

Masked racism in Brazil

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SUMMARY

This article investigates the persistence of racial discrimination in Brazil, discussing how racism is expressed covertly in various social, cultural, and organizational settings. Through an evaluation of academic research, historical information, and current reports, the article discusses the persistence of racism in the country, not only in its explicit manifestations, but also in subtle manifestations that manifest themselves in everyday life. The term "masked racism" is described as a tactic of discourse and behavior that hides racial disparities behind layers of social, political, and economic normativity, making them more difficult to detect and combat. The study is based on the observation of discriminatory behavior in certain settings, such as schools and businesses, demonstrating how such actions affect the lives of Black individuals and perpetuate cycles of marginalization. Through critical analysis, the article suggests a more careful look at everyday forms of discrimination, emphasizing the importance of anti-racist education and public policies to combat hidden expressions of racism. It is concluded that, although Brazil has made progress in some aspects of racial equality, covert racism remains a significant barrier to full inclusion and social equality.

Keywords: Racism. Masked. Equality. Respect

ABSTRACT

This article investigates the continuity of racial discrimination in Brazil, discussing how racism is expressed in a hidden manner in various social, cultural and organizational settings. Through the evaluation of academic research, historical information and current reports, the article discusses the continuity of racism in the country, not only in its explicit manifestations, but also in subtle manifestations that manifest themselves in everyday life. The term "masked racism" is described as a tactic of discourse and behavior that hides racial disparities behind layers of social, political and economic normativity, making it more difficult to detect and combat them.

The study is based on the observation of discriminatory behavior in some environments, such as schools and companies, demonstrating how such actions affect the lives of black individuals and perpetuate cycles of marginalization. The article, through a critical analysis, suggests a more careful look at everyday forms of discrimination, highlighting the relevance of anti-racist education and public policies to combat hidden expressions of racism. It is concluded that, although Brazil has made progress in some aspects of racial equality, disguised racism continues to be a major barrier to full inclusion and social equality.

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INTRODUCTION

The 1998 Federal Constitution determines that promoting the good of all is one of the fundamental objectives of the Republic, without prejudice of race, color, sex, age and any other forms of discrimination. Therefore, in this article we will highlight some studies on racial relations in our country, in the broad sense of situating questions that permeate the true inclusion of black people in today's society.

In view of this, the following question is appropriate: are black people accepted in society according to as provided for in Brazilian law? Therefore, we will search through bibliographic research address the theme: Masked Racism in Brazil. The general objective is to analyze and expose the subtle, historical and structural forms of violence and extermination directed at groups Brazilians, especially the black race, revealing the ideological, social, political and economic, with the aim of guaranteeing equality and justice in a more fair and equitable.

The choice of this theme arises from the need to highlight a certain form of discrimination that, because it is not always evident, makes it difficult to confront racial prejudice as a whole. Furthermore, it aims to inform society by problematizing the social and cultural structures that support these practices. Regarding the options methodological, it will be a qualitative approach, seeking to review academic works and scientific articles for a better understanding of the topic covered.

To support the article, we will present two main theorists who portray well the topic in question. Mário Theodoro and Nilma Lino Gomes, as well as other thinkers who will contribute significantly to the work carried out.

THEORETICAL FRAMEWORK

Concept

According to the dictionary, racism is characterized as a form of prejudice and discrimination directed at someone, taking into account their racial and ethical origin, generally referring to the ideology that there is one race better than another. Or a system that defends the existence of a race considered superior and which, because of this, must dominate others, speaking especially of white people in relation to others.



Thus, the Brazilian philosopher Sueli Carneiro points out: “racism penetrates different fields of social life and produces its results, deeply structuring the scope of democracy in Brazil, reducing the scope of citizenship by being at the basis of the creation and maintenance of prejudice, that is, stereotypical and inferiorizing ideas and images about difference from the other and the different other, justifying unequal treatment (discrimination).”

Brazil has always sought, through scientific theories, the idea of a cordial country without racial discrimination, which makes him increasingly dangerous. Because it is not known where he comes from comes, making it difficult to combat it.

In this context, racism is prejudice and discrimination based on beliefs of superiority and inferiority between races. It is in this scenario that what happens is configured as masked racism, an expression that refers to existing racial discrimination in Brazil, but which is disguised by the myth of racial democracy.

“Camouflaged racism is treacherous: you don’t know exactly where it comes from. It could be either manifest in both authoritarian and democratic regimes (CARNEIRO, 1997, p. 07).

In order to understand this type of prejudice, it is necessary to go back to the past and understand how it all began. Analyzing the trajectory of racism’s existence in our country, we will see that it has existed since the Portuguese arrived in Brazil. Because between (1500 and 1870) more than 12.5 million Africans were kidnapped, that is, sold as slaves and brought on slave ships to the American continent. Of these, 1 in 4 were taken to Brazil, being forced to leave their culture and customs to face a difficult reality.

Some historians portray that journeys on slave ships were worse than the period as slaves on the coffee farms, because inside the ships, many lost their lives, not only due to the diversity of diseases such as: rubella, measles, scurvy, syphilis etc. but rather by the brutality of drug traffickers.

And this reality was experienced for a long time by black people, specifically 300 years. It is worth noting that Brazil was the largest slave territory in the Western Hemisphere, was the last to abolish the slave trade with the Eusébio de Queirós Law in 1850 and also the last to abolish slavery, which occurred through the Lei Áurea (Golden Law) in 1888.

In all aspects related to this theme, it is clear that our country has a gigantic difficulty in including black people in their rights guaranteed by the Constitution



Federal. Which according to article 5 establishes the principle of equality, ensuring that all are equal before the law, without distinction of any nature, including race and color.

Article 3, paragraph IV: Defines one of the fundamental objectives of the Republic Federativa do Brasil “promote the good of all, without prejudice of origin, race, sex, color, age and any other forms of discrimination.

Therefore, one cannot discriminate against human beings, or social groups, judging be superior because of the color of your skin or other form of discrimination. Because before the law, we are all equal

Racial Inequality

Mário Theodoro, economist and researcher, is among the leading experts in the debate on racial inequality in Brazil portrays in his publications, "The Colors of Inequality", he shows how racism is fundamentally ingrained in society Brazilian, becoming an intrinsic part of institutions, in addition to social processes, economic and political.

Racism is one of the most persistent forms of social inequality in Brazil, manifesting itself in different ways throughout history. Although it is believed often that Brazilian society overcame this problem after the abolition of slavery, reality shows that racial prejudice is still present, even if, in many cases, in a veiled way.

According to Theodoro, institutional racism is not based on behaviors individual, but originates from rules, public policies and administrative practices that generate discriminatory results. It is a form of racism that is “invisible,” but still so effective, since it limits the black population's access to fundamental rights, such as a quality education, decent work, and a well-functioning public health system. This exclusion modality illustrates a classic example of disguised racism, as it presents itself in a covert manner, often with technical or neutral justifications.

This subject is also highlighted by Nilma Lino Gomes, professor and former minister of the Secretariat of Policies for the Promotion of Racial Equality, is an important reference in investigations into identity, education, and affirmative action policies. In his works, highlights the importance of schools in the formation (or deconstruction) of racial stereotypes. Still According to the author, disguised racism is also evident within the school environment — whether

due to the lack of black representation in curricula, or due to the silencing of cultures Afro-Brazilians.

She supported the promotion of anti-racist education that celebrates diversity and encourage equity, considering this an essential step to dismantling the structures racists that are deeply rooted in Brazil.

The abolitionist Joaquim Nabuco was right when he wrote: “Our character, temperament, our morals are terribly affected by the influences with which slavery permeated Brazilian society for 300 years

(...) until this work is completed, abolitionism will always have a reason to exist.

Although the official abolition of slavery took place in 1888, marginalization social and economic aspects of the black population persisted through institutional mechanisms and cultural, although in a less obvious way.

Given this confirmation, it is clear that slavery simply changed its nomenclature. Because now instead of putting the black man in the stocks, or forcing him into slave labor, today in our country is oppressed.

Even though they are the majority, research shows that the black population suffers worst inequality rates in several sectors, the highlights being: labor market and educational environment.

According to Emerson Ferreira Rocha, racial inequality in the job market Brazilian can be explained by two factors: “the attributes and resources acquired within the which we can highlight education; and the differential treatment that people receive in function of race, when competing for positions in the job market.” And still according to the author, “combat these forms of discrimination, which exist and persist on the margins of what is publicly declared, as well as formal norms and procedures, is one of our great challenges for the future.

The lack of public inclusion policies has favored the continuation of inequality racial. While the white elite continued to concentrate economic and social opportunities, the black population was relegated to informality, unemployment and urban spaces peripherals.



Racial Democracy

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In Brazil, throughout the 20th century, the notion that we were a racial democracy, a country where diverse ethnicities coexisted peacefully, without major conflicts. This story was reinforced by intellectuals and the press, hiding the presence of deep inequalities between whites and blacks.

Writers like Gilberto Freyre had a significant impact on the formation of this image, emphasizing miscegenation as a positive trait of Brazilian society. However, the idea of racial democracy proved to be misleading, since it disregarded the subtle, but often violent, methods of exclusion and prejudice that the black population faced.

Therefore: Abadias Nascimento argues that from slavery to the present day current, the black population in Brazil has been the victim of an institutionalized genocide and systematic, although often made invisible under the narrative of racial democracy. Currently, this is what we call veiled racism, which, unlike open racism — characterized by overt acts of hostility, exclusion, and violence — covert racism is expressed through attitudes and speeches that, although apparently harmless or even well-intentional, perpetuate the marginalization and inferiority of the black population.

It manifests itself in jokes, stereotypes, microaggressions, institutional practices and even public policies that reinforce inequality. Often, this type of racism is so naturalized that it goes unnoticed even by those who practice it.

In reality, an agreement of silence was established regarding racism. The lack of recognition of the problem complicated its confrontation, since it became socially acceptable to ignore or relativize racist acts, as long as they were camouflaged or "naturalized".

According to Gomes, racism manifests itself not only in individual acts, but also in the structures, norms, policies and practices of institutions such as schools, the system of justice or the labor market and other spheres of society.

Both authors, when addressing different aspects of racism, reveal that Racial discrimination is far from being a resolved challenge. On the contrary, it manifests itself in increasingly sophisticated forms and demands comprehensive strategies to be addressed.

METHODOLOGY

This study adopts a qualitative exploration methodology and aims to understand the ways in which implicit racism reveals itself in Brazil today. The research analyzed the phenomenon of structural and implicit racism in the country through a literature review and assessment of documents, using scientific articles, university books and official records as a basis.

The literature review allows an analysis of some theoretical contributions that help to deepen the discussion on the subject, enabling a more complete view of the historical, social and cultural elements linked to disguised racism.

The main research questions guiding this research are:

How is implicit racism expressed in social interactions in Brazil?

What significant statements and attitudes help to maintain racism implicitly?

How does Brazilian society recognize or reject the presence of racism?

The information was gathered from academic databases, with an emphasis on Google Scholar, to ensure that the data used was reliable and updated. The information was reviewed using the content analysis technique, which made it possible to organize the main conceptual, historical and practical aspects that are linked to racism in Brazil.

RESULTS AND DISCUSSION

The analysis presented makes it clear that Brazil deals with complex forms of racial discrimination, often ignored or minimized with the justification that “all are equal before the law.” However, daily experience shows that legal equality does not necessarily translate into equality in practice.

Disguised racism is maintained through social, political and institutional actions that, even without direct intention, keep the black population in a situation of disadvantage. Mário Theodoro's work exposes the economic and political mechanisms that

support this exclusion, while Nilma Lino Gomes highlights the subjective and symbolic, especially in the educational field.

Thus, dealing with racism in Brazil requires more than just good intentions or generic talk about equality. It's essential to recognize inequalities.

historical, value ethnic diversity and create public policies that favor social justice and historical reparation. Only then can we build a society that is genuinely democratic, diverse and fair.

It was found that covert racism is supported by a social structure that validates discriminatory behavior. Even in scenarios that appear to be diverse, such as work environments or educational institutions, there are still actions that exclude and replicate stigmas and stereotypes.

In the professional environment, disguised racism manifests itself in difficulty in accessing leadership positions, in the professional devaluation of individuals blacks and the demand for aesthetic and behavioral standards based on whiteness. Black candidates are often excluded from selection processes, even if they have equal or higher qualifications.

In the educational sphere, veiled racism manifests itself through the suppression of references black students in study plans, due to the expectation of lower performance of black students and the lack of representation among teachers and administrators. Furthermore, black students are often the target of bullying, racist jokes and social marginalization, even in schools that preach respect for diversity.

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This fragmented perspective favors the obscurity of African participation and Afro-descendants in the construction of Brazilian society. Furthermore, it emphasizes the concept of

that black culture is a “separate” or “extra” element, and not an essential component of national identity.

In short, the results and discussions about the masked genocide in Brazil demonstrate a reality of profound violence and racial inequality, seeking the urgent and multifaceted confrontation that involves civil society and public authorities in building a more conscious and egalitarian country.

FINAL CONSIDERATIONS

We must reflect the interconnection between the proposed objectives and the results obtained throughout the research. The main objective of the work was to provide a comprehensive understanding on masked racism in Brazil, addressing the points of view of renowned authors under the the topic in question.

The theme of "masked genocide" in Brazil leads us to a complex conclusion and urgent that social, economic and political dynamics reveal a persistent pattern of marginalization, violence and neglect that disproportionately affects the black population and peripheral.

Although it does not necessarily constitute genocide in strict terms of international law, which requires the intent to destroy a specific group, the consequences of actions and omissions of the Brazilian State and society echo the characteristics of a genocide. Lethal violence, lack of access to basic services, structural racism and impunity create a scenario of silent and continuous extermination.

Abdias do Nascimento's seminal work, "The Genocide of the Brazilian Negro", shed light on this process of "masked racism", where discrimination and violence operate in subtle and institutionalized ways, making recognition and accountability.

As discussed in this study, masked racism goes beyond attitudes individual, being a structural phenomenon with deep roots in the constitution of society Brazilian. It appears in schools, in the workplace, in the media and in daily interactions, based on values and norms inherited from a slave-owning past that was never properly confronted.

However, it was also possible to indicate strategies for changing this reality. The formation of a genuinely democratic and diverse society requires the

implementation of anti-racist education, strengthening public policies for racial equality, the appreciation of Afro-descendant identity and joint dedication to social justice.

Overcoming hidden racism requires a constant commitment to listening, learning, review of privileges and change of behaviors. It means admitting that inaction in the face of racism is a manifestation of connivance, and that only through planned actions and structured we can overcome the logic of exclusion. In addition to being an obligation of individuals black people, this is a collective, urgent and essential task for all who aspire to a more equitable society.

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