

# International Journal of Human Sciences Research

## THE CRY OF BLACK MOTHERS IN MOURNING: DIALOGICAL RELATIONSHIPS BETWEEN THE PSYCHOLOGY OF LIBERATION AND NECROPOLITICS

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**Abstract:** The objective is to investigate, through social theories, black mothers mourning the omission of the State, based on authors of Liberation Psychology, with an emphasis on ethical and racial aspects, emphasizing liberation against a State that, using power, corroborates Necropolitics of young black people. The qualitative method was carried out through the theoretical articulation of Liberation Psychology, contrasting with Necropolitics. Decolonial feminist strategies are necessary, for new praxis in conjunction with Liberation Psychology, developing a more politicized “What to do”.

**Keywords:** Black Mothers; Grief; Necropolitics; Liberation Psychology.

## INTRODUCTION

The social exclusion to which the poor and black Brazilian population is exposed is not contemporary, but reflections of the colonial historical process, therefore, it is emerging that we reflect on the causes and consequences in this process of existence of each person who experiences situations of marginalization, making many excluded and made invisible in society.

It is with these processes of social exclusion in mind that many Brazilian musicians and composers also use art as a way of “unmasking” the colonization that we are still exposed to, especially the poorest Brazilian people who, despite being invisible in the face of social ills, continue to have faith that something can still change.

This is a reality that corroborates a moment when the nation was experiencing a new emblematic reality, in which the Brazilian people experienced the possibility of feeling like citizens, as the country began its democratic “crawl” after the end of the dictatorship, with the emergence of new Constitution of Brazil (1988).

In the same way that the 1988 Constitution

legislates in favor of democracy for all, the State still supports the process of social exclusion of the poorest and most fragile Brazilian population, who, even with the rights acquired by this document, still suffer from the lack of access to rights, as society and the State strengthen the maintenance of certain forces that are governed by colonialist and racist standards, as Achille Mbembe refers to the concept of Necropolitics, with black people being transformed into merchandise, that is, a thing ( MBEMBE, 2014, p. 19). Under this system, the process of exclusion and genocide of minority groups remains as a social mechanism, “closing” its eyes to the death of certain groups, such as women, LGBTQIA+ people, indigenous populations, since science itself acted together to eugenic practices (CARNEIRO, 2003, p. 124).

This way, it is through these eugenic and hygienist practices that these people remain excluded through the forced construction of ghettos and peripheral spaces, as they are considered historically “dangerous” like the Jewish population, as pointed out by Wacquant (2004, p. 157).

The ghetto is a socio-organizational environment that uses space in order to reconcile two antinomic objectives: maximizing profits materials extracted from a group seen as perverted and perverse and minimize intimate contact with its members in order to avoid the threat of symbolic corrosion and contagion.

It is with the deconstruction of these colonialist societies in mind that many authors of Liberation Psychology, such as Ignacio Dobles, Bruno Simões Gonçalves, Fernando Lacerda Junior, but especially Ignacio Martin-Baró (2017) brought important statements that support man’s democratic relationship with society, bringing guidelines on a new “look” at the process of liberation of oppressed subjects, as well as the social structures of oppression, which are consequences of a

colonialist, imperialist and capitalist society, as well as the need for empowerment, since “consciousness it was a response to the lack of words, personal and social, of Latin American peoples, not only unable to read and write the alphabet, but above all to read themselves and write their own lives (MARTIN-BARÓ, 2022, p. 182)

In the same way that Psychology must be designed for cultural and social diversity, that is, a decolonial psychology, there are also several black feminist authors who have developed works of international references such as Angela Davis (2016), Kimberlè Crenshaw (2002), among others. These have been used as a basis for many activists in sociology, education and political science, in order to strengthen the work process of black women in various political areas, with guidelines on a new decolonial and anti-capitalist thinking, as it is necessary to build a counter-hegemonic project, with the urgent need to build social agendas that support the denunciation of historical and social processes that “cross” colonialism, as shown by the Colombian Castro Gómez (MIÑOSO, 2020, p. 103).

It is based on this colonial and imperialist process that the State system, as well as society itself, “walks” towards the continued exclusion of minority groups, perpetuating the genocide that is present through the development of the political system itself, since the black people, in their trajectory of slavery were “transformed into men-objects, men-commodities and men-coins” (MBEMBE, p. 12).

From this perspective, it is not “strange” to see news of black people who continue to be killed by the State, as when, using these mechanisms, they facilitate and promote the death of black bodies at the “hands” of the police, which is a way for the State to show its power, the power to continue killing black groups, since “It is in these territories that black

women survive, and have their subjectivity crossed by this constant experience with violence (SOUZA et al., 2020, p.304).

It is in this sense that this discussion is urgent, given the alarming number of young black people who have been killed (murdered) by the racist and eugenicist police who facilitate the process of genocide of young black people and peripheral people, with this death made invisible by the State, which becomes just a statistic, without any type of social repair.

It is, from this State that is based on aspects of Necropolitics, that Psychology must ally itself with the decolonial and anti-capitalist perspective, that is, a psychology that is based on cultural and historical aspects that place certain subjects “at the mercy” of society, excluded and marginalized by the State itself. In this sense, the suffering of certain groups must be thought of, based on the relationship of these groups with their historical trajectory, such as the aspects of racism that “crosses” the black population (MBEMBE, 2014, p. 15,16), as well as the gears of the State that uses eugenicist theories to keep the population excluded and violated, as happened in the second War with the Jews (GONZALEZ, 2020, p. 41,42), and in the 1970s in many Latin American countries, which and it continues to happen systematically.

At the end of the 1970s, while the chains of “national security” imprisoned the people of the southern cone, popular liberation movements proliferated in the Central American region that sought to break the chains existing in their countries. It can be said that the mantle of national security cannot cover the freedom of all Latin Americans and, therefore, when one part is covered, another is left uncovered.

Thus, in 1979, the Sandinista National Liberation Front put an end to the Somoza family dictatorship in Nicaragua and the rise of the Popular Revolutionary Movement in El Salvador made the military give one coup d'état to prevent the overthrow of the regime. Since then, both the Nicaraguan people and the Salvadoran people have been at war (MARTIN-BARÓ, 2017, p. 26).

Based on this logic of sovereignty and imperialism, the death of these groups is “necessary”, which are still considered a danger to dominant society (COSTA, 2021), which corroborates the myth of the black criminal man. This is a concept that “cuts through” the myth of racial democracy (CARNEIRO, 2011, p. 16). It is based on colonialist and racist structures, which society still agrees with the racist mechanisms of the State, in which, using their “imperialist” power bases, they promote the death of certain groups, without any form of legal redress for families, especially to the mothers who experience eternal mourning for these young people, without any response or justification from the State.

Thinking about all these social weaknesses that these women experience is understanding this process of mourning, which is not seen as social mourning, and is often an invisible struggle to seek the honor of their children. This is a “frenetic” search for a response from the State. Along with these struggles for social justice, we must realize the need to move away from fatalistic logic, and “scream” for a truly democratic society.

There are many ways for these women to strengthen themselves, such as in groups of racialized mothers and women, since this is generally a solitary struggle, formed only by groups of mothers, who, in addition to experiencing grief that is not socially recognized, still need to fight to defend their identity. of their dead children (ARAUJO; SOUZA; SILVA, 2022).

Alongside the black women's struggle

system, in parallel, and as strong as these women's movement, is the silencing of white men in the face of their social perversities. In addition to the process of denial, there is also a system that, using power, tries to control black groups, this control being used symbolically by “iron masks” that at all times deny black people the right to talk about their pain, such as shows the story of the slave Anastácia (KILOMBA, 2019, p. 33,34). Grada Kilomba raises some important questions, such as why do black people need to be silenced? They are denied the right to speak, and this way, there is what wonder if there are truths in this denial that need to be repressed? (KILOMBA, 2019, p. 41)

Therefore, it is necessary to rethink new ways of reconstructing these “truths”, because when it comes to truths, there is no way to build a struggle project based on “universal” truths. The concept of universality is not feasible, in the same way that there is no way to develop a project for the struggle of black women in the field of politics, thinking about the only universal woman possible to exist democratically, that is, the westernized and white woman (CRENSHAW, 2002).

To bring sisterhood so that all women agree with the importance of the agendas of these women in mourning through Liberation Psychology is not an easy task, given that Latin America is the place that most marginalizes and excludes minority groups, often with the indirect “participation” of Westernized science itself, and why not say of Psychology. With this, there is urgency in the process of overcoming the alienation of Psychology, which in many moments is “at the service” of the dominant classes (MARTIN-BARÓ, 2017, p.65). And corroborating this Eurocentric logic, all forms of non-white knowledge are seen as inferior, with the white man placed in the place of “supposed knowledge” (GONZALEZ, 2020 p. 39)

In the same way, we women and non-whites have been “spoken about”, defined and classified by an ideological system of domination that infantilizes us. By imposing on us an inferior place within its hierarchy (supported by our biological conditions of sex and race), it suppresses our humanity precisely because it denies us the right to be subjects not only of our own discourse, but of our own history. It goes without saying that, with all these characteristics, we are referring to the patriarchal-racist system (GONZALEZ, 2020, p. 39).

With this issue, the use of Liberation Psychology by these women in social vulnerability, due to the issue of racial violence, is necessary as an instrument of praxis, since it aims to find, through social practice, a reunion with their historical memories, understanding that social violence is not a reflection of destiny, or a divine “plague”, but a response from the own system whose principles are based on the oppression of specific minority groups, maintaining the process of alienation and denial of their social invisibilities as historical reflections.

If the Social Psychology fits the study of the ideological in human behavior, its best contribution to the development of democracy in Latin American countries will consist in the unmasking of all anti-popular ideology, that is, those forms of common sense that operationalize and justify an exploitative and oppressive social system. It is about revealing what is alienating in these assumptions that are rooted in everyday life and that underlie passivity, submission and fatalism (MARTIN-BARÓ, 2017, p. 51).

These forms of violence often become “naturalized” by society, as something normal for excluded groups, which, according to Liberation Psychology, is understood as a strategy of the system itself to deny its “gears” of oppression and genocide, causing marginalized people, believe that this is part of something bigger like destiny, or a fatality,

that is, a fatalistic logic, which was for a long time linked to religious aspects, such as “God wanted it this way”, which makes the religiosity and faith be thought of uncritically, as a true “opium” in which the people themselves feed on its poison (ALMEIDA; SILVA, 2024, p. 39,40).

Therefore, it is important to think about religiosity and critical faith, which is focused on a process of liberation from social oppression, as well as the continuity of the struggle that is fed back by this faith and appreciation of their ancestry and Afro culture, which opposes all the sense of fatalism as a truth accepted peacefully (PAMPLONA, 2024, p. 73), and which presents a tendency not to accept a prerogative of social change for something different. In this sense, Liberation Psychology not only finds social and collective strategies of social and historical empowerment to fight against oppression and social ills, but it is also “...taking the perspective of the participants, that is, of the people silenced in their knowledge, and different rationalities must be considered in analyzes of power relations attentive to the complexity of the social context, inequality and in search of justice (COSTA et al.; 2024, p. 123).

In addition to an entire praxis against fatalist logic, which places the population in a perspective of unrealistic belief in a world impossible for better change, Liberation Psychology also moves against a colonizing and Eurocentric bias, but communicates directly with the decolonial movement, and feminist theories, proposing political involvement that fights for disadvantaged minorities (COSTA et al.; 2024, p. 123).

Thus, Liberation Psychology is necessary as a mechanism for a praxis against the eugenic and racist structures that contribute to a State that violates the rights of the least favored, that is, a State that uses a system to kill and make black bodies invisible.

The State, which uses its “tentacles” such as the police, develops repressive strategies against the black population, who are systematically raped and murdered, as this black subject is conceived as a potential risk to the traditional values of the dominant patriarchal society, in which the action brutality by the police in which they need to kill the “indolent black man” are speeches valued by men in power such as the governors of São Paulo and Rio de Janeiro, and this “bullet” cannot miss the body (DANTAS, 2021, p. 286) .

Therefore, the objective of this study is to reflect on the struggle of black mothers mourning the omission and genocide of the State, based on two theoretical aspects from different approaches, such as the concept developed by Mbembe of Necropolitics and the importance of a praxis that communicates with Liberation Psychology, bringing the need for a new, more liberating praxis.

### **TO BE A PERIPHERAL MOTHER LIVING UNDER THE “LEGACY” OF NECROPOLITICS**

The exercise of motherhood in the face of situations such as poverty and social vulnerability can have consequences for the maternal mental health of peripheral black mothers, especially because these women already grow up understanding the process of extermination of black people, as it is an experience, the death of this group is often common in peripheral spaces.

Therefore, every black woman who is a mother in a peripheral situation lives in constant tension knowing that her child could be the next to be exterminated by the actions of the State/Police. This mourning becomes a reflection of the annulment process and genocide experienced many centuries ago, as this is a transgenerational pain, reflections of the slavery system in Brazil.

Black women are haunted by the traumatic memory of losing their children. Every day, the violent reality keeps the black population, especially youth, under constant threat. The oppression, persecution and genocide of descendants of enslaved Africans persist in contemporary times (SOUZA, 2023, p. 33).

The fact is that this process of exclusion and oppression has occurred systematically, not only by the State, but by society itself, which still carries in its social representations the image of black people always in the space of inferiority, or as the black person who is considered a danger, as he has characteristics in his character that lead him to crime.

So far, nothing different from what has already been brought up in the literature on racism, however the author Lélia Gonzalez (2020, p. 69, 70) adds some important observations on the issue of racism, criticizing the process of annulling racism in Brazil, as if black people, when they go through the domestication system, are less susceptible to racism. What Irony! Just the fact that we describe the process of “domestication”, which means that this subject has become civilized, is already a process of exclusion and oppression.

After all, can you think of a country more racist than Brazil? “Racism? In Brazil? Who said it? That’s an American thing. Here there is no difference because everyone is Brazilian above all, thank God. Black people here are treated well, they have the same rights as us.” (GONZALEZ, 2020 p. 69)

It is true that many peripheral black women, when they find themselves in a place of social exclusion, experience social vulnerabilities, such as the process of invisibility in spaces of power, with difficulties in effectively exercising their motherhood, as the most common thing is having to work without a support network for your children.

In this sense, black and peripheral women, who represent part of the most vulnerable society, still systematically suffer social

oppression and policies, which reflects in social suffering, marks of a patriarchal and capitalist society that was structured on maintaining the people's responsibility for their own poverty (MARTIN-BARÓ, 2017, p. 77,78), making these many Sometimes perceived as criminalized by society and the State, since "The system in which we live, or which we suffer from, has an enormous facility for neutralizing alternatives and legitimizing the violence exercised against those who challenge power. With this comes death and with it comes silence" (DOBLES, 2022, p. 174).

This one deafening silence works as a foundation that society uses to bring about mechanisms that oppress and hold subjects responsible for the oppressions experienced, as if the social and collective trauma that they develop, which, in fact, arises as a result of the system itself, were something just of the responsibility of these subjects, which is a great danger to the maintenance of this type of belief and ideology (MOREIRA; GUZZO, 2015, p. 575).

In addition to the whole issue of social trauma experienced in societies that live in colonial structures, it makes many women, especially poor and black women, believe that they deserve to experience situations of oppression, violence and social exclusion, being judged by society (DAVIS, 2016). They still need to find answers to the violence they face daily, which is often justified by religious and fatalistic ideology, placing them in a place of passivity and unable to cope, as they believe in divine logic, as if there were no other possibilities to break away. with social violence in which they are victims, which is defined by Martin-Baró as fatalism (MARTIN-BARÓ, 2017, p. 29).

With this, the social function of care in Liberation Psychology is to enable the subject's process of de-alienation, also through health

care, making the subject understand that the violence they suffer is not natural, but symptoms of social oppression. and policies in which they are victims, since all this violence takes place in a sexist and colonial society, as happened with the Salvadoran people (MARTIN-BARÓ, 2017, p. 29).

The fact is that many of these women need to leave their children alone to care for and cook for white men's children.

Which corroborates the exclusion that "crosses" these spaces, which are generally built on the basis of racism, and consequently, face an entire trajectory of genocide and violence that spans generations, which reflects our history of slavery, which is why the process of emancipation is so necessary of the black population, and not the belief in violence as a reflection of fatalism (DAVIS, 2016, p. 24).

In addition to the social issues that have seen considerable worsening due to the moment of political crisis in the last four years, with actions that corroborate the exclusions coming from the Brazilian government itself, which found itself in an extreme right-wing position, thus perpetuating an attack on the processes of democratic evolution, which had harmful effects, especially on the most vulnerable people, which reflects a lack of assertive public policies and more deliberative management (BRAZIL; REIS, 2015).

This process of attacking the Democratic Rule of Law means that certain populations remain on the margins of society, such as the black population. This way, black women become more vulnerable when they find themselves alone in the role of being mothers, as well as their conditions worsen with poverty and lack of access to decent jobs.

This is a well-known story of many black women who find themselves alone with the role of caring for and protecting their children from the legacy of violence and genocide of young black and peripheral people, as a

continuous process of slavery, in other words “The black woman is, therefore, defined here as having begun its trajectory in colonialism, building itself in the continuous diaspora where the diversity of experiences gives more or less complexity to oppression” (ARAÚJO; ARGOLLO, 2017, p. 150).

This construction of invisibility of black people is not “just” a structure for the formation of the “Democratic” State, but implemented from the logic of the Western Hemisphere, as the place at the Center of the world and understood as the “real” humanity, which is seen with dignity, and this way, the ideology of Western man was constructed as that civilized, and all the “rest”, which would be black people (Africans), represented by a being that is seen in a limited, unfinished way, being the danger real (MBEMBE, 2014, p. 27,28).

It was in this racist and colonial trajectory that Brazil allowed eugenicist policies that corroborated the logic that understood part of the population as solely responsible for crime and contagious diseases, these being the culprits of the inferior race, or as many reported “bad blood”, the which has generated the continuity of a system that makes invisible the rights of the black population who die unjustly at the “hands” of the State (DA CRUZ, 2022).

It is this way that Ribeiro (1995, p. 209) already reported that the dominant class remained calm that their material assets continued to be protected, while the oppressed classes remained “on the margins”, always placing themselves in peripheral spaces, invisible, destined to “accept” their ills, praying and asking a God who is similar in their poverty and can “watch over us”.

This legacy of genocide could be weakened when the black population jointly creates strategies that value decolonial care, also rethinking the role of psychology through

our “what to do”, valuing black women their achievements, stories and ancestry, together with their children and grandchildren, given that the psychology that must be taken care of in a politicized way, was for a long time “neutral” and in accordance with oppressive and capitalist guidelines (MARTIN-BARÓ, 2022, p. 203).

It is in these moments that groups and communities can develop new strategies in which it is possible to rethink new legacies, that these groups enable the appreciation of beliefs, ancestry and appreciation of black bodies and lives.

## DISCUSSION

Just as we are not born women but rather, we become women, as Simone de Beauvoir (1970) said, in this sense, just as we are not born prepared for motherhood, no subject is born prepared to peacefully accept the murder of their children. A death that reflects a system corrupted by racism and colonialism. In this sense, what is observed in many cases is that the State, in order to maintain the “status quo”, ensures that society remains preserved between “dominant and dominated”, using strategies of violence (MARTIN-BARÓ, 2017, p. 24), such as the military and police system itself, which place itself in places of power for the domination of peripheral groups and bodies.

What does this mean? The people who experience institutionalized violence that is historically accepted by the oppressor, understand and assimilate the process of guilt, making it impossible for this oppressed subject to think critically and culturally about their social exclusions, according to Martin-Baró’s perspective on fatalism (2017, p. 29).

Within this context, mothers who see themselves violated by a system that oppresses their children continue to transmit the message to society that this woman, by



living in a situation of poverty, failed not only as a mother, but as a caregiver, without considering many social violence in which they were also victims. This is the perspective of power colonialism, a term developed by Anibal Quijano (2005, p.120)

This coloniality of labor control determined the geographic distribution of each of the forms integrated into world capitalism. In other words, it determined the social geography of capitalism: capital, in the social relationship of control over wage labor, was the axis around which all other forms of control over work, its resources and its products were articulated. This made it dominant over all of them and gave a capitalist character to the whole of this work control structure. But at the same time, this specific social relationship was geographically concentrated in Europe, above all, and socially among Europeans throughout the world of capitalism. And to this extent and this way, Europe and the European constituted themselves at the center of the capitalist world.

This way, the coloniality of power aims to maintain the process of oppression of racialized people, keeping them under "... the interested tutelage of the white world (SEGATO, p. 109).

In this sense, it is still common to hold black people responsible for social violence, as the State, together with society, maintains the perception, starting from the social construction of racism, that black subjects are essentially "bad" (FERNANDES, 2022).

As a result, this environment, which must be welcoming, systematically maintains the cycle of repeating social violence against women who are mothers, with the social discourse "you failed". The society that must be a space of emotional acceptance for this woman to feel empowered as a mother to welcome her children, brings a historically constructed social movement that understands poverty as a factor predestined to failure, taking away from

this mother the possibility of building being a citizen of their rights, and an environment that must be welcoming for these women.

But for a paradigm shift to occur on social issues such as poverty and social violence, it is necessary to reflect on the existence of a greater machine, which is the STATE itself, which subjugates society into oppressors and oppressed. This "machine" that operates the social conditions in which subjects are "placed" is not something contemporary, but from a colonialist culture that denies others the place of subject, with this, there is a "mental pathology that is caused by oppression" (FANON, 1968, p. 212)

Corroborating this perspective, Martin-Baró brings in his texts (2017, p. 29- 30) the importance of sociopolitical work, as marginalized people, from the oppressor-oppressed perspective, believe that their place as oppressed is part of a larger construction, which is often linked to Destiny (2017, p. 31).

The theory developed by Martin-Baró (2017) in "Criticism and Liberation in Psychology: Psychosocial Studies", shows that the process of constructing guilt for the poverty of the excluded, brought some fundamental concepts to this notion that the individual is culturally "shaped" by a rigid discourse that makes it impossible for him to leave his state of social exclusion, often justified by society itself.

Therefore, according to the 1988 Constitution, article 6 provides "Social rights are education, health, food, work, housing, transport, leisure, security, social security, protection of maternity and childhood, assistance to the helpless, in accordance with this Constitution. (EC number: 26/2000, EC number: 64/2010 and EC number: 90/2015)" (BRAZIL, 1988), which shows us the importance of State care for the entire population, especially care for the protection of motherhood and childhood, who, when in a situation of poverty, suffer

situations of violence that often become normalized by society.

Hooks addresses the issue of violence as a naturalized process within patriarchal structures, as well as the system that legitimizes the system of militarization of men as a new “ethic” to be fulfilled by the State.

As long as sexist thinking socializes boys to be “killers”, whether in the imagination of the good boy, in the fights of “bad boys” or as soldiers in imperialism maintaining coercive power over nations, patriarchal violence against women and children will continue. In recent years, when young men from diverse class backgrounds have committed horrific acts of violence, there has been national condemnation of these acts, but few attempts to connect this violence to sexist thinking (HOOKS, 2018, p. 77).

This way, there is a need to rethink a psychology of Liberation that is built together with proposals for a struggle focused on the needs of a Decolonial feminism. And in this sense, it is important to discuss the feminist struggle thought up and developed by racialized women, since feminism is currently a heterogeneous and diverse movement, which must be considered based on the demands of each group.

In this sense, feminism as a decolonial proposal must fight against the perspective that the white subject was understood as a superior subject and with this America became a product of capitalism that is present through oppression and colonization, as well as resistance against knowledge neutral and universal of Eurocentric origin (CURIEL, 2020, p. 132,133), which maintains racialized peoples in the process from the perspective of colonialism.

With this, we can think of a different proposal aimed at making popular knowledge visible through a new Decolonial feminist pedagogy, as a way of decolonizing the way knowledge has been articulated, which denies

these black women the place of speech and representation (DOMBKOWITSCH; SILVA, 2022).

When thinking about a liberating pedagogy, we cannot help but bring into our discussion the great theoretician Freire with his proposal for a liberating education, which is not shallow or neutral, but interconnected with cultural and political issues in each cultural space. The construction of alliances of vulnerable groups that, from the moment they understand the process of silencing commanded by the elites, must manifest themselves, waking up from a deep sleep of collective anesthesia and seek the fight for a real democracy

However, as the popular classes emerge, discover and feel this visualization made of them by the elites, they tend, whenever they can, to authentically aggressive responses. These elites, frightened, as they find themselves in the grip of their power, tend to silence the popular masses, taming them with force or paternalistic solutions. They tend to halt the process, which results in popular emergence, with all its consequences (FREIRE, 1967, p. 86)

In this sense, Hooks (2018, p. 121, 122) brings important proposals for an education aimed at racialized women, as a way of democratizing the most critical knowledge about reality, such as the issue of gender violence, and with this, there is no how to think about a true feminist movement, without forgetting the need to raise awareness about patriarchy.

And this way, there is no way to bring feminist agendas into discussion, and leave men “out of the loop”, as it is a system of patriarchy that continues to kill women. In parallel, Hooks brings up the importance of work with a feminist proposal and based on Freire’s theoretical paradigms, since feminism must have an agenda in praxis dialoguing with the real needs of women (MARIZ, 2021).

However, all is not lost, as many groups of

women continue to fight against the genocide of their people, through activism and political engagement, against the police system, which, instead of protecting, brings a constant feeling of fear. This entire struggle movement is carried out through the use of art, and often, militant mothers use their bodies as a political strategy of strength and social emancipation, as a way of seeking an answer, as well as the need to leave the stagnation and passive acceptance in the face of the “...white patriarchal weight of the state” (CAETANO, 2020).

Leaving the process of silencing built by the gears of necropolitics is waking up to a new possibility of “Quehacer” through praxis, against patriarchy and colonialism, and little by little, as more and more women join these social agendas, they realize that they were socially created to believe that the system is immutable, as is the coloniality of power (HOOKS, p. 23).

The war, which in Brazil is present through the constant murder of peripheral groups, for Martin-Baró (2017, p. 244), aims to create a constant environment of fear, strengthening the passive behavior of oppressed groups.

Dirty war uses terrifying repression, that is, the visible execution of cruel acts that trigger widespread and uncontrollable fear in the population. Thus, while repression produces the physical elimination of people who are the direct target of its actions, its terrifying nature tends, at the same time, to paralyze all those who, in one way or another, identify with some characteristic of the victim; Therefore, state terrorism and, specifically, psychological warfare need to enable the population to know the facts, even though publicity as such can be counterproductive.

This way, the denunciation of this system becomes an action of violation of human rights, but this denunciation is often interpreted as an action by a “bad citizen”, who does not remain silent in the face of social ills. (MARTIN-BARÓ, 2017, p. 246).

This way, the system that keeps certain groups nullified and anesthetized is also what strengthens the lack of identity and the death of their beliefs and values, that is, “Giving in to aggression is a source of existential frustration and self-devaluation, while resisting She means risking her own life and that of her family.” (MARTIN-BARÓ, 2017, p. 247).

## FINAL CONSIDERATIONS

In view of the above, the fight against fatalistic logic will be carried out through the growth of a group of black feminist women, based on a Liberation psychology, producing new knowledge as a strategy to strengthen their roots and ancestries, based on a liberating pedagogy, in which black ancestral knowledge must be valued through women’s community movements.

With this, the process of fighting against this colonial system that continues to kill young black people is carried out through the “Quehacer” of Liberation Psychology as a praxis, which will use other theoretical gears necessary to communicate a new decolonial proposal, such as feminism and pedagogy, based on the decoloniality of power. The “Quehacer” will be done through the cry of the silenced, who continually experience a state of war by the State against minority groups, but who will not remain silent when they feel empowered by decolonial feminism.

Decolonial feminism could be a strength strategy alongside Liberation Psychology, as an important driving force to be used against the perspective of fatalism, since the genocide of black people is not an “accident”, nor must it be explained as an effect of “lost bullet”, but there are certain mechanisms in the State that, using militarism, find the exact bodies of black people. In this sense, Liberation Psychology will be able to outline strategies alongside the decolonial feminism movement, thus mobilizing social and political awareness about violence, and

continue multiplying forces among mothers and women against the perverse system that is created through the State.

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