

UNGER: THE CRUELEST PORTRAIT OF INTOLERANCE

HAMBRE: EL RETRATO MÁS CRUEL DE LA INTOLERANCIA

IMAGINÁRIO DO TERROR “FOME: O RETRATO MAIS CRUEL DA INTOLERÂNCIA”

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Abstract

Critical review of the chapter: SILVA, Tânia Elias Magno da. Fome: o retrato mais cruel da intolerância. In: PITTA, Danielle Perin Rocha; COPPI, Luiz Antonio Callegari; ALMEIDA, Rogério de. **Imaginário do terror**. São Paulo: FEUSP, 2019.

Keywords: Imaginary; Hunger; Terror; Reality.

Resumen

Reseña crítica del capítulo: SILVA, Tânia Elias Magno da. Fome: o retrato mais cruel da intolerância. In: PITTA, Danielle Perin Rocha; COPPI, Luiz Antonio Callegari; ALMEIDA, Rogério de. **Imaginário do terror**. São Paulo: FEUSP, 2019.

Palabras clave: Imaginario; Hambre; Terror; Realidad.

Resumo

Resenha crítica do capítulo: SILVA, Tânia Elias Magno da. Fome: o retrato mais cruel da intolerância. In: PITTA, Danielle Perin Rocha; COPPI, Luiz Antonio Callegari; ALMEIDA, Rogério de. **Imaginário do terror**. São Paulo: FEUSP, 2019.

Palavras-chave: Imaginário; Fome; Terror; Realidade.

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Review

The work *Imaginário do Terror* [Terror's Imaginary] is organized by Danielle Perin Rocha Pitta, Luiz Antonio Callegari Coppi, and Rogério de Almeida; being published in 2019 by FEUSP and has 178 pages. The book is divided into two parts, the first is called *Terror na Educação* [Terror in Education], which is composed of six articles³: *Cultura e Educação: A Poética do Solo no Imaginário da Violência*; *Rasteiras e Pontapés ou Brincadeiras de Escola? Ouvindo professores e Alunos Pré-Adolescentes*; *Violência nas Escolas: Entre o Poder e a Potência*; *Avaliação da Aprendizagem como Ritual do Medo: Uma Reflexão*; *Um Olhar sobre a Relação Professor/Aluno: Efeitos da “Autoridade”*; *Ciência e Violência*.

The second part is named *Terror e Sociedade* [Terror and Society], consisting of six articles⁴: *Fome: o Retrato Mais Cruel da Intolerância*; *Visualidades da Guerra: Visualidades de Goya*; *Violência e Identidade: A Imposição de Papéis Sociais*; *Violência Urbana: a Força da Solidariedade*; *Insegurança e Medo Versus Esperança e Paz: Contrários Complementares no Imaginário de Alunos Idosos e a Organizacionalidade Grupal*; *Guerre “Zéro Mort” et Violence “Illégitime”: Une Approche Anthropologique*.

Fome: o retrato mais cruel da intolerância [Hunger: The Cruellest Picture of Intolerance] is an article by Tânia Elias Magno da Silva, included in the second part of the book *Imaginário do terror*. Currently, Tânia is a retired professor at UFS, where she taught for 25 years. Her research focuses on themes encompassing social thought, art, society, and itineraries of Brazilian sociology, emphasizing the training and field of work of sociologists, modernity, and new technologies. With very accessible language, the article makes a theoretical discussion about the theme of hunger with an emphasis on intolerance.

The article is divided into four topics, presenting contributions from theorists from different areas of knowledge: Elie Wiesel, Paul Ricoeur, Jacqueline de Romilly, Françoise Héritier, Alain Touraine, Michelle Perrot, Edgar Morin, Thomas Malthus, and Josué de Castro. In the construction of the article, it is noticeable that the writer mentions some historical events linked to hunger.

³ In free translation to English: Culture and Education: The Poetics of Soil in the Imaginary of Violence; Tricks and Kicks or School Games? Listening to Teachers and Pre-Adolescent Students; Violence in Schools: Between Power and Potency; Assessment of Learning as a Ritual of Fear: A Reflection; A Look at the Teacher/Student Relationship: Effects of “Authority”; Science and Violence.

⁴ In free translation: Hunger: The Cruellest Picture of Intolerance; War Visuals: Goya's Visuals; Violence and Identity: The Imposition of Social Roles; Urban Violence: The Force of Solidarity; Insecurity and Fear Versus Hope and Peace: Complementary Contraries in the Imaginary of Elderly Students and Group Organizationally; “Zero Death” War and “Illegitimate” Violence: An Anthropological Approach.

The introductory topic highlights that hate ignores borders, ethnicities, religions, political systems, and social classes; therefore, they are actions carried out by humans that cause attacks on people and communities. Thus, Tânia makes it very clear that those who practice this hatred have in mind to deny the reality of the other, wanting to diminish it.

When talking about intolerance, the author highlights the importance of the imaginary in this scenario architecture to make the reader imagine and reflect on the victims of hatred. To make this pondering, she mentions facts that happened worldwide and that thousands of people were victims: the dead in the Nazi concentration camps, the events during the Vietnam war, the scene of the girl who was on fire after an attack by US troops with Napalm bombs, which was not the only one that survived, but also the marks left by the war. Other episodes are the crimes in the Balkan region and the fighting between Palestinians and Jews.

When talking about these calamities, Tânia makes us reflect through facts that many of these people who suffered and who still suffer due to hatred are innocent people who end up paying for other people's mistakes. Through these reflections, we are induced to ask: how many victims have these people made and how many more there will be? How many were orphaned, and how many will remain that way? How many will still be victims of hunger, pain, and injustice?

The author points out that the hatred resulting from wars, persecutions, banishments, retaliation, torture, contempt, and deaths is a reflection of the practice of intolerance. A cited example of this act is slavery, which is part of our history, and Brazil owes a great debt to black people due to injustices, slave labor, trafficking, deaths, prejudice, and marginalization. She cites that the figure of people who go hungry are inserted in the social environment but are ignored by the society, making them invisible beings. Thus, it is considered an “intolerable” attitude, as many pretend not to be aware of what is happening around them. It is also noteworthy that these invisible beings are excluded by society from enjoying scientific and technological advances; therefore, they are condemned to hunger and misery. From her perspective, hunger can be identified as the cruelest reflection of intolerance, mainly related to lust, wealth, and waste.

The second topic, entitled *O Alerta da Geografia da Fome* [The Geography of Hunger Alert], refers to the book by Josué de Castro, called *Geografia da Fome* [Geography of Hunger], a work that presented a major milestone due to the denunciations that were evidenced throughout the writing of the copy and received great prominence in the social sciences. Tânia talks about the *Mapa da Fome* [Hunger Map], which was presented by Josué in his work. She points out that this map showed that Brazil is a country of hungry people. Josué de Castro's manuscript gained great relevance since it presented a mapping of hunger and related hunger to underdevelopment.

Tânia explains that the fight against hunger in the Northeast of Brazil should be seen as a confrontation with the underdevelopment of the entire region. She also highlights the need for agrarian reform to combat hunger and poverty, as well as mentions that this reform would be necessary for the country's development. The author emphasizes that Josué's position is still valid for Brazil, as hunger remains a challenge to overcome. The manuscript was used by the writer to warn about the denunciation that hunger makes between the tolerable and the intolerable.

In the third topic, *O alerta da Geopolítica da Fome e o apelo do Livro Negro da Fome* [The alert of the Geopolitics of Hunger and the appeal of The Black Book of Hunger], Tânia da Silva emphasizes the Map of Hunger in Brazil, which will be the basis for analyzing the universal phenomenon of hunger. Initially, two reflective questions are presented that will guide the study: Is hunger a natural fact, like death? Or is it a man-made calamity? For the author, this is a delicate and dangerous subject. After all, it involves social and political issues that sometimes already treat the subject as a taboo in society.

According to Tânia, in the first part of the Map, *O Fenômeno Universal da Fome* [The Universal Phenomenon of Hunger], the author seeks to analyze hunger from the historical, economic, social, cultural, geographic, and biological context, considering a method used in one of the first books written about hunger in the world, *Geografia da Fome*. And in the second part, the *Distribuição Regional da Fome* [Regional Distribution of Hunger] stands out, which designed a model of the Map of Hunger in the World.

The author Josué de Castro, through the vision of Tânia da Silva, addresses the “conspiracy of silence” to hide the true macabre scenario of hunger. The *"Geopolítica da Fome"* [Geopolitics of Hunger] generates great controversy around the non-acceptance of neo-Malthusian theses because the theory creates justifications for "starving", and one of them is the uncontrollable birth rate of human beings, based on the idea that food production does not reach this maximum limit of people on earth, and Silva (2019, *apud* Castro, 1957) disagrees: “we believe that we are still infinitely far from its maximum limit” [in free translation]⁵, and in fact, it is a mistaken thought, as there is in the world food for everyone, but there are no financial and human conditions for everyone, for lack of questions, concern and political care.

The work *Geopolítica da Fome* implies denunciations but also hope. It was written and published after the Second World War and the conflict between the United States and Japan, which had several consequences that shocked the whole world. The disaster caused by the atomic bombs on the cities of Hiroshima and Nagasaki in Japan, was still memorable, responsible for the extermination of different peoples, such as Jews, Gypsies, and “mixed races”. The book deals precisely with this way of tolerating what is intolerable, emphasizing the calamities that the world was facing and out of empathy for the victims of hunger. According to Tânia, in the first parts of the book, hunger is analyzed in a broad and peculiar sense. And in the third part reflects on the possibilities of a world without hunger. The work, in general, denounces the lack of food. The study proves that a large part of the population is starved for proteins, minerals, and vitamins, for example, and that access to foods such as meat, eggs, and milk is scarce. Josué brings up the reflection that hunger is a scourge created by men, and therefore it is also possible to be eliminated by man's own will.

Over the years, the work underwent several updates during the editions, keeping the analyzes in the same proportion since the reasons for the problem and the consequences remained, and only modifying the geopolitical framework of hunger. Hunger remains until the present day because, according to Tânia, it is the result of

⁵ Original citation (in Portuguese): “acreditamos que ainda estamos infinitamente longe do seu limite máximo”. (SILVA, 2019, *apud* Castro, 1957)

economic and political issues that “build” miserable people so that the privileged minority can enjoy the wealth that is produced by the majority; being a problem beyond the political, human and social and that unfortunately increasingly gets used to this fatality present in the other and/or in the world, dealing with hunger as if it were something banal.

In 1957, *The Black Book of Hunger* [*O livro negro da fome*, originally] was published through the World Association for the Fight against Hunger (ASCOFAM) foundation, created by Josué de Castro along with a group of internationally renowned men. The book has descriptive language to move and convince readers, raise awareness, and fight against hunger. Thus, awakening them so that the calamity of hunger is intolerable and suggesting that people are aware of a radical change, fighting hunger with empathy and humanity.

Finally, in the last topic, *Uma Bricolagem de Imagens: a literatura da fome* [A Bricolage of Images: the literature of hunger], the author Tânia da Silva addresses that “hunger” is present in several literary works, national and worldly, as it was also featured in the 1920 Nobel Prize for Literature in “Hunger” by Knut Hamsun. In Brazilian literature, several authors refer to the topic of intolerance to hunger, which unfortunately is a topic that does not waste time, as well as social exclusions and injustices, all perpetuated to the present day. To demonstrate to the reader that the hunger scene is universal, in this topic, the author selects excerpts from the most varied authors without identifying them, challenging the reader to discover and alone, based on the texts, draw their conclusions.

One of the article's contributions is to provide examples of historical events, allowing the reader to reflect on the theme of hunger. A second contribution is the presentation of the books: *Geografia da Fome*, *Geopolítica da Fome* and *The Black Book of Hunger*, which generally emphasizes the intolerance of hunger. A third contribution is the availability of literary passages that address the issue of hunger. The reflections that the article presents are relevant for individuals to be aware of the effects of their actions, making it very clear that the image of hunger is current and needs to be studied so as not to bring future threats.

In summary, the article *Fome: o retrato mais cruel da intolerância* by Tânia Elias Magno da Silva is recommended for reading to those who want to delve deeper into studies that address hunger, not only in Brazil but in all countries. Therefore, it is a topic that must be discussed daily, as it is experienced by many people worldwide. Hence, it is clear the importance of each citizen seeking to reflect daily on the related topic.

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