the formation of the individual, we believe that individuality for itself became imperative in black newspapers, to the extent that it rewrote new symbolic representations favorable to the mitigation of prejudice and racial discrimination.

Synthesizing our description of the importance of the passage from individuality in-itself to individuality-for-itself by the Black Alternative Press, we rely on Duarte (2001, p.29) when he explains this situation:

The formation of the individual for himself is the formation of the individual as someone who makes his life a conscious relationship with the human race. This relationship is concretized through the processes of objectification and appropriation that, in the formation of the individual for-himself, become the object of constant questioning, of constant defetishization.

From a periodization in general found in our investigations, we found that most of the authors surveyed consider that the final period of the Black Press was in the 1960s. Moura (1988) delimited the end of the IAN in 1963 with the *Correio D'Ébano* newspaper in the city of São Paulo, and Domingues (2007) attests to the *Alvorada* newspaper in the city of Pelotas (RS). This had the longest longevity in the country, that is, it lasted from 1907 to 1965. This information draws attention, since in states such as São Paulo and Rio de

Janeiro that had greater political articulations of blacks, their newspapers had few years of circulation. At the beginning of the Military Dictatorship, these newspapers disappeared or ceased to exist, because with the establishment of the restriction of freedom of thought and a critical press, their development became unsustainable.

Domingues (2007) describes that in the early 1970s, some newspapers of a more timid character appeared in the dissemination of the anti-racist struggle of blacks. Here is the content of the description: "the black press, in turn, timidly showed signs of life, with the newspapers *Árvores das Palavras* (1974), *O Quadro* (1974), in São Paulo; *Biluga* (1974), in São Caetano/SP and *Nagô* (1975) in São Carlos/SP". (Domingues, 2007, p.112).

For Mota (2020, p.43), the Black Alternative Press continues to the present day, given that "we are in a new era, which is not limited to printed newspapers, radios and even television, we are in the age of the internet, where it allows for practically unlimited reaches". In this sense, Pinto (2006) describes that the importance of the black press in the daily life of the Afro-Brazilian population is a great propeller for people to know about the existence of black speech in the midst of so many ways of silencing it. From the above:

The black press from the 1990s to the present moment has managed to expand into forms beyond print, a medium that has remained strong since the first means of communication aimed at the black public (Mota, 2020, p.43).

The Black Alternative Press in Brazil was constituted as a vehicle of information that advocated raising awareness of blacks as subjects who construct and reconstruct Brazilian history. In this sense, they developed ideologies that sought to alter negative fetishizations about the social insertion of blacks in society. These ideologies, which are objectifications, sought to reproduce in black and non-black mentalities the recognition of the black human race, understood as the set of capacities and abilities that these (black) people have to develop as white people, it is enough that the objective and subjective conditions are conducive to this.

The dissemination of information by the IAN materialized in an educational work for the black population, as it consciously attempted to modify racist practices in social relations. Regarding educational work, our conceptual perspective is understood as an "act of producing, directly and indirectly, in each singular individual, the humanity that is historically and collectively produced by the group of men". (Saviani, 1991, p.21).

In the light of the Theory of the Formation of the individual, the contents published in black newspapers constitute "activities that are directly aimed at the reproduction of

society, even if they indirectly contribute to the reproduction of the individual". (Duarte, 2001, p.32). These activities are called non-quotidian, because they belong to the realm of generic objectifications for themselves, that is, they belong to the sphere of awareness and intentional actions.

Duarte (2001) points out that the non-everyday spheres are constituted by science, art, philosophy, morality and politics. In this way, journalism is in the scientific sphere, journalism that in our case was constituted through printed newspapers.

The IAN was based, as we have seen in previous pages, on the experiences of workers' newspapers and black newspapers, mainly from the United States and European countries. The newspapers of these countries contained a specific configuration of news that is established in the craft of journalism, such as: front page, columns, headlines in highlights, etc. This configuration is generally established in the professional relationships between various journalistic sectors, thus impelling the ethical and aesthetic issues that a printed newspaper should have.

The set of rules and procedures that printed newspapers generally have consists of a delimitation and concentration of certain news that will be broadcast. These criteria are called homogenization in the Theory of the Formation of the individual. For, in the process of generic objectification for oneself (science, art, philosophy, politics and morals) it is necessary to have an intentional and conscious relationship with what we are appropriating from the existing objectifications.

The IAN, through its articles, delimited certain themes that developed actions to overcome appropriations of negative objectifications (racism) within social life. Thus, in the dissemination of the news, the aim was to reach a group of black people to reflect on their socioracial conditions, as well as to help them advance the racist status quo.

As a result of the homogenization fostered by IAN, we believe that it sought catharsis. Duarte (2001, p.69) says that it is "the moment in which the homogenization of the relationship between the individual and a generic objectification raises the individual's consciousness to the level of consciousness for-himself". (2001, p.69). If each black or non-black individual has managed to appropriate and objectify the objectifications of the IAN on the different forms of affirmative action for the black population in Brazil, we can say that it has acquired a qualitative leap towards the transformation of the social environment involved.

We believe that many blacks from an awareness had a catharsis. from the

perspective of understanding the need to deny discrimination and racial prejudice promoted by an awareness of individuals. And this awareness is the result of the passage from individuality-in-itself to individuality-for-itself in the light of the objectifications of non-everyday activities, in our study, which were the ideological-political anti-racist actions of black newspapers.

## **FINAL CONSIDERATIONS**

The practice of racism is a reality that has haunted us since early times, whether in the world in general or in Brazil. According to Bernd (1994, p. 17),

These racist ideologies were in great fashion in the centuries following the conquest of America; and since Aristotle it is possible to record the attempt to characterize the inferiority of the 'barbarians', who would therefore be destined to be slaves of the Greeks.

Science in the nineteenth century reaffirmed that the places where there were blacks would tend to wither, because blacks would not have the ability to follow the civilization coined by white individuals. In this regard, Moura (1988, p.64) points out:

When verifying the allocation of these non-white ethnicities in the social space, one comes to the conclusion that their inferiority is a result of the very deficiencies or divergences of these groups and/or ethnic segments with the civilizing process". For if the rights and duties are identical, the opportunities must be identical. As this does not happen, the blame for the social backwardness of these groups lies with them.

These justifications came from the moment that Europeans stepped on African soil and established slavery for blacks. The justifications of the inferiority of the African given by the Europeans fell on an idea of benevolence, because from the moment that the white European landed in African lands, he came to save the natives. And this salvation would be through enslavement, that is, the natives would have to accept this fate, insofar as they were inferior human beings. On these aspects, Martinez (1992, p.32) comments: "For this reason, even in the condition of slaves, they would be receiving the civilizing action of the superior white races". In this way, the slave owners valued their acts and still imposed on the captives a duty of gratitude towards them".

This thought materialized in all the soils of the Western world. In this sense, Brazil has not escaped these discriminatory ideological mechanisms in its internal socio-racial relations.



The Black Alternative Press (IAN) came to break with the thought of the human species, purely biological, that human beings have different capacities and abilities in the face of the color of their skin. This social representation was nothing more than a human species that almost never constituted itself as hegemonic in the mentalities of all people. There have always been people who have not appropriated this negative representation, and have built positive social representations based on the perspective of the human race.

Based on the bibliographic sources researched on the IAN, we consider that it constituted itself as a strong ideological-political vehicle for the formation of individuality for oneself to the extent that it favored black individuals to have more awareness as subjects who are historical builders of Brazilian civilization, of the valorization of their ethnic-racial identities, of the recognition of their sociopolitical role in the development of the country. Thus, it helped them to never accept individuality in itself, that is, to assume a passive and subservient position that they were inferior.

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