

RACIAL INJURY IN PUBLIC SPACE: narratives of black students

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Abstract

The text brings the racism manifest in the flesh experienced by black students in Brazilian society. The aim of this study is to describe the experiences of racial injury through narratives of eleven black university students in public space. It was adopted a qualitative descriptive approach. The script for semi-structured interviews composed of 18 questions that address issues related to race, gender, social class, and career. The study adopts the analytical category of intersectionality between gender, race and social class, because involves issues of gender and race and interprets the students' narratives, considering the reality of the context in which the phenomenon occurs. This research seeks to identify, in the excerpts, the elements of a discursive practice that reinforces the prejudice of black women in the public space in Brazil. The study scans that racial injury begins at school with micro-insult to micro-assault and perpetuates in the workplace in a different way. Therefore, the racial dynamics in Brazil leaves black women prone to mental suffering with racial injuries in the public space and their voices do not echo like the voices of white women. The study introduces the need to break the subjectivities rooted in the subjects of society in general; greater respect for black people, to denounce cases of racial injury in the police station and in the media, to strengthen militancy, and resistance, because black lives matter.

Keywords: racism; gender; black women; discourse analysis; racial insult.

INJÚRIA RACIAL NO ESPAÇO PÚBLICO: narrativas de estudantes negras

Resumo

O texto traz o racismo manifesto na carne vivenciado por estudantes negras na sociedade brasileira. O objetivo deste estudo é descrever as experiências de injúria racial através de narrativas de onze estudantes universitárias negras no espaço público. Foi adotada uma abordagem qualitativa, descritiva. O roteiro de entrevista semiestruturado tinha 18 perguntas relacionadas a raça, gênero, classe social e carreira. O estudo adota a categoria analítica da interseccionalidade entre gênero, raça e classe social por envolver questões de gênero e raça e interpreta as narrativas das alunas, considerando a realidade do contexto em que o fenômeno ocorre. Esta pesquisa busca identificar, nos trechos, os elementos de uma prática discursiva que reforça o preconceito das mulheres negras, no espaço público brasileiro. O estudo evidencia que a injúria racial começa na escola com microinsulto a microataque e perpetua de forma diferente no local de trabalho. Portanto, a dinâmica racial no Brasil deixa as mulheres negras propensas ao sofrimento mental com lesões raciais no espaço público e suas vozes não ecoam como as vozes das mulheres brancas. O estudo introduz a necessidade de quebrar as subjetividades enraizadas nos sujeitos da sociedade em geral; maior respeito pelos negros, denunciar casos de injúria racial na delegacia e na mídia, para fortalecer a militância e a resistência, porque vidas negras importam.

Palavras-chave: racismo; gênero; mulheres negras; análise do discurso; insulto racial.

LESIONES RACIALES EN EL ESPACIO PÚBLICO: narrativas de estudiantes negras

Resumen

El texto trae el racismo manifiesto en carne propia vivido por las estudiantes negras en la sociedad brasileña. El objetivo de este estudio es describir las experiencias de lesiones raciales a través de once narrativas de estudiantes universitarios negras en el espacio público. Se adoptó un enfoque cualitativo, descriptivo. El guión de la entrevista semiestructurada contó con 18 preguntas relacionadas con la raza, el género, la clase social y la carrera. El estudio adopta la categoría analítica de interseccionalidad entre género, raza y clase social, porque involucra cuestiones de género y raza e interpreta las narrativas de los estudiantes, considerando la realidad del contexto en el que ocurre el fenómeno. Esta investigación que busca identificar, en los extractos, los elementos de una práctica discursiva que refuerza el prejuicio de las mujeres negras, en el espacio público en Brasil. La evidencia del estudio explora que la lesión racial comienza en la escuela con microinsulto y microataque, y se perpetúa de manera diferente en el lugar de trabajo. Por lo tanto, la dinámica racial en Brasil deja a las mujeres negras propensas al sufrimiento mental con lesiones raciales en el espacio público y sus voces no resuenan como las voces de las mujeres blancas. El estudio introduce la necesidad de romper las subjetividades arraigadas en los sujetos de la sociedad en general; mayor respeto por los negros, denunciar casos de lesiones raciales en la comisaría y en los medios de comunicación, fortalecer la militancia, y la resistencia, porque las vidas negras importan.

Palabras clave: racismo; género; mujeres negras; análisis del discurso; insulto racial.

INTRODUCTION

The racial dynamics in Brazilian society is marked by structural racism (GONZALEZ, 2018; De ALMEIDA, 2019) that can be compared to a plague (YANCY, 2018). This situation directly and indirectly affects black population, excluding them from access to universal rights, harming their social identity, through negative racist stereotypes (FIGUEIREDO, 2008; DESOUSA, 2019), in addition to direct implications that lead to social exclusion (FISHER *et al.*, 2018).

Racism is considered by Munanga (2003, p. 24) “[...]as a belief in the existence of races naturally hierarchical by the intrinsic relationship between the physical and the moral, the physical and the intellect, the physical and the cultural”, and nowadays, talking about race in Brazil refers to talking about black people and race is seen as a phenomenon indicative of segregation and social inequality (TEIXEIRA, OLIVEIRA; CARRIERI, 2020). Therefore, talking about racism bothers most whites, because it is questioning a structure that has always favored them in Brazilian society. Thus, the racial democracy strategy is demystified, as the black population is still excluded from their fundamental human rights, such as quality education, health, equitable access to the labor market. (FERREIRA; NUNES, 2020).

The stigmatization manifested by racial injury symbolizes the spirit of cruelty (SALES JR., 2006) “[...]the stigma is a fissure, a groove on the surface, marking it and demarcating it, but threatening the organization of the meaning that unfolds on the surface of the bodies it delimits” (p. 234), through injury or jokes (SALES JR., 2006). The racialization of stigmas leads to the materiality of inequality through police violence, evidence racial prejudice and differentiated accessibility to citizenship rights and social and economic policies with unequal racial reflexes (FISHER *et al.*, 2018).

The object of the study is to reflect on racial injury from the narratives of university women, black, whether at school, at work or on the street. For this, the question arises: how do students perceive racial injury in public spaces? The aim of this study is to describe the direct and indirect

experiences of racial injury through narratives of black university students in public spaces, through a qualitative, descriptive research and polar case study, from the corpus of eleven (n=11) discourses using the linguistic-textual-discursive factors, imbricated in the referencing process and in the construction of meanings (LOPES, 2004, 2017). It was adopted a qualitative approach and, polar cases study. This research seeks to identify, in the excerpts, the elements of a discursive practice that reinforces the prejudice black women, in public space in Brazil.

For Borges and Melo (2019) the performative communication of racial injury is related to the intersectionality of gender and race against black women, which relate them to animalistic, inferior and body figures available for violent attitudes, being exposed to any fatality. Assis (2018) states that the racial marker besides demarcated the social spaces by the social class also acts on the appearance and color of people causing the inferiorization and coisification of them due to the legacy of slavery.

The study adopts the analytical category of intersectionality between gender, race and social class that are considered as social markers of difference due to crossings without overlap of categories (MIRZA, 2018; HENDRICKS *et al.*, 2020; FERREIRA; NUNES, 2020; LUGAR *et al.*, 2020), in addition to the fact that black women suffer more from structural racism than men (CASTRO *et al.*, 2017; FERREIRA; NUNES, 2020), due to their aesthetic profile, especially hair (FERREIRA; NUNES, 2020).

The study covers black students, women, until a few years ago, still silence on race and whiteness prevailed in organizational studies and Brazilian administration (ROSA, 2014; HENDERSON *et al.*, 2016; GOUVÊA, 2017; PLAUT *et al.*, 2018). There were many studies on gender, although the same silence on intersecting relations of power, such as race (LIU, 2017) for having the purpose of denouncing the consequences of racism.

FROM BLACK FEMINISM TO INTERSECTIONALITY

The struggle of the black feminist movement has been going on for many years (COLLINS, 2000, 2016), and yet the public space is full of subjectivities such as sexism and racism persistent, preventing black women from equating women whites in society (COLLINS; MOODY, 2018) due to structural racism. Black feminism is directed against the sexism and racism faced by black women, seeks to give voices to these women, in the collective, build, affirm, and maintain the focus on self-definition and dynamism (COLLINS, 2017). However, he does not look at the social class situation of these women, not housing them all, as well as poor.

Crenshaw (1991) introduces the concept of intersectionality in academia, a product of black feminism and makes use of the literature of critical theory, aiming to analyze the anti-racist and feminist discourse of black women as victims of sexual violence. The text presents the proposal that racism and sexism are attitudes that lead to mutual and intertwined oppression and generates modes of disadvantage that act incisively against black women. Collins (2000) corroborates Crenshaw (1991) by emphasizing black feminist thinking from critical theory, through discourses of the experiences of black women. The intersectionality of gender, race and social class produce inequalities continuously due to the difficulty of untangle categories that intersect and interact (CRENSHAW, 1991).

Crenshaw (1991) presents three types of intersectionality: 1. Structural - related to the place where the systems of oppression are convergent; 2. Politics - refers to people who identify with other subordinate groups and may encounter barriers due to conflicts of political discourse agenda;

3. Representational - encompasses the political discourse that adopts the meaning of other discourses and the power relations that constantly challenge and strengthen each other.

The connection of black feminism and intersectionality is due to the condition of black feminism reconfiguring the situational intertwined marginality of black women, in a contextual and contingency way from the theorization of real experiences. The intrinsic intersectionality supports the construction of meanings for the symbolic struggle and narratives of black female bodies, besides providing a complex ontology of practical and applicable knowledge, systematically demonstrating the daily life of black women. These bodies were forced to position in the various structures of domination and power such as genders, races, social class, colonized and sexualized, among others (MIRZA, 2018).

FROM RACISM TO RACIAL INJURY

It all begins with the denial of structural racism in Brazilian society, but rather institutionalized in government agencies, in the areas of behavioral psychology, economics, politics, and in culture of the country, presenting itself in a diffuse way in Brazilian society (NASCIMENTO, 1978), the same having a large part of its black population (LA FUENTE; ANDREWS, 2018). The myth of racial democracy (DESOUZA, 2019) seeks to obscure the malevolencies of racism in Brazil, and discrimination camouflaged by malignant racism, against the black population with the connotation of superficiality as jokes and racial jokes uttered by whites (LIMA; VALA, 2004).

The stigma of black people makes them live in a daily life with racist assaults that cause invisible injuries, often irreversible in oppressed people, to the point of abandoning that environment, whether at school or at work. Silva (2019) and Lewis (2018) have the same point of view that microaggressions are diverse manifestations, of light or stronger level, which are ways of insulting people with verbal and non-verbal offenses, to defame the materiality of the subject, a common fact when referring to race, gender, ethnicity, social class, place of origin, language etc. These manifestations of aggressors may be unconscious or purpose full (SUE *et al.*, 2007).

Verbal microaggressions are understood in this study as racial insult or racial injury, a term used by the legal area, typified in the Brazilian Penal Code, such as defamation and legal embarrassment, because it is considered an offense (GUIMARÃES, 2000). Racial injury and defamation were ways of obscuring the crime of racism in 1997 and, after argument, the Black Movement represented by the activist Sueli Carneiro, questioning the law and the judiciary, in 2009, through Law 12.073, racial injury was considered a crime, with consequent public criminal action, regardless of representation by the offended (MACHADO *et al.*, 2016, DE CASTRO; DE ALMEIDA, 2018).

Racial stigma has led to mental microaggressions and, if not adequately addressed, it can increase mental suffering, and perpetuate racial inequalities. Racial injury can cause racist wounds that need to be understood and fought, violent and common words uttered by racist people, which can cause irreversible harm (TAVARES; KURATANI, 2019). Martins *et al.* (2020) predict gender racial microaggressions infer worse levels of mental health and self-esteem, as it increases the perception of discrimination that black women are subject to in the various spaces of power, Szymanski and Lewis (2016) corroborate.

Sue *et al.* (2008) and Sue *et al.* (2007) present the taxonomy of racial microaggressions: microinsults characterized by verbal and behavioral expressions that express aggressiveness and inferiorize black people denigrating their racial identity; microvalidations aim to invalidate, deny,

or diminish the feelings of black people, as if their emotions had no value, only white's emotions. Another is microassault, is a racial manifestation explicit through a verbal or nonverbal discriminatory attack to hurt the victim as curses (SUE *et al.*, 2007). Therefore, black women adopt coping strategies to mitigate mental suffering (LEWIS *et al.*, 2013) including in the workplace (HOLDER *et al.*, 2015).

In Brazil, Machado *et al.* (2016) show that is quite common for black people to receive predicatives that inferiorize and humiliate them, comparing to animals, especially monkeys, dirty, smelly and others to demarcate the territory of black and white and reinforce racism and demonstrate the intersectionality of gender, race, and social class, because black reminds poverty. Sales Jr. (2006, p. 238) points out that "[...]injury has as its linguistic source the figures of language (metaphor, metonymy, euphemism), puns, proverbs, jokes, reorienting them to a context of greater aggressiveness". These statements lead to shame and humiliation and can lead to the fragmentation of social identity, so stigma plays a role in the process of individualization of bodies and becomes a scar, memory, brand (SALES JR., 2006).

Racial insult is a violence that mainly disrupts children and adolescents, and was considered in the year 2021, a crime of racism, through the Bill (PL 4373/2020), authored by Senator Paulo Paim and editor Senator Romário, who extends the injury beyond race, such as color, ethnicity or national origin, providing for a penalty of one to three years in prison, in addition to the fine (BRASIL, 2021).

METHODOLOGICAL PROCEDURE

The study is anchored in the interpretive paradigm, it is descriptive research, with a qualitative approach (CRESWELL, 2007). The analysis uses the interactionist analytical perspective, leading to the production of meanings, with loans from Bakhtinian and Circle dialogism (LOPES, 2004, 2017).

The eleven black students, Brazilian and university students of private institution. The mean age: 22.7 years. As black women are discredited in your appearance and image due to negative stereotypes of sulbaternization in terms of color skin, so it presents narratives of black students. The students were chosen based on inclusion criteria: age equal to or greater than 17 years for both groups; and acceptance of participation in the interview, with knowledge of the Free and Informed Consent Form.

The field of study was at the Pontifical Catholic University of Minas Gerais - Eucharistic Heart Unit. The students were from the following courses: Public Relations, Psychology, Architecture, Pedagogy, Engineering, Law, Social Work, History, Cinema and Accounting Sciences. These courses represent high and low prestige careers and are typical female strongholds, which is important for this research. There is a low presence of black women in a single course.

The students were selected for accessibility and typicality, because the undergraduates needed to be black and white to meet the needs of the research. The number of students was sufficient due to the occurrence of data saturation (GASKELL, 2002), a situation that occurs as the interviews develop and the answers do not undergo substantial changes.

The women were contacted in the various spaces of the university campus, such as cafeterias, classrooms, and corridors, during the breaks of the classes, when the invitation to participate in the research was made. Also, due to the difficulty of accessing interviewees, black students were asked to indicate other black women who were attending this same university.

Thus, the Snowball technique was configured (VINUTO, 2014), in which a research participant indicates other potential people from his network. The location of the interview was some classroom that was vacant at the time or another location that the interviewee indicated, such as a snack bar or open areas near her course building. The total listening time of these interviews was 684.9 minutes.

This study involves issues of gender and race and interprets the students' narratives, considering the reality of the context in which the phenomenon occurs. As were semi-structured interviews that, for Berg (2009), provide the maximum communication between the ideas of the researcher and the respondent. A pre-test of the script was done and adjustments were made as well. A script was defined to be used together with students, black and white, composed of 18 questions that address issues related to race, gender, social class, and career. This study only uses the question: Have you ever suffered racial injuries in public spaces, such as at work or at school?

Before starting each interview, its purpose was explained to the students. Each of the interviews was previously scheduled and carried out individually.

The recording was allowed by interviewees and then transcriptions were performed in full. The transcripts were carefully reviewed. In addition to the speech itself, the behaviors, postures, interview environment, difficulties of understanding and emotional state of the interviewee were considered.

It is emphasized that participating in an interview is an invasive moment that can generate emotional discomfort, due to suffering and memories. Moreover, as black students are considered a category that is excluded in Brazilian society, which has never had a voice and silence is sometimes the first option. The interview script was adjusted to the maximum possible information when the student was shy in answering, warranting to maintain the original script. During the interviews, some black students demonstrated crying, phrases with superficial laughter, which do not characterize irony, but consternation. The researcher expected the student to control her emotions, spoke words of support and motivational, skipped some questions and returned later.

Quality criteria such as construct validity, internal validity, and reliability (CASTRO; REZENDE, 2018) were adopted that allow other researchers to follow in the footsteps of the proposed study. The study, submitted to the Research Ethics Committee, was approved and registered - CAAE 09517719.9.0000.5137. Participants are identified by means of codes formed for letters and numbers, being E (interviewees), N (black): EN1, EN2... EN11.

The data analysis strategy is the reference process, from the interactive-discursive perspective, considering the pragmatic, textual and linguistic dimensions of the production of meanings, with loans from bakhtinian dialogue and circle (LOPES, 2004, 2017). The study is a gender of primary discourse because it consists of spontaneous verbal communications (BAKHTIN, 2000). It is note point that Bakhtin (1997), by advocating a discursive enunciative theory of language, suggest to the researcher and the reader to make reflections about the utterance and the enunciation, and how the reflections were not given ready, but seek to give meaning and will be constructed through discussions in certain contexts so that there is interaction and through social language.

For the textual-discursive genre, the notion of thematic content, style and compositional construction is used, according to Volochinov/Bakhtin (2017). For the authors, "[...]each utterance is full of echoes and resonances of other utterances with those linked by the identity of the discursive sphere of communication" (p. 297). Therefore, these authors argue that "[...]each particular utterance is individual, but each field of use of language elaborates its types relatively is enunciated, which we call genres of discourse" (VOLOCHINOV/BAKHTIN, 2017, p.12).

We present the principles of textuality that were adopted in the study according to the proposed glossary of Frade, Costa Val and Bregunci (2014) and Charolles (1978, 2002), Halliday (1976), Koch and Travaglia (1990) and Infante (1998):

1) Pragmatic: refer to the situation and the subjects involved.

Contextualization: serves as an anchor for the text (title, author's name, date, delivery, and voice timbre, etc.); Situationality: adequacy of linguistic variants to certain contexts and/or uses; Information: level of information of the text, corresponds to the balance between the sufficiency of the data; the unpredictability and predictability (redundancies, clichés, phrases made, stereotypes) of information; Intentionality/acceptability: adequacy of the text to the socio-communicative situation. Causally related to the mental images that the announcer has of his interlocutor (and vice versa). It is a cooperative principle, a kind of agreement between the parties; Intertextuality: the text maintains constant dialogue with other texts. Intertextuality more explicit (citation, allusion, epigraph, reference) and less explicit (paraphrase, parody).

2) Language: cohesion and coherence

Cohesion: the way in which the elements that are present in the text are guided to each other to form a significant whole. Linguistic elements that connect the lines to form a fabric. Cohesion is a material manifestation of coherence. Coherence: it is not manifested in the text itself, but factors such as: intertextuality, intentionality, informationality and situationality, acting together, can promote it. Coherence is constructed (by the subjects) by cohesive elements that knit a network of relationships (pragmatic, semantic, formal). Without coherence there is no text.

For the purposes of this study, the corpus consisted of extracts from the 22 individual interviews, based on the central theme racial injury for the construction of meanings. As questions of the interview scripts contained central topics and these generated other topics that emerged, being four supertopics that refer to those selected, which in the case of this study in the selection by racial injury. Brown and Yale (1983), the topics refer to what is spoken, propitiating the assimilation of knowledge sharing and the situations of conversation. These topics of conversation are configured in a central position, which Fávero (2003) recognizes as a reflection of the speech about something using implicit or inferible referents and, from the development of the topic, other new topics emerge. For analysis comprise selection of referents; corpus clippings under analysis, assembly of discursive bodies based on evidence to produce meanings and symbolic closure capturing other meanings (ORLANDI, 2001).

FINDINGS AND DISCUSSION

Prejudice and direct or indirect discrimination can often happen, depending on the social context. As a product of both, prejudice plus discrimination, there is violence. The narratives of the black students in this research prove these facts, as follows: “EN2: gender, race, physical appearance, is also prejudiced against university in the internship in psychology in the internship”; “EN6: I think it's very veiled in the university and corporate world.”; “EN7: the guy deliberately said it was because of my appearance, that he did not want me to be his intern”; “EN6: ah, racial already, I have had (laughs). We notice when the person looks at you differently, or even sometimes with words you hear, even when you are ten and a colleague calls you monkey, black, I do not want to be around you”; “EN11: I have been there. In a selection process, in a job, I have worked in a place that kind of my boss would turn to me and say that in addition to me being a woman, black and poor I had an obligation to know how to work well [...] racial injury, also at school”;

EN8: ah, racial already, I have had (laughs). We notice when the person looks at you differently, or even sometimes with words you hear, even when you are ten and a colleague calls you monkey, black, I do not want to be around you. A colleague calls you a monkey. Even indoors you notice; you look at this, when your parents don't claim to be black, they always try to reduce the color of my skin, this for me is already a prejudice, prejudice that comes inside the house. And so... I... until I was 15, 16 years old I hadn't asserted myself as a black woman.

EN3: Wow, racial injury, wow, as much as I do not consider myself too dark, at school I have suffered already. [...] a friend of mine that she suffered [...] from this dark color business and her hair was truly short like this, very curly and they called it a monkey in front of me"; [...] with me I was, so most of the time it was like, ah, joke ... [...] a friend of mine that she suffered more than I did because of this color thing. They called her a monkey, they talked if she wanted a banana, they once threw a banana at her. She was very dark, her hair was truly short so, very curly, and then she had some nicknames like that, it is... until once, yes, it was such a serious case that she [...] she cried, [...] took the board, the next day, they called the boys there and did nothing, they did not receive a report, they did not receive a suspension, they did not receive anything, nothing happened, only that simply stopped too.

Some black students did not suffer racial injury and others do not know if they suffered for not having knowledge about the artifices of racist violence at the time (EN1, EN4, EN5, EN9 e E10). Through the narratives of black students who have already suffered racial injury, prejudice is evidenced, directly or indirectly. As EN7 points out the loss of an internship, in this case a paid work due to its racial sign, a microinsult (SUE *et al.*, 2007, 2008), EN2, EN6 and EN8 “[...]guess situation went from microinsult (discriminatory look) to microassault (calls as an animal to hurt its identity). EN11 suffered microinsult due to sexism, racism, and social class (LEWIS, 2018; SILVA, 2019) demonstrating intersectionality in the labor market (CRENSHAW, 1991; HENDRICKS *et al.*, 2020) and school (VALENTIM; SOUZA, 2020). The intersectionality happens because the oppressions pass through gender, race, social class, peripheral territory, place where students live (VALENTIM; SOUZA, 2020), and refers to the past of slavery, covert for the myth of racial democracy and meritocratic ideology.

The student EN8 suffered double discrimination with racism in the public space and in the private space, by her parents who did not identify as black. Her skin color was an object of prejudice. Structural racism is so malevolent that it leads black people themselves to deny their racial identity, as emphasized by Stolcke (1991), that racism divides identity. Munanga (2004) argues that it is difficult to define who is black or not in Brazil as a result of the introjection of idealized whitening, so black people consider themselves non-black, making the process of black identity more difficult.

The condition of EN3 demonstrates greater severity (LEWIS, 2018; SILVA, 2019), due to the microaggressions having passed through (microinsult, microvalidation and microassault) to the point of denouncing the board and no penalty to the other students. This student may have low self-esteem and get to the point of dropping out of school and needing help from professionals to reduce mental suffering, since her suffering has no value (SUE *et al.*, 2007, 2008; LEWIS *et al.*, 2013). Racial injury creates memory in the black student (SALES JR, 2006), so she needs help from her parents, friends, family, teachers etc. It emphasizes that in Brazil, discrimination is greater the more intense the racial sign is. (FERREIRA; NUNES, 2020). The severity of situations such as this

that EN3 suffered cannot pass without a disciplinary intervention of the school and without psychopedagogical help by the school, because mental damage suffered can interfere in her self-image triggering severe mental disorders and school dropout.

Fernandes and Souza (2016) point out that the mechanism to deconstruct these negative stereotypes is through education, bringing the debate to the classroom and doing African studies, in a way that forms and strengthens identity and demystifies racist ideology. Valentim and Souza (2020) complement that young student suffer discrimination not only at school but also at the labor market due to the strategies of the capitalist system that seeks the oppression of groups considered minorities and reinforces the intersectionality of gender, race, and class, not valuing black identity.

Through the word, the individual defines himself in relation to the other, that is, ultimately, in relation to the collectivity. "The word is a kind of bridge between me and others" (BAKHTIN/VOLOCHÍNOV, 2009, p.117). For Ducrot (1984), meaning is the form of representation of the object. Thus, the analysis presented shows that different points of view of the same situation can unfold in different forms of understanding for the subjects involved. The excerpts from the discourses permeate institutional racism on the influence of race and gender on professional and educational achievement.

FINAL CONSIDERATIONS

The intersectionality of gender, race and social class constitutes the structuring and crossing axis in the lives of black, subordinate, and oppressed women through sexism and racism in Brazil. Social class is an additive that places black women in vulnerable situations in society in general, as these polar cases study proves.

The study evidence scans that racial injury begins at school with microinsult to microassault, perpetuates differently at workplace, therefore, the racial dynamics in Brazil leave black women prone to mental suffering with racial injuries in the public space and their voices do not echo like the voices of white women. One of the ways to be anti-racist is to denounce racism and write about this oppressive system.

The application of argumentative and modal operators emphasizes the ideology that is in a country where the myth of racial democracy still dominates. Cases like these are frequently mediated on the Internet, social networks, and television, justifying the debate. As any racial sign is collective means discriminating one black is as to discriminating against all people with this sign, which culminates in the crime of racism, which can generate a collective and non-individual action.

Practical implications: The study introduces the need to break the subjectivities rooted in the subjects of society in general; greater respect for black people, to denounce cases of racial injury in the police station and in the media, to strengthen militancy, coping and, resistance, because black lives matter. The study presents the construction of the process of production of meanings, in the interactive discursive perspective, which allows the author to have a critical look on the theme of sexism, racism and social class. Social implications: The intersectional debate on structural and institutional racism, bring the oppression do racism in society, and breaking resistance in academia. Limitations and suggestions: The study presents a cross-sectional theme at a private university and discourses represent a certain sociohistorical context. Further studies are suggested covering black women, who are still invisible in academia and society, to demonstrate the effects of racial inequality.

The authors of the study, a black woman and a white woman, emphasize the importance of an intersectional educational policy, broad debate with students about Africanity's, encouraging

racial identity education and that schools that do not adopt this policy have a contingency plan built by the faculty and executive with attitudes to be taken to resolve situations of racial injury and the necessary support for children and penalties for offenders and/or parents. Cases of recidivism should take to the police station because racism is a crime in Brazil.

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Submetido em julho de 2021
Aprovado em janeiro de 2022

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