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WHITE WOMEN TO MARRY, BROWN WOMEN TO WOMAN TO F**..., BLACK WOMEN TO WORK
Brief analysis of violence against black women

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Abstract: In this brief analysis, we examine how the phenomenon of violence hits black women more severely, who are victims of various oppressions such as class inequalities, racism, sexism, among others. We will use as a basis for our analysis the concept of intersectionality, from which we uncover the reality of social indicators. We follow as a premise the perceptions of some black feminists such as Patricia Hill Collins, Ângela Davis, Bell Hooks, Sueli Carneiro. To discuss social issues and Social Work, we used the normative forecasts of the Federal Council of Social Work and authors in the area. The work is divided into two parts: in the first we present the concept of intersectionality and the phenomenon of violence; in the second, we present the contribution of social service and its relationship with the social issue.

Keywords: Violence. black women. intersectionality. Social issues. Social service.

INTRODUCTION

Studies on violence against women reveal that the phenomenon of violence affects all women, of different ethnicities and social classes. The studies by Cunha (2007), for example, reveal the situation of some rich women, belonging to the high class of society, they suffer from conjugal violence and there are several factors that lead many of them not to break the cycle, especially dependence. emotional. Other studies analyze violence against black women more specifically, such as Silveira (2013), Gomes (2009). In this brief analysis, we will emphasize how intersectional violence affects black women more severely and what are the control images and stereotypes that fall on this group.

To this end, we divided the work into two parts. In the first, we present the concept of intersectionality and the phenomenon of violence; in the second, we present the contribution of social work and its relationship

with the social issue, given that in Brazil, there is no possibility of talking about social issues without talking about racial issues.

INTERSECTIONALITY AND VIOLENCE AGAINST BLACK WOMEN

"White women to marry, brown women to f**..., black women to work" is a famous phrase by Gilberto Freyre, demonstrating the attempt to define the place of black women in Brazilian society. Brazil is considered the country marked by inequalities. Statistical data reveal the color of the impoverished population. According to the survey published by the IBGE "Social inequality by color or race in Brazil", which has 2019 as a reference year, black women earn on average less than half of the salaries of men, totaling 44.4%. These numbers reveal given the racial and social asymmetries in Brazil. It is undeniable that this group is the one that suffers most from the system of exploitation and oppression.

More specifically on violence, black women are the biggest victims. The Institute of Applied Economic Research (IPEA) released in 2020, the Atlas of Violence, which revealed alarming numbers, in 2018, 4,519 women were murdered in Brazil, which means a rate of 4.3 homicides for every 100,000 inhabitants of the sex. feminine. The reduction in the rate of homicides against women between 2017 and 2018 stands out as an advance. However, in 2018, every two hours, a woman was murdered in Brazil, totaling 4,519 victims. Given this scenario, what stands out is the fact that despite the 8.4% reduction in the number of female homicides between 2017 and 2018, an analysis of the last decade reveals that the situation has improved only for non-black women, confirming racial asymmetries.

We then realize that the phenomenon of violence against women is a reality and there is a specific group that is more severely

affected: black women. Sueli Carneiro (2011, p. 66), emphasizes that Brazil has its origins in rape, which has racial miscegenation as one of the consequences "sexual intercourse between white women, indigenous and black ones would be the main indication of our racial tolerance, I argue that omits the colonial rape practiced by the colonizer on black and indigenous women", therefore, the myth of racial democracy has sold the idea that miscegenation is the result of peaceful relations between White women and black ones. Only looking at the oppressions of racism, sexism reveals this reality. The concept of intersectionality helps us to better understand this issue.

Intersectionality is a key concept for understanding the simultaneous oppressions suffered by black women. For Crenshaw (2002, p. 170) intersectionality deals with "the way in which racism, patriarchy, class oppression and other discriminatory systems create basic inequalities that structure the relative positions of women, races, ethnicities, classes". For black feminism, the historical situation of exclusion and inequalities of black women are the result of the intersection of gender and racial oppression, in addition to other markers, therefore, removing this black woman from the base of the social pyramid means messing with the entire structure of oppression. (HOOKS, 2018; DAVIS, 2016).

This broader view of violence leads us to turn to Sueli Carneiro (2011, p. 128) who warns that black women suffer a kind of social asphyxia, with different repercussions in the various dimensions of life, with the consequences "damage to health mental health and lowered self-esteem, a five-year lower expectation compared to white women; in a lower rate of marriages; and above all, in the confinement in occupations of less prestige and remuneration", even so, with the understanding of the impact of the binomial racism/sexism, there is greater solidarity among women.

This way, thinking about social inequalities in Brazil involves thinking about the various oppressions that simultaneously affect the most vulnerable group, that is, black women, because talking about a white woman, cis straight woman in a situation of poverty, is different from talking about of a black woman in poverty, and it's even more different from talking about a black lesbian woman in poverty. The first is affected by the issue of poverty (class); the second is affected by racism and also the question of class; the third is affected by racism, class issues and also by lesbophobia. Therefore, when dealing with the situation of vulnerability of these women, we cannot just take into account that they all suffer from sexism and machismo because they are women. A sharper look reveals other oppressions. Only a look with the lens of intersectionality evidences this intersection.

Violence, for example, is a phenomenon that has always affected black women, from the colonial period to the present day, in different ways, whether through rape, torture, submission, among others. Another way of expressing this violence was through images of control and stereotypes created to refer to black women, according to Grada Kilomba (2019, p.192) "the idea of the dark-skinned superwoman imprisons the black woman in a idealized image that does not allow us to manifest the deep wounds of racism", but what are the images about black women?

What are the images that racist society has been building over time? Patrícia Hill Collins (2019) calls images of control, the specific representation of gender for black people, articulated from standards established in white Eurocentric Western culture, such images are manipulated within the systems of power, from the articulation of race, class, gender and sexuality, as a way of controlling

the behavior of black women. Patricia Hhill Collins alerts to the presence of four control images, the Mule, the Jezebel, the Mammy and the Black woman. The Mule is that woman predestined to work compulsorily; Jezebel is a sexual object, Mammy is the dedicated maid, her life revolves around her bosses or masters; the black woman is the one who dedicates herself to work in high positions, to the detriment of following the standards of constituting a black family.

In Brazil, Lelia Gonzalez highlights three negative stereotypes about black women: the brown women, the domestic and the black mother. The emergence of the attributions "brown women" and "housemaid" arose from the derivation of mucama, which according to the Mucama dictionary means "a black girl and pet slave who was chosen to help with domestic services or accompany family members and who was sometimes milk" (GONZALEZ, 1983, p. 229).

In the same way, the domestic, according to Gonzalez (1983) continues with attributions from the slavery period, whether at work or because of being more vulnerable to suffering sexual violence, black women, regardless of social class and profession, are seen as domestic servants (GONZALEZ, 1983, p. 230).

The "black mother" is the symbol of passivity and submission in the context of white women middle class oppression. The image of the black mother is contrary to the idea of resistance. As a strategy to give visibility and re-signify the image of the black mother, which was seen as an "extraordinary example of total love and dedication as white women want" (GONZALEZ, 1983, p. 235), to the image of a protagonist in the formation of culture Brazilian.

SOCIAL ISSUE AND SOCIAL SERVICE

Social Work is a profession socially marked by direct intervention in the most varied expressions of the social issue, which are served by the spectrum of social policies (of public and private nature), in defense of the different banners of struggle of groups that historically coexist with diverse vulnerabilities. resulting from social inequalities, such a political position is in favor of equity and social justice, in the perspective of universal access to goods and services related to social programs and policies. Thus, the work of the social worker works under the guidance of the Professional Ethics Code (CFESS, 1993) and the profession regulation law (Law n. 8.662/93, CFESS).

In this sense, the social question constitutes the raw material of the social worker's work, being defined as the "set of expressions of the inequalities of the mature capitalist society, (IAMAMOTO, 2001, p.27) that is aggravated by the trivialization of poverty that translates into life. of individuals who have their work force as a source of sustenance, where the fruits remain monopolized by the owners of the means of production, with a constant conflict between the inequalities generated and that permeate the living conditions that are reflected in the families, in the housing, work, health, and it is in this context that the social worker is inserted, the worsening of the social issue resulting from the productive restructuring process has direct repercussions on the work of the social worker. Likewise, acting from the perspective of defending human rights, as recommended by the ethical-political project of the profession, necessarily means using the lens of intersectionality to analyze and intervene in the expressions of the social issue.

This way, we understand that for the social worker it is essential to reflect on the social issue, the result of capitalism whose mode of

production is not transitory, but which goes through several stages of transformation whose product is the social inequality that is the object of the action. professional of the social worker, bringing to light the antagonistic character of class interests, where capitalist society is formed by a class that owns the means of production and the other that has the workforce as its only means of survival, it is in this relationship antagonistic between social classes where "social production is increasingly collective, work becomes more broadly social, while the appropriation of its fruits remains private, monopolized by a part of society", so this reflection is necessary (IAMAMOTO, 2003, p.27).

When analyzing social reality, there is no way to detach it from the historical heritage, which brings rooted gender inequality, racial issues, patriarchy, precarious work, precariousness of life, violence against the working class, imperialism and dependence, that have always been present in the history of Brazilian society, and it is essential to understand our socio-historical particularity to read the social relations of capitalism within a framework of the past that helps us to understand the present, a reality that generates different expressions of the social question that translates into the "set of expressions of inequalities engendered in mature capitalist society, unthinkable without the intermediation of the State", the genesis of the social question is marked by the collective character of production "as opposed to the private appropriation of human activity itself – work", this is social issue the mark of the excluding system (IAMAMOTO, 2001, p. 17).

In view of this, the work process of Social Work is determined by the structural and conjunctural configurations of the social issue and by the historical forms of its confrontation, permeated by the action of workers, capital and the State, through social

policies (ABESS, 1996, p. 60), being marked by direct intervention in the most varied expressions of the social issue, which are met by the spectrum of social policies (of public and private nature), in defense of the different banners of struggle of groups that historically coexist with diverse vulnerabilities arising from the social inequalities, such a political position is in favor of equity and social justice, in the perspective of universal access to goods and services related to social programs and policies. Thus, the work of the social worker works under the guidance of the Professional Ethics Code (CFESS, 1993) and the profession regulation law (Law n. 8.662/93, CFESS).

The aggravation of the social issue resulting from the productive restructuring process and the adoption of neoliberal programs has repercussions in the professional field, both in the subjects with whom the Social Service works (RAICHELIS, p. 756, 2010), the working class historically subjected to the extraction of absolute added value, experiences new forms of work modality that affect already precarious living conditions.

The reality experienced today does not arise from the COVID 19 Pandemic, it results from the exhaustion of the phase of capitalism, when observing a set of counter-reform and the subordination of precarious forms of work to the social issue that manifests itself as inequality, but also as rebellion, because the subjects experience this reality, however there is resistance "it is in this tension between the production of inequality and the production of rebelliousness and resistance that social workers work, situated in this terrain moved by different social interests [...]", the assistants social actors are important actors in the process of correlation of forces (IAMAMOTO, 1997, p. 14).

Among the contradictions experienced in the daily work of social workers, we have racial relations. In a country marked by structural

racism, by the historical exclusion of black men and women, it is clear that they are the main recipients of public policies.

FINAL CONSIDERATIONS

The phenomenon of violence affects black women more severely, who are victims of various oppressions such as class inequalities, racism, sexism, among others. The concept of intersectionality helps us to unveil the social reality, this way, the Social Work, as it is configured as a profession that intervenes in the expressions of the Social Question, can use this knowledge to better understand the phenomenon of violence. Finally, it is important to highlight that it is not possible to think about social issues without talking about the colonial past, because as Sueli Carneiro (2015, p. 57) states, "poverty has color in Brazil" and, in fact, "there are two Brazils".

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