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THE BLACK GIRL AND HER CONFLICTS: FROM SOLITUDE TO SHUT DOWN

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ABSTRACT

This article aims to contextualize the issue of racism in Brazil and secondly to bring up the issue of the black child girl, at the intersection of gender and race, who until today experience Eurocentric postures that evidence the black race as something pejorative. The hegemony of female identity is straight hair, blond, thin. This range of stereotypes causes girls not to accept themselves as they are, causing race erasure as they seek to modify traces of their blackness to be accepted by themselves and by society. The culture of the black race, the customs, the religiosity intend the childhood, causing in the child solitude.

Key Words:

Racism. Girl. Erase. Solitude.

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INTRODUCTION

With a model of Eurocentric civilization, white, civilized, the burden of savagery and primitive man fell to the African continent. This ideological construction of the blacks took place culturally, but behind it was scientific racism, for there was legitimization of the conquest and domination of Africans and other "inferior" minorities.

The classification of humanity into hierarchical races has created raciology, a pseudo-scientific theory that gained strength in the twentieth century, legitimizing systems of racial domination, and legitimizing exterminations of peoples in the future by Nazism.

In Brazil it was no different and scientific racism justified local imperialism. The crystallized social representation of the Negro was of a bociish being, insolent and immoral. Blacks were hunted, enslaved and forced to come to Brazil, where they became slaves.

According to Oliveira (2015), in his work What color of his skin, blacks and blacks here in Brazil were considered as uncomfortable and invisible people, being then stigmatized as lazy folk in their cultural aspects, had their otherness denied by those who needed them most.

The participation of blacks in Colonial Brazil took place when the Portuguese colonial experience required a large number of workers to occupy the large plantations producing sugarcane.

A costless labor force with knowledge in mining, agriculture and architecture. The Portuguese, by expanding their dominions along the African coast in the fifteenth century, began the slave trade, claiming that blacks could thus be enslaved, since they belonged to an inferior race with primitive customs and manners, and therefore needed to be civilized and Christianized.

Transportation was made from Africa to Brazil in the holds of the slave ships. Hundreds, in inhumane conditions, many died before arriving in Brazil, and the bodies were thrown into the sea. Here in Brazil, the blacks performed the tasks under the chibata. Punishment legitimized the colonial slave structure and physical and moral subjugation made the slaves introject a negative idea of their own.

The exploitation and sexual violence of black women resulted in a mongrel offspring.

Faced with domination, blacks also never showed to be passive. In response to the violence, many protested, others fled, some were suicidal. Fugitive, ensuring their survival and defending themselves against the attack of the captains of the forest, went to the quilombos, who represented the most extreme forms of resistance of the black people.

The most famous quilombo was Palmares. It underwent several attacks and after a hundred years of war, in 1694, it was totally devastated and the blacks who were there were massacred.

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For Machado (1987), resistance within slavery, as seems to have opted for most of the enslaved, also presupposed the acceptance of norms of mutual coexistence between masters and enslaved. From this perspective, it is necessary to analyze the slave-like relationship not only based on violence and conflict, but also on different forms of negotiation.

The adherence to Catholicism was one of the ways found by blacks to approach the aesthetic values of white lords; allowing the creation of several religious brotherhoods of blacks, who played the role of cultural resistance, ethnic solidarity of the group and purchase of the freedom of blacks. At the sight of the lords, they followed Catholicism, but within the brotherhoods they maintained the cult of the orixás.

Other groups of slaves preferred to accept their condition not to die. Lighter blacks assimilated the values of white men as the only means of social advancement, freedom, and security.

Other slaves preferred to accept their condition not to die. Lighter blacks assimilated the values of white men as the only means of social advancement, freedom, and security.

For Munanga (2015), in *Rediscovering miscegenation in Brazil*, the antidemocratic and oppressive model was also assimilationist. Thus, [...] the syncretic, undemocratic model, built by the political and psychological pressure exerted by the ruling elite, was assimilationist. He tried to assimilate the various identities in the national identity under construction, hegemonically thought of a Eurocentric vision. (MUNANGA, 2015, p.95).

Concerning national identity, Munanga (2015, p.95) points out that [...] the process of constructing this Brazilian identity, at the head of the thinking and political elite, should obey a hegemonic ideology based on the ideal of whitening. This is an ideal pursued individually by blacks and their mestizo descendants to escape the effects of racial discrimination, which has resulted in a lack of unity, solidarity and collective awareness, as segments politically excluded from political participation and the equitable distribution of the social product.

In any case, even assuming that miscegenation could reaffirm the myth of racial democracy and camouflage the ideology of money laundering in its essence, a greater reflection on the question is necessary, since this analysis is limited in face of the true formation of the Brazilian people and mainly on the assumption that we are all the same.

In the context of miscegenation to be black had several meanings. The negro, finally, was considered to serve the segments of the dominant race and remained condemned to this world that never organized to treat him as a human being.

At the beginning of the twentieth century, the theory of whitening arises, believing that with the miscegenation, the country would produce whiter people with physical and cultural superiority.

Fanon, in his works *Peau Noire, Masques Blancs* (2005) and *Les Damnés de La Terre* (1961), produces a radical critique of colonization through a meticulous look at the strategies of violence, subordination and dehumanization produced by the colonized. Decolonization would imply annulling and reinventing a so-called "colonial subject" in his true humanity.

Fanon's critical view of the relationship between constructions around the notion of "race," subjectivation processes, and colonial power strategies has interpretations similar to those of Foucault (1996) on *Genealogia del racismo*.

Both discuss the political implications of the omnipresence of the body culturally diverse symbols or nude by the lenses of genetic biology, as one of the relevant dilemmas of modernity.

At the same time, the blacks' escapes, the struggles, the resistance and the formation of quilombos broke with the practices of the oppressive colonial system.

Thus, the slave model became the functional top of a socioeconomic structure that, in the interests of Europe, would give black people endless difficulties of survival in lands now Portuguese.

As far as color is concerned, we know that whiteness already owned the identity referenced and legitimized by society.

The black woman after the abolition in Brazil

According to Florestan Fernandes (1965), the black woman happens to work in houses of white families, thus supporting her family; while man was left with idleness, a situation that fueled the Brazilian imagination where the black man was presented as lazy and disinterested in work. Thus the black man receives double discrimination: "race" and vagabondage.

Even after the abolitionist period, both the concepts of racism and discrimination and the discourses of "racial democracy" or "cordial racism" (Cavalleiro, 2000, pp. 28-30) concealed a history that had been marked for many years by inequality and reinforced by indifference.

The concept of "racial miscegenation" sought to create a social model of "assimilation", leaving behind the process of the African diaspora that did not recognize its Afro-descendant children. This social exclusion was part of a historical process that also affected education.

The black and the mulatto were "forced" to identify with moral, social and psychological whitening. Thus, the miscegenation was a kind of mechanism for the absorption of the mestizo.

For Carl Degler (1976), in his work *Neither black nor white*, the mulatto, fruit of the relation of a white with a black, made that the white men saw the blacks with less strangeness, mainly when this relation generated freed children, although had a lower status than the white offspring, since, by accepting the laundering, there was a reduction of discontent between the races.

In Brazil, racism is the fruit of a historical essence of discrimination and denial of the rights of blacks as Brazilian citizens.

Racism exists in Brazil and presents itself in a camouflaged way, assuming forms of intolerance, acts of violence and camouflaged actions of segregation and marginalization.

All of these were victims of racial discrimination and prejudice, due to the ambiguity of color and class.

On racial democracy, Nascimento (1978, p.18) reiterates that it is an instrument of white Brazilian hegemony that always masks a genocidal process and complements that [...] the negro has been the most ignored political prisoner in this country.

Because he is a Negro, practicing his traditions of origin - that is, for political reasons - to this day he is a favorite victim of police violence. The Negro is the first to be arrested, hand-picked in raids and violent searches. Such arbitrariness confirms the popular saying: "Running white is an athlete; black running is a thief."

Hasenbalg (1982), scientific racism is justified by its racist practices in society, promoting discrimination and spreading prejudice against blacks. Like this, [...] race as an attribute is historically elaborated, continues to function as one of the most important criteria in the distribution of social hierarchy. In other words, race relates fundamentally as one of the aspects of reproduction of social classes, that is, the distribution of individuals in the positions of class structure, the distributive dimensions in social stratification. (HASENBALG, 1982, p.90).

Brand bias, centered on appearance and color, allows for assimilation and miscegenation in order to whitewash the population, since many blacks preferred to marry lighter-skinned companions, raising children who would be less likely to suffer from racism.

However, despite decades of economic growth, social disparities remain.

The black girl

Even today, in infant education, the mechanisms of inculcation are perverse and emphasize the "naturalization" of racial inequality and "inferiority".

Silence in relation to the subject causes the child to lose the critical ability to evaluate the world around him, in addition to that unconcern with the multiethnic coexistence promotes the formation of prejudiced and discriminating individuals. It is a "silent" racism that comes into existence and establishes the forms of social relations.

Many images present in educational materials present the black as a caricature, preventing a self-recognition of the black girl with herself and an identification with her life, customs, aesthetics and religiosity.

Thus,

It is flagrant the absence of a critical questioning on the part of the professionals of the school on the presence of black children in the school routine. This fact, besides confirming the educators' lack of preparation to relate to black students, also shows their lack of interest in including them positively in school life. They interact with them daily, but do not bother to know their specificities and needs.

Considerations

Veiled racism in Brazil is strained and expressed in many ways: black girls / children who are cursed for being black, disrespect for race and culture, the whiteness that brings them closer to hegemony; losing its ancestry. The media often reinforces brand racism, as well as the low representation of black dolls in schools, the central cartoon characters and animated films intended for this age group. What is put is the need to change their aesthetics, their hair, their customs, taking to the girl the solitude and the historical erasure. Stereotypes in

most cases involve external features such as nose, mouth and hair.

Children are vulnerable and do not understand the reason for hatred of the black race. It is necessary that white and black families work the richness of diversity, the need for respect for themselves and the other.

It is up to the school to watch over a work of insertion of the African and Afro-Brazilian culture and history from the infantile education, deconstructing the unequal racial relations.

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