

Education as a Racial Enhancement Project: an analysis of art. 138 of the 1934 constitution

Simone Rocha¹

University of Contestado (UnC), Curitibanos-SC, Brazil

Abstract

Historically, laws are created to meet the needs of a particular place and time, taking into account cultural, ideological and political aspects on which they act. In this sense, the Brazilian parliamentarians intended to encourage the promotion of an “eugenic education” by adopting legislative and administrative measures related to social hygiene, seeking racial “improvement” through socio-educational measures. For the eugenics, the “education” factor would only have the purpose of stimulating the good strains of the “well born.” The bill advocated in Art. 138 of the 1934 Constitution would pretend to act before a population constituted mostly of blacks and mulattos, making it difficult for them to contract marriage with white people of high social status. The present article sought to analyze the discourse of parliamentarians and eugenics that defended and articulated the preliminary project that advocated the encouragement of eugenic education in a moment of significant historical and educational importance. Approaching this theme leads us to think how political actions, articulated aiming at racial improvement, influenced the decisions in the educational policy of the country, and for which social segments did they effectively act as a propellant of social and human development through education.

Keywords: Education, Eugenics, Brazilian Constitution 1934.

Introduction

Racial doctrines came to prominence in Brazil in the mid-nineteenth century from the discourse of physicians, sanitarians, and jurists who came into contact with the ideas of race that appear in Georges Louis Leclerc, Count of Buffon (1707-1788), Paul Brocca (1824 -1880), and Cesare Lombroso (1835-1909), for example, gaining ground in the political immigration context and the Proclamation of the Republic.

During the Republic, the image of a white Brazil was characterized by the encouragement of immigrants to enter, privileging those of European origin with a view to “laundering the race” (SEYFERT, 1987, p.248). Such ideology greatly influenced the discourse of parliamentarians of the same period and was responsible for articulating, in the 1934 Constitution, measures that would demonstrate what white and literate society idealized for education in Brazil. The same Constitution that established the guarantee of primary education and its gratuitousness throughout the Brazilian national state, also defended through Art. 138, the encouragement to eugenic education as necessary to the country, defended by the inflamed speech of eugenics parliamentarians, doctors, and politicians who considered that actions of a social, philanthropic or educational order would only be palliative and would not solve the problem of race.

¹ PhD in History of Science and Post-Doctorate in History of Education. She is currently a professor and research coordinator at Contestado University. E-mail: simonerocha253@hotmail.com

This article intends to discuss how eugenics was articulated in the draft that was discussed and approved by parliamentarians in order to promote eugenics in education throughout the country. For that, besides authors who discuss on the subject, period documents such as the Annals of the National Constituent Assembly of 1933/1934, the Bulletin of Eugenia (1929/1933), the Annals of the 1st Brazilian Congress of Eugenics (1929), among other relevant documents that deal with the subject.

To discuss how racial improvement has historically been objectified in Brazil, as in other countries, leads us to think of the citizen model expected by the political class and power holder of the early twentieth century.

In the same way, we can reflect and question about the inheritance of prejudice and racism that exists in our country, surrounded by a discourse of racial democracy, where in reality educational policy does little to promote the integral development of its subjects.

Social movements have advocated rights that undermine equality of conditions for blacks and whites as a form of “rescue” or “historical forgiveness” of social injustices of other times. Social advances represent a new attitude towards the actions of a society increasingly intolerant of the differences and identity of the other, even in a country so mixed with colors and ideas as Brazil.

According to Munanga (1988), taking historical awareness of the cultural resistance and the importance of its participation in the current Brazilian culture is what matters and should be part of the process of search for black identity by the politicized elite.

Nothing is more significant than understanding how education has been transforming and being transformed by the social and cultural changes of its time, even if slowly and not always fair.

Education in times of reform

The late nineteenth and early twentieth century were marked by political and social transformations that would significantly change the course of the nation to be built. Politically, the establishment of the Republic allowed not only changes in the political/administrative organization of the country, but also articulated the expected course of its development, from an agrarian model to an urban/industrial one. In this sense, it is worth emphasizing that the abolitionist process, the social struggles within the country and the ideologies marked by the defenders of a national “order”, would mark the national guidelines for the formation of the desired citizen for the developing nation. Evidently, the policy of the 1930s, marked by the post-revolution, would open a series of political reforms aspired by an elite that until then was part of a peripheral oligarchy. It is in the midst of reforms that education gains space in national politics as a means used by the state to shape the individual for modern life.

Thus, what would be the necessary education for a population that was mostly made up of poor, illiterate and sick people, stigmatized by their color in the face of white elite that articulated the country’s social and economic development to the racial condition of its population? Education was imminent in the speeches of parliamentarians, doctors, and writers in the early twentieth century, driven by the project of modernization of Brazilian society. In the Liberal Alliance Platform, read in the Federal District in January 1930, during the launching of Vargas’ candidacy to the Presidency of the Republic, education appeared as one of the appropriate

instruments to ensure the “valorization of man” and to improve the living conditions of Brazilians from the moral, intellectual and economic point of view. The same platform still contained a prominence for the health problem, whose solution would have as immediate sanitation (HORTA, 1994).

The promotion of health in the healing of ills, the lack of hygiene, as well as the epidemics that spread to the social and health conditions of the same period, became a priority at that moment. The creation of the MES (Ministry of Education and Health) by Decree No. 19,402 of November 14, 1930, was one of the first measures of the Provisional Government that allowed the national and capitalist state, in formation, to act more objectively in relation to the country’s educational problems. The reforms of Francisco Campos, the first head of the newly created ministry, were, according to Moraes (1992), pluralistic in discourse, centralizing and coercive, perfectly in accordance with the ideas of its author and the government he represented.

Every law is a synthesis. However, in putting it into effect, the contradictions are revealed, because particular interests or groups are challenged, the resistances are accentuated, the failures of the law appear. Such contradictions accelerate debate and new alternatives are proposed, new laws are passed.

In this sense, let us see how from the Constitution of 1934 the proposal of racial improvement through education as a State policy becomes evident.

The Constitution of 1934

In the first decade of the twentieth century, the liberal state began to show signs of a major crisis. Germany had institutionalized social democracy; the Soviet Revolution, in turn, had imposed the organized presence of the mass of workers in power. From the formal point of view, the statesmen were inspired at the time, in the Weimar Constitution of 1919 and in the Spanish Republican Constitution of 1931 (POLETTI, 2012).

The Constitution of 1934 appeared as a “response” to the Constitutionalist Revolution of 1932 seeking to justify the guidelines of a policy centered on the government of Getúlio Vargas, in the molds representative of the European Nazi / Fascist policy. Thus, the law could both be perceived as an instrument of class domination – or “mask of the domain of a class” (Thompson, 1987: 350).

Decree No. 21,402 of May 14, 1932, of the Provisional Government, established May 3, 1933, for the elections to the Constituent Assembly, and created the Commission to prepare the draft of the future Constitution. The topics were distributed and the theme of the part on “Family, Education, Economic, and Social Order” was in charge of José Américo, João Mangabeira and Oliveira Vianna, who is a well-known eugenicist and proponent of the ban on Asian immigrants in Brazil.

The preliminary project took care of the family, which deserved the special protection of the State, resting on marriage and legal equality of the sexes. Of Culture and Teaching, the draft was lavish in programmatic norms of great social scope.

Of the main measures adopted in this Constitution regarding education, we can consider: 1. The participation of the Union in all branches and levels of education; 2. The right to education; 3. The supplementary act of the union to the states and municipalities; 4. The application of public resources in education; 5. Religious education (ROCHA, 2001).

It is apparent from the investigation of the second, fourth and fifth subjects that the right to education, formulated by that Constitution, was not made by right. It adds to this the weakening of the principle of the right to education, as a result of the composition of renewers as the Catholic agent, in the delimitation of those who exercise education: the “family”, private or private euphemism, and public powers.

The laws of education are presented as a synthesis of multiple determinations since they express political and civilization projects laden with dreams, desires, rights, duties, prejudices, public and private interests; in short, bring within themselves the contradictions present in society. (CASTANHA, 2011). However, the institutionalization of the legal or juridical society is not a very simple task, because in the process contradictory interests are involved in the political and social forces, in the individual and group interests that make up society. In this context, the state and its apparatuses emerge as an institution that mediates contradictions, becoming a space of intersection between classes.

It is worth mentioning that at all times political groups have been at the forefront of discussions and voting of projects according to personal interest or a particular party, ideology or religion. It is in this context that eugenics is placed as a state policy and is considered a highly relevant factor for the formation of individuals at a time when it was intended to “improve” the country’s racial condition. Nothing is more significant for this purpose than fostering the formation of good strains through education.

Education and eugenia

Renato Kehl, one of the great names of eugenics in Brazil, proprietary editor of the *Eugenia Bulletin*, compared education with therapeutic medicine, stating that one should think of the patient before the illness in the student before education (KEHL, 1929a, p.2).

According to Kehl, the inherited characteristics were more important than the conditions offered by the environment in which the individual was. By stating that “who is good is already born,” Kehl argued that education had limitations in relation to hereditary characteristics, and as it were, individuals should be educated according to the attributes of each organism. Education in this sense would serve to reveal the good characteristics, to reveal innate qualities, skills and abilities undiscovered or little explored. That is, Kehl gave more importance to nature than to nurture. He thus expressed himself:

It is not by simple legal and educational means and not always by corrective processes, that one obtains strong, beautiful and moralized types of man, but by the fruit of marital unions between healthy individuals, therefore bearing eugenized seeds and then by protection prenatal care (KEHL, 1929a, p.3).

Humanity is composed of three kinds of people: innate people intrinsically human, domesticable people or sick people or indomitable, the latter intangible to all educational processes and efforts. (...) this is why, in many cases, education is impotent, unable to tame an indocile, whose constitution is the result of an irremovable hereditary process (KEHL, 1929a, p. 2).

Most of the authors who left their contributions in the *Eugenia Bulletin*, including Kehl and Domingues, agreed that it would not be possible to introduce significant

changes in the nation through education and population-friendly social conditions alone. The inheritance was more important. Without a “good inheritance,” the effects of education would not be effective: “The medium reveals the potential forms in the genotype of beings, and nothing else.” (DOMINGUES, 1930a, p.2) For these reasons genetics should be taught at school, from an early age: “And Genetics must be taught from the Primary School, because it is the maternal science of Eugenia, relative to all living beings, it is the science that teaches to establish good qualities in the light of Biology” (KEHL, 1929b.np)

The ideal of education for most eugenics was associated with the formation of eugenic awareness in order that young people did not contract marriage with different races and social classes. It was envisaged that couples could generate more eugenized children than the degenerate. To this end, it would be necessary for the young to contract marriage in advance, competing for the formation of a national elite. That is, young people considered to be eugenically healthy should have children at the very beginning of their marriage, so that the number of children would be higher than in degenerate couples, thus contributing to the formation of the country.

One of the objectives of the eugenicists, especially those linked to the Brazilian Central Commission of Eugenia, was to spread eugenics and gain political credibility vis-à-vis the government.

Octávio Domingues believed that through knowledge of the principles of heredity and its dissemination as well as eugenic recommendations, which should be present in all stages of the educational process, it would be possible to form an “eugenic awareness” in the country (DOMINGUES, 1930b, 15).). Through education, there would be the possibility of inheritance control, which would facilitate the emergence of good inheritances.

In one of his articles, Domingues explained how political party programs, at the time, organized their projects aimed at improving education according to eugenic parameters. According to the author, the PRP (Republican Paulista Party) had very wisely included in the part concerning the educational organization an item that provided for “the organization of a general plan for the development of eugenics in Brazil (DOMINGUES, 1933, p.4)

We can add that in the Constitutions of 1934 and 1937 there are several articles that defend eugenic ideals. For example, Article 138 of the 1934 Constitution determined that it would be up to the Union, the States, and the Municipalities, under the respective laws:

- a) To stimulate eugenic education;
- f) Adopt legislative and administrative measures to restrict children’s morality and morbidity; and social hygiene, which prevent the spread of communicable diseases (BRAZIL, 1934, article 138).

The articles cited above regarding the Federal Constitution of 1934, were created from the preliminary draft articulated by the Brazilian Commission of Eugenia, formed by 11 exclusive members, these being led by the chairman of the commission Renato Ferraz Kehl. Among the members are:

- President: Renato Ferraz Kehl
- Secretary: E. Penna Kehl (wife of Renato Kehl)

- Dr. Belisario Penna: Former Director General of the National Department of Public Health
- Dr. Gustavo Lessa: Sanitary Inspector of the National Department of Public Health
- Dr. Ernani Lopes: Director of the Psychopath Colony
- Prof. Porto Carrero: Professor of Public Medicine at the University of Rio de Janeiro
- Dr. Cunha Lopes: from the National Assistance of Alienated
- Prof. S. de Toledo Piza Jr .: Professor of Zoology of the Agricultural School of Piracicaba
- Prof. Octavio Domingues: Professor of the Piracicaba Higher Agricultural School
- Dr. Achilles Lisboa: Former Director of the Botanical Garden of Rio de Janeiro.
- Farm. Caetano Coutinho: Pharmacist-Inspector of the National Department of Public Health.

According to Kehl (1935), the Brazilian Central Commission of Eugenia presented to the Commission that prepared the draft of the future Brazilian Constitution, the following work:

The Brazilian Central Commission of Eugenia, constituted in the capital of the Republic for the study and publicity of the ideals of physical and moral regeneration of man, taking advantage of the moment in which ideas and principles are debated, to be included in the future basic law, considered opportune to divulge in the press the proposals approved by its undersigned members, within which it intends to favor the formation of families for the sake of nationality (KEHL, 1935.np).

These propositions, *mutatis mutandis*, agree, in their fundamental points, with those endorsed by the commission of the German Society of Racial Hygiene, installed on September 18, 1931.

1. The somato-psychic conditions of all individuals and of the people, in general, depend essentially on their hereditary dispositions.
2. The bio-social process of a people is therefore based on the preponderance of well-endowed individuals over those of individuals with deficits of the optimal characters transmissible by heredity.
3. Eugenics under these conditions proclaims as absolutely necessary the efforts to conserve and multiply the families of the settled and the healthy, the well-endowed, by combating the causes that contribute to hinder their existence and their generating function useful to nationality.
4. To ensure such conservation and multiplication, economic protection measures are required for such families.
5. Financial aid to orphans of parents who have shown their worth and works, whether manual, artistic or intellectual, at the discretion of the board, which shall take into account the optimal hereditary fitness of the said country.
6. Succession Officers who favor field workers to ensure the economic stability of healthy and prolific families of farmers and breeders.
7. Legal measures that provide marriage at the most favorable age for the procreation of all individuals considered eugenized and of proven intellectual value.
8. Rigorous selection of candidates for academic courses and for public office, in order to reward individuals considered eugenized and of proven intellectual value.

9. Impediment to the marriage of individuals who are patently degenerate, wicked and those who, by their ancestors, are evidently from ancestors with genotypic backgrounds incompatible with good progeny.

10. In order that the aforementioned propositions may be adopted, immediate eugenic instruction and education in primary schools and gyms on human biology, heredity, and eugenics is required. In normal and higher schools, this teaching will be obligatory, accompanied by the organization of pedigrees of healthy individuals and degenerate individuals, to prove the imperative need of the eugenic campaign and to highlight the responsibility inherent in the act of generation.

11. The State, taking into account the above items, will endeavor right now to defend future generations in the preservation and multiplication of the good lineages of the various classes of healthy and useful workers, whether manual, artistic or intellectual. The measures summarily exposed are indispensable to protect them from degeneration, while at the same time favoring the increase of their offspring. They are basic resources, along with education, to raise the average, somato-psychic level of nationality (KEHL, 1935.n.p).

It is worth mentioning that for eugenics, education acted as a factor of awareness for possible behavioral changes between young people and adults aiming at marriage between people of the same social class and ethnicity and not just the knowledge of theories and laws about heredity. The purpose of education, according to Kehl, would be to avoid students' misrepresentation and ignorance about sexual orientation, marital relationships, and parenting. Girls should be prepared for the future obligations of home and motherhood, understanding the nobility of a healthy motherhood where good characteristics would be passed on to future generations (KEHL, 1930b, p. 2).

In *Eugenia's Lessons*, Kehl affirms that educational efforts should promote the formation of a sanitary and eugenic awareness, creating among the students a new ideal, a new mentality, a mentality of the balanced, whose design would be the eugenics regeneration for the proper and collective, present and future (KEHL, 1935, p.286).

During the first Brazilian Congress of Eugenia in 1929, Dr. Levi Carneiro gave a conference on education and eugenics, where he presented his conclusions based on the eugenics ideal defended. In his view, education would play a role, but the investment made in the education of degenerates became a loss of money. It would be necessary, then, to prevent the proliferation of the unfortunate in every way. The author questioned whether education was the necessary corrective of each individual or if only heredity was felt originally in each individual. (CARNEIRO, 1929, p.107).

Gustavo Riedel, head of the National Academy of Medicine, presented his thoughts on psychiatry and eugenic education at the same congress. According to the eugenista, the actions of mental prophylaxis as, suppression of toxic, physical and moral education, would complement the eugenic ideal acting as an ideal of preventive medicine (RIEDEL, 1929, p. 305).

We perceive in this way that several of the educative actions in this period were directly or indirectly associated with the ideals of health, being that the same ministry would attend the needs of the two organs.

Still on the inquiry concerning education as an eugenic proposal, Octávio Domingues, presented his considerations. He did not accept the inheritance of acquired characters, that is, that the continued action of the medium on living beings

could give birth to acquired and hereditary characters. In his view, no evidence had been presented that this actually occurred. Thus, education could only act as a filter pointing out which biotypes would be the most evolved intellectually, and whose adaptation to life, society and professions would be more efficient. However, its purely phenotypic effects should not be expected to become genetic, subscribing to biological patrimony (DOMINGUES, 1930, p.4).

It can be said that the educational reforms created in this period had in the ideal of eugenic formation a moral proposal, of good habits and improvements in the physical conditioning, since this factor is of significant order for the formation of a race physically strong, with aesthetic standards that would define, according to eugenic parameters, the nobility of a race (GODOY, 1942, p. 1).

According to Getúlio Vargas (1938), in a message read to the Constituent Assembly,

All the great nations, so deservedly considered, have attained a higher level of progress by the education of the people. I am referring to education, in the broad and social meaning of the word: physical and moral, eugenic and civic, industrial and agricultural, based on primary instruction in letters and technical and vocational (VARGAS, 1938, p. 320).

The educational policy developed in the mid-1930s and '40s had as its objective to train the Brazilian citizen according to the molds developed in European countries, having as a proposal for physical development, the effective contribution to the moral and disciplinary formation of the individual. The ideals of an eugenic education are present in the Constitution of 1937 that was granted by Getúlio Vargas on November 10, 1937, the same day that the New State Dictatorship was implemented. It is important to mention that physical education, considered integral to eugenic education, was mandatory.

It is perceived that the compulsion required by law is directly articulated to a political ideal that objected through physical activities to the moral and disciplinary conditioning, indispensable for the formation of a totalitarian and at the same time populist state.

Getúlio Vargas' son, Luther, during a visit to Berlin in 1939, was concerned to send his father a work produced by N. Alvarenga on German sports organizations. Getúlio most probably attributed importance to him since he created in Brazil a National Academy of Physical Education. (CARNEIRO, 2001, p.92).

In 1942, Paulo de Godoy, assistant physician of the Department of Physical Education of São Paulo, defended the practice of sports activities for eugenic purposes. He explained:

Modern physics has the mission of eugenically modeling nationality in the formation of healthy and strong men, educated and good, able to raise and glorify their land by the force of intelligence, as well as to defend it in any sector by muscular force, by energy, for combativeness, for the will to act (GODOY, 1942, p.1).

The eugenic Parliamentary speech

From the analysis of the Annals of the National Constituent Assembly of 1933/1934, we perceive the emphatic discourse of parliamentarians in relation to the defense of eugenic education. According to the parliamentarian Pacheco e Silva (1934, np.),

Regarding eugenic education, and its importance in the health of the race, it is enough, to demonstrate its magnitude, to cite one of the propositions of the German Society of Racial Hygiene. The essential condition for achieving racial hygiene is education and eugenic education. All schools attended by the youth must have sufficient courses in Biology and Eugenia. All higher schools should be equipped with special chairs for the study of human heredity and racial hygiene (Eugenia), with research possibilities. Eugenia should be a subject of teaching and examination for doctors and other professions, which has a duty to enlighten the people. (...) as a complement to eugenic education, it is also up to the public authorities to take care of education.

The constant quotations from the German policy for breeding indicate the strong influence on parliamentary discourses, as Marinho (1987) tells us, when he states that in the first republican letter, the American example predominated; in 1934, with the strengthening of the democratic order, focused the European thought of social content, already systematized, with prominence in the constitution of Weimar.

The same parliamentary still reports that,

(...) fortunately for me, the subject is such that I do not believe that there is any discordant opinion among the representatives of every corner of Brazil, and does not recognize the urgency of caring for the perfection of the race (MARI-NHO, 1987, np).

Several prerogatives are appropriate to factors such as immigration and prenuptial examination that justify the ideals advocated for eugenic education in raising awareness of marital relations between races. In justification of Art. 110, it is thus portrayed:

To ensure the sanity and improvement of the family and the race in the present, scientifically combating the evils that afflict them, nullifying or attenuating the devastating action of endemics or epidemics that are common to them, making the environment less harmful to man; to ensure the sanity and improvement of the family and the race, in the future, avoiding marriages between unfit for the good generation or marriages detrimental to descendant offspring. It is necessary for a word, as Roosevelt put it, "to combat the murder of the race" (Keel, 1935, 285).

In the late nineteenth and early twentieth centuries, the US government has adopted legislative measures in several states as a factor of racial improvement. The parliamentarian Alfredo da Mata (apud KEHL, 1935 np.), thus expresses himself:

The people of the United States, the people of technicians who are always eager for material and social progress, who are impregnated with science from schools to the press, who know biological methods of culture and creation, are the people who inhabit the promised land of eugenics. I will not go into detail, but this science is part of the school and university programs.

In a conference held at the 1st Brazilian Congress of Eugenia (1929) under the title "Education and Eugenia", the parliamentarian Levi Carneiro in defense of eugenic ideals, expresses that education is a construction in the sand, and that degenerates should be eliminated or logically sterilized.

The same parliamentarian in quoting established authors of Biology and Anthropology as Weissmann, Mendell and Pearson, sought to justify in his discourse

the importance of heredity for education, stating that in the variety of human traits the influence of inheritance is seven times greater than that of the environment.

At the same time that the author judges the existence of an individual and social time, since the “characters” obtained by it are not transmissible in a hereditary way and the State has the task of disseminating it, the parliamentarian shows that:

(...) Eugenia’s teaching is the same as education; the defense of race depends, as that of the individual’s education. Only education completes Eugenia’s strict work. The error of black slavery, the exclusion of abundant white foreign immigration for three and a half centuries, made the settlement of our territory only Portuguese, Africans, Mamelukes, and mestizos. They were able to create from the equator to the tropics a nationality of the greatest, but the greatest Atlantic nationality of a distinctive and distinct nature, diverse in its characteristic features, moral structure, physical aspect, intellectual formation. All the more important here is the role of education, its part in the formation of our people, the more serious the errors of transgression or failure to observe the norms of Eugenia. (...) from now on, in order to solve our problems of education, we must take into account, more closely than hitherto, the teachings of Eugenia (CARNEIRO, 1929, p. 116).

It should be considered that in Brazil the influence of the eugenics discourse covered several sectors such as immigration, literature, medicine, and especially policies related to education; as a factor to improve the race in the search for social improvements for the country, eugenicists justified their actions emphasizing the importance of white immigration and the development of good “strains”, being this the real objective of eugenic education. Blacks, mulattos, Indians, and Asians would be part of this social project, because being limited to the conditions of their race; they would not reach the same development as the elements of the white race.

Final considerations

Eugenics has been the subject of several studies in Brazil and in the world. In Brazil, particularly, racial issues have always stood out, in large part by the model of colonization implanted in the country and the miscegenation derived from it.

Among Brazilian eugenics, education was one of the topics of greater discussion, allowing such prerogatives to determine the idealized social model in the country. Considered by a large part of the followers, education would only have the function of stimulating the abilities of the “eugenics”, therefore, for the “dysgenic” elements; such an investment would be expensive, given the impossibility of achieving progress in the absence of skills derived from hereditary factors.

The project elaborated by the Brazilian Eugenia Commission, which made possible changes in the constitution of 1934, promulgating Article 138, determined the responsibility of the Union, the states, and municipalities, under the terms of the respective law, to encourage eugenic education, making education a practice of racial improvement.

From the study of the article mentioned, we identify the determinations of the Eugenia Committee in defending eugenic education, the possibilities and actions stipulated by the effective members of this framework, and in what way the state could legally assist in the process of formation of the nation according to their

interests. We conclude in this way that the 1934 Constitution diverged in the way it defined its concepts regarding education which it was intended to legislate. At the same time that the compulsory free education in the country is discussed, and generally the studies on this period emphasize this affirmation, from the creation of a National Plan of Education, it is defended the stimulus to the “Eugenic Education”, supported by a discourse of exclusion of the poor, the black and the immigrant.

Understanding how laws were created that encouraged education for racial improvement in favor of population laundering allows us to identify ways in which the educational project in our country was constituted. Laws 10.639 / 03 and 12.711 / 12 represent a legislative advance in favor of education in Brazil, promoting not only inclusion, but enabling the general population to learn, discuss and recognize the contribution of blacks to the formation of this country.

The current context of the implementation of Law 10.639 is a propitious moment for the introduction in the field of teacher training, whether initial or in service, of studies and readings on the relation body, culture and black identity (GOMES, 2003).

Even so, we realize that despite political advances and achievements in favor of a universal education independent of racial, social or religious issues, we still have not achieved the desired social results from what is expected of the formation of the subjects: social improvements, technological and economic advances and, above all, humanitarians who make it possible to raise the social condition of the ethnic groups disregarded by the ruling class of the country.

Those who think that the black situation in Brazil is only an economic, not racist, issue does not make an effort to understand how racist practices prevent the black from accessing participation and economic ascension (MUNANGA, 1988).

In order for social changes to come out of the discourses and to materialize as a humanitarian policy, education must change the discourse in favor of the equality of the subjects and that the multicultural richness existing in our environment should be recognized from the differences.

Identity is not an immutable and permanent datum, on the contrary, the subject in the relationship with his environment seeks, over time, to re-signify it. Gestating a new identity aiming at integrating individual-society is to believe in the ideal of developing in man the integrating essence of human nature, in the acceptance and recognition of diversity.

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- Note: Some of the results presented in this article were reported in X ANPEd Sul, Florianópolis, Oct. 2014 and published in the annals of the event.

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