Intersectionality And Violence Against Black Women: A Discussion For Protagonism And Social Empathy

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Abstract:
The objective of this academic essay is to address the themes of intersectionality and violence against Black women. Questions about the way Black women are seen in the Brazilian social context and the way social markers interfere in the construction of these women's self-image were analyzed. The academic essay is a textual genre that aims to discuss a specific topic, exposing the author's ideas and points of view based on a review of scientific literature. The focus of the text proposed here was on themes such as the historical context of Black people in Brazil, racism, whiteness, intersectionality, and the role of Social Psychology in understanding these processes in this country. Furthermore, an overview was given of the complexity of violence against Black women. As it is a multidisciplinary topic, thinking about the demands expressed by Black people, especially women, is giving this group a prominent place, bringing their agendas to debate, and provoking new analyses. Among the analyzes carried out here, the importance of conceiving the subjectivity of Black Brazilian women from an intersectional theoretical-methodological perspective was noted, given that its multidimensional nature of analysis allows us to understand different social markers also associated with race and gender, such as class, education, age, religion, which are so present in a country of continental proportions like Brazil.
Keyword*: Intersectionality; Black woman; Violence against Black women; Racism; Brazilian historical context.*
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I. Introduction

This academic essay sought to answer the questions: "How is the mental health of Black women viewed within Brazilian society?" and "How can loneliness affect the construction of a Black woman's self-image?" When we talk about the construction of black women's self-image, we must consider the historical context in which African people came to Brazil as slaves, having their right to express and cultivate their own culture vilified - in addition to the fact that when they were oppressed and reprimanded about their own culture, these people began to lose the significance of their self-image. And when we bring this thought to the present day, we have the premise that black women cannot see themselves as a black person who is a victim of the racism present in society as a way of escaping this reality and, therefore, the term "construction of self-image", "is directly linked to this woman's self-esteem and mental health.

With the intention of offering an academic-social perspective and bringing to the scientific community some discussions in the light of Social Psychology on the proposed topic, although without exhausting it, one of the main objectives of this essay was to analyze the literature on the conditions of psychological suffering of black women in the face of violence present in Brazilian society. This analysis revisits the literature for the conceptualization of violence, the historical context of Black people in Brazil, the violence suffered, and the loneliness experienced by black women, as well as the role of Social Psychology in the face of these adversities.

The academic essay was chosen because it is a textual genre that aims to discuss a certain topic. It consists of exposing the author's ideas and points of view on a given topic, based on referential research, that is, what other people, especially researchers, also say about it – and conclusion. Originality is sought in the approach, without, however, exploring the topic exhaustively[1].

For the academic-social articulation mentioned above, some searches were conducted in academic databases, including the *Portal de Periódicos Eletrônicos em Psicologia* (PePSIC), at Scientific Electronic Library Online (SciELO) and Google Scholar. The selected works should focus on the themes of "violence against Black women in Brazil", "intersectionality", "intersectionality in Brazil", "Social Psychology" and "Racism in Brazil" and be written in Portuguese. Scientific articles, publications in magazines, government databases and books were

selected. Due to the breadth of the topic, articles from different areas of activity were used, such as Anthropology, Sociology and Social Psychology. The keywords used were "Black woman", "black woman in Brazil", "racism", "intersectionality", "social psychology" and "violence". The searches were conducted from February to August 2023.

To facilitate the discussion present in the work, we chose to initially address the concept of violence, followed by the historical context of Black people in Brazil, the violence suffered by Black women and the role of Social Psychology in the face of these adversities. Furthermore, it was necessary to combine theoretical and methodological indicators of the concept of intersectionality to consolidate the proposed analysis regarding these especially important social markers: race and gender.

II. Discussions about Black Women and Her Intersectionality

Racial identity and black illness

The literature shows a methodological tool used in academic training, which refers to an analytical sensitivity prepared by Black women – reinforcing the theory of anti-discrimination. The interpretation of the concept of class informs race and race informs class, carries with it the stereotypical image of Black people as always being poor, 'slum dwellers', sexually objectified and illiterate[2].

In line with this conception, it is observed that socioeconomic conditions and inequality are factors that segregate the Brazilian population and within this sphere of division there is the black woman who, on several occasions over time, has sought ways to fit in socially and who on different occasions gave up their racial and cultural identity to be part of a certain group[3].

When thinking about the construction of racial identity, it is necessary to address structures of racism, such as whiteness. Conceptualized as a socio-historical structural construction, whiteness produces a fallacious ideology that consists of white racial superiority in which subjects in this position have privileges and access to material and symbolic goods, due to colonial and imperialist heritage, maintained and reissued today in societies steeped in racism. It demarcates racial inequalities arising from power conflicts, crystallizing the place of Black people in relationship patterns with white people in a position of asymmetry, with white people being the ideal, inserting the parallelism between black color and inferiority of social position[4,5,6].

To maintain these privileges, structurally racist whiteness uses technologies of meaning such as the "black myth", which represents Black people as "irrational, ugly, bad, dirty, super-powerful and exotic", without contradicting such logic. as based on political, historical interests and the breadth of determinations that sustain the structure of racial oppression[6].

Bringing the vision from the field of emotions, it is possible to identify the difference in treatment between black people among peers and white people, as dual dimensions, re-editing the racial inequality introjected psychically by the racist social structure, evidenced in the statement in which "archetype of lower values are represented by black people"[7].

While the affective experiences that would be common to white people, Black people live in constant denial because of the oppression of racism, which can be a factor in illness, in addition to highlighting the vigilance position of the black population, to avoid discrimination and violence. When the spontaneity of being what he is denied, the Black person in his white frame of reference begins to have to impose himself [6].

The Black population in Brazil is often exposed to contexts of greater vulnerability to illness. This situation expresses the historical deprivation of human rights in general[3] and, in the case of Black women's health, proves a specific inefficiency of government programs in guaranteeing prevention and comprehensive health care, in addition to the systematic incidence of sexism and institutional racism[8,9].

Vulnerability is understood as the configuration of individual and collective aspects in a context that regulates the intensity and form of exposure to certain situations that encourage health problems. It also modulates access to greater or lesser conditions of reaction and protection in the face of potentially harmful effects of situations[10].

The biopsychosocial or sociopsychological perspective of the health-disease process found its limits in thinking about health practices throughout the 1990s. In Brazil, the expansion of these notions through articulation with the language of human rights had already been taking shape since the struggle for psychiatric reform and in the innovative implementation of the Women's Health Comprehensive Care Program (PAISM) policy in the 1980s and, in this context, it was already possible to identify some mobilization of psychology, specifically social psychology, towards guaranteeing rights[11].

Social psychology is still a young science. The first experiments in this area were reported just over a century ago (1898), and the first social psychology texts appeared around 1900. Only from the 1930s onwards did it take on its current form, and only after the Second World War did it begin to emerge as the major field it is today[12].

Psychology is fundamentally concerned with the human behaviors that individualize each being, but at the same time it is concerned with the general laws that depart from the characteristics of the human species, within

certain environmental conditions, thus predicting behaviors arising from. The focus of Social Psychology is to study the behavior of individuals as they are socially influenced. This social historical influence is acquired, firstly, through language. Words, through their meanings attributed through a social group and culture, will determine that individual's worldview, value system, actions, feelings, and emotions[13].

Therefore, words with discriminatory and prejudiced connotations are actions related to racist behavior, as it affects a vast social group. And, at the same time, the victim can seek, through language, a way to communicate their issues, their insecurities, and their pain. We can ask ourselves: what is the contribution of Psychology to this social group? Psychologist and master's in social psychology, Valter Mata, states that the history of psychology is marked by indifference towards racism, lack of positioning and silence in the face of situations of inequality.

[...] only at the beginning of the 21st century did productions on Psychology and Race Relations begin to take shape, but they are still exceedingly rare if we consider their importance. Outside the country, I have contact with North American productions, they are far ahead on these issues. However, some racialist publications are still published. I believe the book The Bell Curve: Intelligence and Class Structure in American Life, by researchers Richard J. Herrnstein and Charles Murray, published in 1996, is the most emblematic. In this book they sought to demonstrate, through IQ tests, differences in intelligence levels between Black people and whites[14].

It is timely to clarify the issues surrounding the notions of color and race. Race, from an anthropological point of view, is a social category. In other words, even if biologically there is no evidence of the existence of human racial groups, social groups divide humanity and societies based on phenotypic traits[15].

Black women were often raped by their masters, who used the phenotype of these women to justify their actions, therefore triggering the social and gender segregations. With this fetishization behavior, to this day Black women suffer from comments about their bodies, which are considered too sexual [16,17,2]. These comments affect her perception of herself in relation to her environment, generating too many consequences for this woman's social and cognitive behavior.

These conceptions still reverberate in society today, and this can be seen in comments such as "white women for marriage, mulatto women for sex, and Black women for working". Thus, it is clear how the articulation of gender and race leads to quite different life experiences for Black and white women[18].

Approaching Black Brazilian women in terms of sexual affective experiences, taking it as necessary to think about the subjective dimension in the collective interface, there are paths to follow that consider such complexity. In this way, one of the possibilities for understanding is through the intersectional analysis of culture and the narratives of subjects who experience the theme[19].

This analysis was already pointed out by Geertz[20], that is, that the cultural constitution is based on several control mechanisms, which give symbolism to the actions and emotional experiences of individuals. If culture is something public, then so are symbols. Thus, emotion and affective meanings are cultural artifacts.

Factors of society that historically arise from the sociocultural construction of Brazilian colonialism, which constitutes racism, sexism and patriarchy as societal regulators that act on subjectivities and sexual affectivity[21]. In this aspect, the neglect of some groups of women in being chosen as potential partners is constructed through the racialization of Blackness in comparison to the non-racialization of whiteness. This difference occurs through the intersectionality of race and gender in other female groups and how white women would be mostly preferred in these relationships, thus contributing to the loneliness of Black women.

Contributions such as Ana Cláudia Lemos Pacheco[22,21] - with emphasis on the book *Black Woman: Affectivity and Solitude*[21], which sociologically addresses emotional and affective experiences, making notes to understand social incidences within individual human conduct in the face of affective choices , relating to romantic relationships and the loneliness of black women; and, Claudete Alves da Silva Souza[23], at the interface with the intersectional articulation by black feminist authors, such as Carla Akotirene[24] . To understand whether the hypothesis of loneliness resulting from neglect related to racism is factual, the understanding is based on experience reports and interviews and focus groups published by Ana Cláudia Lemos Pacheco[21], Neusa Santos Souza[6] , Edileuza Penha Souza[25] and Amanda Raquel da Silva[26].

Concept of Pain by Vilma Piedade

In the book *'Dororidade',* by Vilma Piedade[27], the term is conceptualized as being "[...] a place of affection and reason, emotion and reflection and pointing out what we can give the others". In other words, Pain is the term that characterizes the understanding of the pain and suffering of Black women in society, something that only other Black women can understand. This concept does not appear in the Portuguese language dictionary and cannot be found on *Google.* It was created by Black women in a meeting at the Instituto Cultural Rose Marie Muraro, in which they discussed the direction of the movement for women to be prominent in politics.

The term Pain is associated with culture, religion, race, feminism and the pain of Black women, and the spaces that these women must express their concerns, pain, and especially their violence.

What is said about the struggle it generates is also valid for thinking about the issue of feminism today, as well as the racial struggle. It is not enough to use feminism or anti-racism as an expression capable of

'protagonizing' the person who utters it. It is necessary to join the fight and realize the ethical-politics of feminism and anti-racism – and this is not easy...[28]

To explore the complexity of the concept a little, it is worth articulating some interface passages between philosophy and psychology. Still according to the philosopher and writer Marcia Tiburi, specifically in her article *Hierarchy of oppression: about the place of struggle,* it portrays one of the problems of feminism, where the movement's only project is struggle; However, it was created by white, Western, academically educated women. In other words, this is a movement that does not cover the entire female population.

Without going into the analysis of the different psychological theories, from the point of view of Psychology, in turn, we can say that it is the science that studies behavior, of human beings. Theoretical divergences are therefore reflected in what they consider "behavior" [...][13]. In this conception, Social Psychology should study social behavior, but it is not studied in this way, as until now this behavior has not It is fully considered social, as it requires studies with a closer look at the relationship between how we see and affect each other in a social environment.

Again, from the point of view of philosophy, Sartrean existentialism says that human beings are, first of all, beings in a situation, he wrote. We cannot be distinguished from our situations, as they form us and decide our possibilities." When interpreting Sartre's speech, contextualizing it in contemporary Brazilian society, we can see that the individual is a being defined by his social position and group. Therefore, opportunities, including existence, are given to certain individuals according to their social situation.

Black protagonism in the scientific field in Brazil was made possible by research in the field of Social Psychology. In this area of knowledge, black people are the focus of their research, the aim of which is to investigate racism and its psychic impacts on black people's resistance to pain, physical and moral suffering, and the feeling of not existing. This highlights the importance of the concept and even how embedded in an intersectional analysis it must be combined with to reliably cover the impacts of racism and sexism on the lives of black women[29].

Intersectionality in the contemporary Brazilian context

Intersectionality is a conceptualization of the problem that seeks to capture the structural and dynamic consequences of the interaction between two or more axes of subordination. It specifically addresses 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, and others. Furthermore, intersectionality addresses the way in which specific actions and policies generate oppressions that flow along such axes, constituting dynamic or active aspects of disempowerment[30].

Crenshaw's position is precisely the interaction between the social markers of difference, that is, it is not enough to just identify them in isolation if we are unable to locate the points of intersection.

In Brazil, with Black feminism, the experience of diaspora made Black women re-signify their agendas, making their demands explicit in their own contexts, whether they are in individual experiences or local configurations, which shape the Brazilian social struggle. During the 1970s and 1980s, the Unified Black Movement - one of the largest organizations in that period - did not understand that the flags defended (combat against gender violence, exercise of reproductive rights, construction of daycare centers, etc.) by Black women should be also defended by the collective. For this reason, the issues raised by women were treated as issues relating to social inequality of race and class, and so these women began to claim their demands and after much struggle and mobilization, these demands were discussed and included in the approved documents of the decision-making bodies[31].

Our society is plural, racist, and sexist. We are all fruits of this social and educational structure that leads us to practices and actions that are sometimes determined by our training. The Black women's organization is not exempt from these interferences. Therefore, we do not constitute a unitary group both in terms of political conception and work methodologies[3].

Historically, for decades Black women have fought for their rights to freedom and against racism and violence against Black women. The creation of the Brazilian Black Women's Articulation (AMNB) in the 2000s had - speaking of contemporary times - a fundamental role in the significant participation of Black women in the 1st National Conference on Women's Policy in 2003. However, the year 2015 is one of the most notable in terms of visibility of the movement, when more than fifty thousand women participated in the 1st National March of Black Women, where they brought old and current agendas of the time to the Black women's movement. The main theme of the march, violence against women, was one of the most debated topics based on intersectional analysis, which demonstrated that in recent decades there has been an increase in cases of domestic violence against Black women in relation to the decrease, in the same period, in same crimes against white women. According to the activism of the black women's movement:

Even though we know that racism is violence, the term was incorporated to highlight the impunity in the killing of black people, especially young people, at the hands of the police; by the health system [in reference to

pregnant and elderly women]; and, also, because feminicide has affected black women more. *Bem-Viver* was incorporated to signal that we believe in the need to change the so-called 'development model', therefore combating exacerbated consumerism, insane profit, and neoliberal capitalism[32].

Gradually, these issues gained ground, in the period that became known as the women's decade, with themes of gender and race reaching international media.

With the historical crossings discussed previously, we can then conceptualize intersectionality within the experience of Black Brazilian women, as being the intersection of social markers such as: gender, race, social class, gender identity and sexuality. Carla Akotirene[24] a contemporary Bahian intellectual, proposes a theoretical review of the concept of intersectionality, going from its creation to the main analytical differences discussed by several Black intellectuals. The researcher defines the relationship between intersectionality and black feminism as follows:

Black Feminism simultaneously dialogues between/with the crossroads, I mean, identity avenues of racism, CIS heteropatriarchy and capitalism. The literacy produced in this discursive field needs to be learned by Lesbians, Gays, Bisexuals, Transsexuals, Queer and Intersex (LGBTQI), disabled people, Indigenous people, Candomblé religious people and workers[24].

Crenshaw's[30] role was extremely important in understanding that forms of oppression do not reach the individual in isolation, but in dynamic ways that allow us to view each axis of oppression separately to understand the effects of their correlation. The mechanisms of oppression do not just arise from sexism, women can be in the position of oppressed and oppressors at the same time, as highlighted by Bell hooks[33]. Observing the Brazilian socio-racial organization, white women from a more favored economic class are in a position of oppressors in relation to other Black and poor women and men, but they can be oppressed by white men. This vision of Crenshaw is expressive where a systemic line highlights the impact of the system or structure on the formation of identities.

Whiteness and racial inequality in the Brazilian context

In the pre- and post-abolitionist periods, in the mid-19th century and early 20th century, Brazil's immigration policies reflected the concern with making the State "whiter" with public policies favoring European immigrants, considered 'superior' to Africans., Indigenous and Asian. Throughout history, white people have been self-declared as the ideal human being, giving them, over the centuries, a socially legitimized privileged situation up to the present day. The attempt to deconstruct the stereotype that keeps Black people in a condition of inequality compared to white people and the denial of white people in the face of the undeclared privilege that they have been given since childhood[34].

A metaphor can summarize what I began to understand: hitting an apparently non-existent glass door is a very strong impact and, after the shock and pain, the surprise of not having noticed the outline of the glass, the lock, the metal hinges that kept the glass door. This sums up, in part, finding oneself racialized (...) However, as we look for signs of this supposed "invisibility", we also discover the gaps in the door. Every glass door has gaps. They are never fully fitted into the frame[35].

Whiteness, or white racial identity, is constructed and reconstructed historically and socially by receiving influence on a local and global scale. This is not a homogeneous and static racial identity. Whiteness changes over time. Depending on the context, for example the national one, being white can mean being and being in power[36].

White racial identity is a place of symbolic, subjective, and tangible material privileges, which contribute to the reproduction of racial prejudice, "unfair" racial discrimination, and racism. A prominent theorist on this topic, Ruth Frankenberg, defines whiteness as a structural place from which the white subject sees others and himself, in a position of power, a comfortable place in which he can attribute to others what he does not attribute to himself[34,35.]. After long years of research, researchers on the process of population whitening in Brazil reiterate that the expression "invisibility of whiteness" refers only to episodes in which whiteness hides behind a normative characteristic[37,38,39].

In this conception, whiteness can be understood in eight fundamental points, five of which stand out here:
1. Whiteness is a place of structural advantage in societies structured on racial domination.
2. Whiteness is a 'point of view', a place from which we see ourselves and others and national and global orders; [...].
4. Whiteness is commonly renamed or displaced within ethnic or class denominations [...].
6. As a place of privilege, whiteness is not absolute, but crossed by a range of other axes of relative privilege and subordination; these do not erase or make irrelevant racial privilege but modulate or modify it.
7. Whiteness is a product of history and is a relational category. Like other racial locations, it has no intrinsic meaning, but is merely socially constructed. Under these conditions, meanings of whiteness are complexly layered and vary locally and between places; Furthermore, their meanings can seem simultaneously malleable and inflexible[37].

The Whiteness can be defined as "traces of the racial identity of white Brazilians based on ideas about whitening"[40]. Other dimensions of whiteness and whitening in Brazil explore issues related to what can be called the ideal standard invented by the white elite, and, by the latter, presented to Brazilian society as the existence of a black problem[40]. To this end, the elite made a symbolic appropriation of itself as a human reference as a means of legitimizing its economic, political and social supremacy, at the same time that it invested in the construction of a negative social imaginary about black people, with the aim of destroying their racial identity, damage your self-esteem and hold you responsible for the discrimination suffered and, finally, justify racial inequalities.

In the book entitled Social Psychology of Racism: studies on whiteness and whitening in Brazil[38,39], it is possible to find a collection of works that discuss the silencing of white people in the face of history as a way of maintaining the *status quo*. The strategy is to increase the negative visibility of Black people while white people remain silent in the story. Discussions about concepts such as "fear of the other" and "narcissistic pact" draw attention in the book. The first concerns the constant fear that white people have of losing privilege and superiority, which leads to the second concept that the author defines as the isolation of white people in white places to strengthen the bonds of whiteness, complicity among equals (whites) favoring each other, leaving the non-white on the sidelines, apart. Until then, the term whiteness has been used to name practices conducted by people with whiteness with the aim of maintaining the privilege that white people have in societies structured by racial hierarchy, thus assuming the position of an ideal human being and maintaining the status quo.

While studies on whitening show that the illusory process of a universal model of humanity, they also show - a process in which white people rarely appear, except when they are made the target of envy and desire by those other non-white groups[40]. And the investment in building this exaggeratedly negative image of Black people damages their racial identity, their self-esteem, blaming them for the discrimination they suffer, and justifying racial inequalities.

The lack of reflection on the role of white people in racial inequalities is a way of persistently reiterating that racial inequalities in Brazil constitute an exclusively Black problem, as only they are studied, dissected, and problematized.

To avoid focusing on white people is to avoid discussing the different dimensions of privilege. Even in a situation of poverty, white people have the symbolic privilege of whiteness, which is no small feat. Thus, trying to dilute the debate about race by analyzing only social class is a permanently used emergency solution [...] Poverty has color, any minimally informed Brazilian has been exposed to this statement, but it is not convenient to consider it. So, the repetitive jargon is that the problem is limited to social class. This data is certainly important, but that's not all[40].

In the field of discrimination-as-interest theory, the notion of privilege is essential. Racial discrimination would be driven by the maintenance and achievement of privileges by one group over another, regardless of whether it is intentional or supported by prejudice. The desire to maintain one's white privilege (interest-based theory of discrimination), combined or not with a feeling of rejection of Black people, can generate discrimination[40].

Regarding racial and gender discrimination:

This type of racial discrimination is quite explicit in the debates I have had over the last twelve years with groups of feminists and leaders of the trade union movement, outraged by the oppression of women. The silence of these women about the situation of Black women is embarrassing. Recently, I had an experience in a seminar that took place in São Paulo, in the second half of 2000, in which women from all trade unions, public sector advisors, researchers from recognized research institutes, business consultants, debated the different dimensions of discrimination against women at work. In fact, there were two entire days of debates without any mention of the situation of Black women at work. The great inconsistency is that few weeks before this seminar, the Map of the Black population in the labor market had been published in the country's mainstream press, in which Black women were identified as the most discriminated segment of the Brazilian labor market, in the seven researched capitals. However, female leaders managed to spend two days talking about discrimination against women at work, without even touching on discrimination against Black women. I then decided to highlight this issue using a term that I've been playing with a lot: narcissistic indignation. There is a feeling of indignation at the violation of workers' rights, but only when this violation affects the group, they belong to[40].

This phenomenon can be explained as a need for social belonging, as the strong emotional connection with the group they belong to leads the individual to invest their own identity in it, the self-image they have of themselves is linked to the image of the group to which they belong, and so the individual will defend the group's values as if they were his own - excluding those who do not belong to the group. And in this case, exclusion turns into political neglect of the pain and suffering of others in an authoritarian way[41].

The authoritarian personality theory focuses on essential human characteristics, namely fear, rigidity, resentment, distrust, insecurity, which are repressed and projected onto the unknown, the different. "When European civilization came into contact with Black people, [...] everyone agreed: these Black people were the

principle of evil [...] black, the dark, the shadow, the darkness, the night, the labyrinths of the earth, the abyssal depths [...]"[7].

The fear of European people when encountering African people, highlights that this same fear was - in fact - fear of sexuality and at that time the church eagerly condemned any activities that involved the development of sexuality, and the fact of sexual exercise being denied to them made them project this need onto black men and women[7]. Therefore, when white people identify in their neighbors - non-white people - their intolerance, their fears, their darkest desires stored in their unconscious due to the reprimand suffered by the church, some factors present in the attitudes of prejudiced people are also identified.

III. Conclusion

A society built on slave labor and racial inequality of a group, marked by 388 violent years in which it was and still is noticeable the way that black people were placed in a position of human invisibility within Brazilian society and there was no type of reparation for all the long years of physical, psychological and cultural oppression, perpetuated in silence and violence against bodies - mainly - violence against human beings. It is important to point out, in this sense, that Brazil exhibited violent state behavior towards a group that was forcibly removed from their country of origin, had their social identity ripped away from them and their bodies violated in every viable way. This is the true history of Brazilian society, a history that the Brazilian white elite has always wanted and continues to want to erase and deny its participation in the structuring of racism.

Racial inequality is one of the "gifts" left by European colonization - along with violence, stereotyping and marginalization - from the pressured abolition of slavery, which gave a false sense of freedom, there was a lack of distribution of resocialization policies for the Black people. The newly freed slaves were 'thrown' into a society that did not see them - they preferred not to see them and still do not have the ability to see them - and mainly they did not want black people to be included in their society cycle, with a strong denial From living with them, these new members of 'society' were excluded by being relocated to places far from the vision of the white elite at the time, these places were called tenements and are currently recognized in contemporary society as favelas/communities.

One of the major problems of contemporary times is the lack of desegregation policies, especially public health and education policies aimed at the Brazilian Black population, in addition to the stereotyping of Black women, and when talking about black women it is highlighted that being A Brazilian woman brings with it certain difficulties, being a Black Brazilian woman brings challenges in terms of gender-racial inequalities, the sexualization of the Black woman's body and the violence that occurs in her daily life, which is more intense and painful.

In the book *Dororidade*[27], a word considered a neologism in the Portuguese language, the term is presented to address a movement in which black women are heard, share their pain, and show solidarity with each other - for the simple fact that they share pain equally of existence in a context structurally marked by racial prejudice. *Dororidade* is a concept that is little developed, little talked about and little known in the Brazilian socio-scientific environment. From the perspective of a black woman, it translates a new perspective on her pain and how it is understood socially.

Black women within society and feminism are women who do not have a voice and are not heard. Firstly, feminism - in addition to being a social movement led by women - is a space where women are not heard, and non-Black women are not sympathized because the difficulties of a Black woman are not the same as those of a non-black woman. From the moment that an individual in a position of power does not listen, does not give the other the opportunity to express themselves, to present their demands and expose their struggles, that person is not dealing with a segment in its entirety but rather with the issues that concern them. interesting, a question I ask myself is: is the space for Black people to express themselves scarce or the same is silenced within these spaces? Unfortunately, space is scarce and he, too, is silenced when he tries to express himself.

The pain of being black within society promotes fear and insecurity in the individual about living in a world where the color of your skin puts a target on your back or where your color defines you as an object of desire and not of love. Still looking at this society that represses and oppresses, Black women have their bodies objectified, their identities altered, their perception of themselves is contrary to what they really are due to the denial of seeing themselves as the person they are and with the potential it can achieve.

Talking about Black women has a challenge in not generalizing and homogenizing each woman's individual experiences. In this regard, intersectionality allows us to think about the social markers of race and gender to better understand collective incidences as an identity group, arising from social structures, at the interface with the subjectivity of subjects in their plural trajectories.

This theme requires greater depth to bring a more contemporary view of these issues, because currently - fortunately and after years of self-knowledge - black women have a greater knowledge of their ancestry, their strength and their importance in the social environment, but For this movement to reach its maximum potential, a wider range of epistemological contributions from the point of view of intersectional black feminists is essential

for the continuity of research, intervening in the reality of black women and producing deconstructions, resignifications and modifications where the perspective is of access to self-esteem , love, power and care, through intellectual support by increasingly talking about demands through social projects, debates, lectures, among other means of promoting black knowledge.

And Psychology, in general, needs to behave against racist attitudes and speech. Furthermore, Social Psychology, as a science dedicated to analyzing the behavior of social groups, must be more incisive when addressing racial issues in the Brazilian context, if it needs to give greater protagonism to the Black social group and its individual and social demands. As the author of this text, personally one of the main objectives of this academic essay, in addition to addressing the themes discussed, is to make this issue more visible not only for Psychology, but also for other areas of knowledge. As it is a multidisciplinary subject, the more developed and debated the topics of race relations and Black women in all scientific areas, the better it is possible to analyze the demands brought by the unified Black movement and plan policies that aim at the protagonism of Black people.

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