

KNOWLEDGE, EXPERIENCES, AND EXPERIENCES: NARRATIVES OF BLACK WOMEN IN THE FACE OF DOMESTIC VIOLENCE

SABERES, VIVÊNCIAS E EXPERIÊNCIAS: NARRATIVAS DE MULHERES NEGRAS NO ENFRENTAMENTO À VIOLENCIA DOMÉSTICA

CONOCIMIENTOS, EXPERIENCIAS Y CONVERSACIONES MUNDIALES: NARRATIVAS DE MUJERES NEGRAS FRENTE A LA VIOLENCIA DOMÉSTICA

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ABSTRACT

This article investigates the narratives of Black women facing domestic violence, which emerge as important sources of tacit knowledge and resistance practices. From an intersectional perspective of gender and race, this article investigates the experiences of victims living in Northeastern communities. Furthermore, the research question focuses on the following: what knowledge, experiences, and practices are mobilized through the narratives of Black women in confronting domestic violence? The specific objectives are: i) to identify and understand the knowledge and practices of Black women; ii) to describe the personal, social, historical, cultural, and educational contexts of these women victims of domestic violence; iii) to identify the different forms of violence to which they are subjected in their own homes, considering the intersectionality of gender and race, according to Carneiro (2003) and Ribeiro (2017). The research corresponds to a qualitative bibliographical and documentary research. Finally, we conclude that the narratives of Black women victims of domestic violence reveal a rich array of knowledge, experiences, and experiences grounded in non- school knowledge, community care practices, and oral literature.

Keywords: Black Women. Domestic Violence. Black Feminism. Non-School Knowledge.

RESUMO

O presente artigo investiga as narrativas de mulheres negras que enfrentam violência doméstica emergem como importantes fontes de saberes tácitos e práticas de resistência, este estudo investiga, sob uma perspectiva interseccional de gênero e raça, as vivências e experiências de vítimas residentes nas comunidades nordestinas. Ademais, o problema de pesquisa centra-se na seguinte questão: quais saberes, vivências e experiências são mobilizados, através das narrativas de mulheres negras, no enfrentamento à violência doméstica? Os objetivos específicos configuram-se em: i) identificar e conhecer os saberes e fazeres das mulheres pretas; ii) descrever o contexto pessoal, social, histórico, cultural e educacional dessas mulheres vítimas de violência doméstica; iii) identificar as diferentes formas de violência às quais estão submetidas em seu próprio lar, considerando a interseccionalidade de gênero e raça, segundo Carneiro (2003) e Ribeiro (2017). Com a investigação corresponde a uma pesquisa bibliográfica documental de matriz qualitativa. Por fim, conclui-se que as narrativas de mulheres negras vítimas de violência doméstica, revelam

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um rico leque de saberes, vivências e experiências fundamentadas em saberes não escolares, práticas de cuidado comunitário e oralituras.

Palavras-chave: Mulheres Negras. Violência Doméstica. Feminismo Negro. Saberes Não Escolares.

RESUMEN

Este artículo investiga cómo las narrativas de mujeres negras que enfrentan violencia doméstica emergen como fuentes importantes de conocimiento tácito y prácticas de resistencia. Este estudio investiga, desde una perspectiva interseccional de género y raza, las experiencias de las víctimas que residen en comunidades del noreste. Además, el problema de investigación se centra en la siguiente pregunta: ¿qué conocimientos, experiencias y prácticas se movilizan, a través de las narrativas de las mujeres negras, al enfrentar la violencia doméstica? Los objetivos específicos son: i) identificar y comprender los conocimientos y prácticas de las mujeres negras; ii) describir el contexto personal, social, histórico, cultural y educativo de estas mujeres víctimas de violencia doméstica; iii) identificar las diferentes formas de violencia a las que son sometidas en sus propios hogares, considerando la interseccionalidad de género y raza, según Carneiro (2003) y Ribeiro (2017). La investigación corresponde a una investigación cualitativa bibliográfica y documental. Finalmente, se concluye que las narrativas de mujeres negras víctimas de violencia doméstica revelan una rica gama de conocimientos, experiencias y vivencias basadas en conocimientos no formales, prácticas de cuidado comunitario y tradiciones orales.

Palabras clave: Mujeres Negras. Violencia Doméstica. Feminismo Negro. Conocimiento No Formal.

1 INTRODUCTION

Considering that the narratives of black women who face domestic violence emerge as important sources of tacit knowledge and practices of resistance, this article investigates, from an intersectional perspective of gender and race, the experiences of victims living in Northeastern communities. In this sense, the Brazilian panorama marked by epistemicide dominates, while racist and sexist discourses historically shape the social position of black women (Gonzales, 1983; Davis, 2018).

The Maria da Penha Law (Brazil, 2006) and the Femicide Law (Brazil, 2015) represent institutional advances, however, without incorporating the multiple forms of violence that cross the body and subjectivity of these women, they keep invisible the non-school knowledge shaped in collectives and conversation circles.

Law No. 13,104, which came into force on March 9, 2015, amending article 121 of the Penal Code to include the criminal type as a qualifying circumstance for the crime of homicide, with a penalty of imprisonment of 12 to 30 years, soon after its approval, this law was included in the list of heinous crimes such as: rape, genocide and robbery. The law is an achievement of feminist movements to give visibility to this crime that victimizes a woman every two hours in the country and enables the improvement of public policies to prevent this extreme form of violence against women (Brasil, 2015).

The culture and gender hierarchies present in patriarchal societies, in addition to structural violence, are determining factors of femicide. The frequency of femicides is higher when there are social inequities, armed conflicts, migration, gender discrimination, and the exercise of hegemonic and aggressive masculinity (Silva; Seabra; Junior; 2016).

Thus, researching violence, its causes, and how to combat it is hard work and a very complex challenge, not least because it is a phenomenon of multiple origins and various nuances and perceptions of laws, policies, and cultures involved in the act of violence and its consequences, especially when this violence is against women.

Considering that the patriarchal structure is sexist in nature, based on the domination and power of men over women, that is, a world of the male gender par excellence. In patriarchal society, there is a homeland that is recorded as if it were (and in fact was) the amplified family itself, whose male figures stood out. This domination or sexist conception generated social results that were not always positive (Silva; Seabra; Junior; 2016).

In line with Ricoeur (2012), narrative construction assumes a central role in revealing not only trajectories of pain, but also strategies for reencountering one's own body, enhancing

the becoming-woman proposed by Deleuze and Guattari (1995) as a tool for deconstructing the hegemonic narrative. In this way, it seeks to problematize how ancestral knowledge, orality and community practices are articulated in the production of attitudes towards domestic violence.

In light of this problem, the general objective of this study is to analyze the narratives of black women who face domestic violence emerge as important sources of tacit knowledge and practices of resistance. In view of the above, the research problem focuses on the following question: what knowledge, experiences and experiences are mobilized, through the narratives of black women, in confronting domestic violence?

The specific objectives are configured as: i) to identify and know the knowledge and practices of black women; ii) describe the personal, social, historical, cultural and educational context of these women victims of domestic violence; iii) identify the different forms of violence to which they are subjected in their own home, considering the intersectionality of gender and race, according to Carneiro (2003) and Ribeiro (2017).

The article aims to fill gaps in the literature by articulating theory and life history, enhancing the production of critical knowledge for the formulation of more effective public policies, aligned with black feminist epistemologies (Gomes, 2019; Pereira; Carneiro, 2019).

In view of these premises, the structure of this article is divided into five main sections, strictly following the ABNT standards. The first section comprises the theoretical framework, in which basic concepts such as non-formal education (Trilla, 2011), body-writing (Maluf, 1999) and narrativity (Benjamin, 2001; Cardoso, 2007).

This is followed by a description of the qualitative and bibliographic methodology adopted, complemented by visits to the Specialized Women's Police Stations, to the Maria da Penha Patrol of the Military Police. In the analysis section, the narratives collected in the periodicals are presented and interpreted, illustrated by the ethnographic scene of a black feminism meeting in the Brazilian Northeast. as described by Strathern (2016).

Finally, the final considerations summarize the main findings and indicate paths for future research and for the strengthening of public policies. In addition, in accordance with CNS Resolution No. 510/2016, there is no need for evaluation by the CEP, given the documentary and low-risk nature of the research.

2 METHODOLOGY

In line with Creswell (2014), a qualitative approach of a theoretical nature was adopted, based on bibliographic research and documentary analysis of laws, official reports and scientific articles, which defines this path as one based on multiple meanings and historical-social perspective.

Considering that scientific research is present in every field of science, in the field of education we find several published or in progress. It is a process of investigation to solve, answer or deepen a question in the study of a phenomenon.

According to Bastos and Keller (1995, p. 53) define: "Scientific research is a methodical investigation of a given subject with the objective of clarifying aspects under study". For Gil (2002, p. 17) "Research is required when there is not enough information to answer the problem, or when the available information is in such a state of disorder that it cannot be adequately related to the problem".

Bibliographic research is mainly inserted in the academic environment and has the purpose of improving and updating knowledge, through a scientific investigation of works already published.

In this context, bibliographic research is a fundamental skill in undergraduate courses, since it constitutes the first step for all academic activities. A laboratory or field research necessarily implies preliminary bibliographic research. Seminars, panels, debates, critical summaries, monographs do not dispense with bibliographic research.

It is mandatory in exploratory research, in the delimitation of the theme of a work or research, in the development of the subject, in citations, in the presentation of conclusions. Therefore, if it is true that not all students will carry out laboratory or field research, it is no less true that all, without exception, in order to prepare the various works requested, must undertake bibliographic research (Andrade, 2010, p. 25).

The instruments that are used in the bibliographic research are: books, scientific articles, theses, dissertations, yearbooks, magazines, laws and other types of written sources that have already been published.

Bibliographic research, according to Fonseca (2002), is carried out "based on the survey of theoretical references already analyzed, and published by written and electronic means, such as books, scientific articles, web site pages". Thus, any scientific work begins with a bibliographic research, which allows the researcher to know what has already been studied on the subject.

There are, however, scientific studies that are based solely on bibliographic research, looking for published theoretical references with the objective of collecting information or prior knowledge about the problem to which the answer is sought (Fonseca, 2002, p. 32).

In this way, sources were explored, such as visits to the social networks of the Specialized Women's Police Stations, the Maria da Penha Patrol of the Military Police, complemented by institutional documents (Association of Women Against Violence, 2018; Brazilian Yearbook of Public Security, 2021). This triangulation of data sought to confront official narratives with community knowledge, as recommended by Wolcott (2010 apud Creswell, 2014), giving greater validity to the study.

Questions guided the collection of information: How do the individual narratives of black women articulate with collective articulations in non-school spaces? How do these reports show tacit knowledge of coping with violence? The initial stage consisted of systematic bibliographic mapping in databases such as Scielo, Capes and Google Scholar, using descriptors such as "black women", "domestic violence", "black feminism" and "non-school knowledge".

Subsequently, qualitative content analysis was carried out, according to Bardin (2011), to identify emerging thematic categories, such as body writing and community care. In addition, texts by classic and contemporary authors were consulted, ensuring the required temporal and conceptual diversity (Adorno, 1997; Benjamin, 2001; Gonzales, 1983; Davis, 2018; Ricoeur, 2012).

3 RESULTS AND DISCUSSIONS

This section presents the theoretical and conceptual basis that supports the study. It defines the context of the research, explains the key concepts related to the topic and demonstrates the relevance of the study through the discussion of previous theories and research. As in the Maria da Penha Patrol of the Military Police of Maranhão (PMMA), which acts in the execution of the Maria da Penha Law through standard operating procedures and projects for prevention and care for women in situations of violence.

This law defines various types of violence (physical, psychological, sexual, patrimonial) and the PMMA aims to protect victims and punish aggressors, based on Law No. 11,340/2006, which also provides mechanisms for the protection of women's rights (Brasil, 2006).

Since 2017, the Maria da Penha Patrol has provided 42 thousand services throughout Maranhão. Of these procedures, 580 are arrests for non-compliance with protective measures. The group has its own personnel, vehicles and a partnership with justice agencies. It was created by State Decree No. 31,763, of May 20, 2016. The group is an organ of the Military Police of Maranhão and is part of the Community Security Command, which are linked to the State Secretariat of Public Security (SSP).

The Maria da Penha Patrol works in the care and monitoring of women in vulnerable situations, victims of domestic and family violence, holder of emergency protective measures, granted by the competent authority, supervising compliance with it. To fulfill this mission, it carries out ostensible and preventive policing, with daily assistance through visits, rounds and telephone contacts.

Welcome, security and guarantee of dignity to women who are victims of violence. The work of the Maria da Penha Patrol is consolidated as one of the most important tools for the combat, prevention and control of crimes against women. Maranhão has 13 groups of these, strategically implemented in regional offices that reach more than 40 municipalities and surrounding areas.

The most extreme manifestation of violence against women is that which culminates in death. Deaths resulting from the practice of gender violence are currently called femicide.

In addition, the overwhelming majority of these crimes are committed by men, especially by partners or ex-partners, and result from situations of abuse in the home, threats or intimidation, sexual violence, or situations in which women have less power or fewer resources than men. However, before scrutinizing the minors of femicide itself, it is necessary to start with an analysis and understanding of the very conception of gender violence (Redondo; Pimentel; Correia, 2012; Alarcão, 2006).

Furthermore, considering that violence has always been associated with the human experience, and that the individual is part of the suprasystems of community and society, this is a phenomenon with cultural and historical roots, legitimized by traditions and accompanied by the complicit silence of the witnesses in the community and the victims (Krug et al., 2002; Lisbon; Vicente; Barroso, 2005).

It is worth noting that the family's behavior in the face of violence as a crisis can be predicted through the study of previous patterns, and it is common to find, during the elaboration of the history of this family, previous situations in which the aggressor witnessed

conjugal violence or being himself, or someone from the phratry, a victim of mistreatment or sexual abuse (Minuchin, 1982; Rolland, 2000; Alarcão, 2006).

Women are the most common victim, one in three women in the world have been beaten, forced to have sex, or abused in one way or another in their lives, and the aggressor is usually someone close to the woman, and 40% to 70% of homicides in which the victim is female are the culprit is her husband or boyfriend (Krug et al., 2002).

In this Iamiré, it is possible to recognize that the struggle of the various feminist movements to make public the violence suffered by women, in order to recognize it as a problem that involves society in general, still encounters an obstacle in the face of family power, which manages to silence such a situation (Bandeira, 2014).

In this context, the assumption that violence against women is a type of violence apprehended during the primary processes of socialization and displaced to the sphere of society in secondary moments of socialization and in the sociability of adult life. This, therefore, is not characterized as a pathology or as an individual deviation, but rather as "social permission" granted and agreed with men in society (Soares, 1999).

Thus, from this perspective, the concept of non-school knowledge takes center stage in the understanding of learning constituted throughout life, in daily relationships and in community practices. According to Trilla (2011, p. 19), "non-formal education is any organized, systematic, educational activity, carried out outside the framework of the official system".

Furthermore, Pedreño (2017, p. 280) argues that this tacit knowledge "transforms us, shapes our lives and shapes them, in the sense of producing attitude and conduct". In this context, Nilma Lino Gomes (2019) highlights the black educator movement as a locus for the construction of critical epistemologies, while Sueli Carneiro (2003) demonstrates, in "Enegrecer o feminismo", how colonial violence shaped imaginaries about the black body, eroticizing and objectifying it.

In addition, Angela Davis (2018) in "Woman, race and class" points out the interconnection between oppressions, showing that knowledge of resistance is produced in multiple spaces, from congada circles to meetings of feminist collectives, according to Hooks (2018).

In line with Anderson (2007 apud Cardoso, 2007), narration is not reduced to a simple historical reconstruction, but acts as a device for the co-construction of meaning. Walter

Benjamin (2001, p. 37) warns that "the narrator holds in himself the accumulation of experience, and transmits an experience to the other".

Thus, oralituras, a term expanded by Martins (2003), allude to the sociocultural phenomenon in which body, memory and writing are intertwined, creating body-writing that resists epistemological erasure.

On the other hand, Deleuze and Guattari (1995) propose the concept of becoming-woman, which allows us to glimpse trajectories of escape from the gender binary and racial subalternity, materializing as a tool for re-signification of everyday experience. Upon This

analysis, it is worth highlighting the conceptual contribution of intersectionality, defended by black feminism and authors such as Djamila Ribeiro (2017), to understand the simultaneity of gender, race, class, and sexuality oppressions.

Furthermore, Salisbury (2019) and Lopes (2014) corroborate this view by pointing out that the experience of black women in Brazil cannot be dissociated from community care practices, food preparation, and ancestral knowledge transmitted through generations.

In addition, Ricoeur (2012) offers an important framework for understanding the intertwining between time and narrative, showing how subjective experiences are rewritten day after day, projecting themselves into the future and reappearing in the present, tensioning the notions of the past and becoming.

On the other hand, research such as Gregori (1989) and Fonseca and Lucas (2006) describe the psychological and social consequences of domestic violence, pointing out gaps in the traditional approach, which often makes the racial profile invisible.

Bianchini, Bazzo and Chakian (2022) emphasize that the Maria da Penha Law (BRASIL, 2006) and the Femicide Law (Brasil, 2015) need to incorporate specific policies for black women, otherwise they will reinforce structural inequalities.

In this sense, the articulation between black feminist epistemologies and public policies emerges as a path to the full recognition of the knowledge and practices of resistance of these women, becoming an instrument of emancipation and promotion of human rights.

The narratives and experiences found in the bibliographic research revealed ancestral knowledge shared in groups of children and in the collective preparation of typical Afro-Brazilian foods, configuring care practices that, according to Nilma Lino Gomes (2019), constitute epistemologies of resistance.

Through this analysis, it was observed that sitting on mats and cushions, described in a scene similar to the June 2017 meeting, becomes a rite of passage, as Martins (2003)

highlights, to give visibility to the body-writing, a word that synthesizes experiences of discrimination and community affection. These narratives are loaded with metaphors, such as "my treasure is my body" (Participant, 62 years old), which explain subjective processes of resignification.

On the other hand, reports on types of violence — physical, psychological, patrimonial and sexual — were pointed out in an interconnected way, confirming the intersectional approach of Davis (2018).

One woman reported having been prevented from working, constituting patrimonial violence, while another mentioned recurrent racist insults: "black monkey" and "hard hair", echoing the colonial eroticization described by Carneiro (2003).

These words reflect the naturalization of racist and sexist discourses, corroborated by Gonzales (1983), which permeate public and private institutions, determining social roles, according to Carvalho et al. (2016).

Another emerging dimension refers to the strengthening through participation in black women's collectives, in which there was reconstruction of self-esteem and political empowerment.

This is close to Gomes' (2019) idea of the "black educator movement", revealing that knowledge acquired in non-formal spaces enhances complaints and referrals to protection networks, such as the Maria da Penha Patrol. This process of empowerment resonates with the concept of becoming-woman of Deleuze and Guattari (1995), evidencing trajectories of rupture with cycles of violence.

In addition, the narratives about coping strategies point to practices of articulation with public agencies, the use of solidarity networks and the use of social networks as a tool for collective denunciation. Pinto and Amazonas (2006, p. 34) state that the social visibility of contemporary women challenges subservient models, which materializes in the use of the internet to expose violent behaviors and mobilize support.

In this context, the production of oral narratives presents itself as an important technology of resistance, according to Costa (2015) and Cardoso (2007), enabling the voice of each woman to be heard and recognized.

4 CONCLUSION

In view of the above, it is concluded that the narratives of black women victims of domestic violence in the Brazilian northeast reveal a rich range of knowledge, experiences and experiences based on non-school knowledge, community care practices and orality.

These elements, accompanied by processes of resignification of the body-writing, shape strategies of resistance that go beyond traditional institutional approaches.

In this sense, the importance of public policies aligned with black feminist epistemologies is evident, as suggested by Bianchini, Bazzo and Chakian (2022), to promote effective actions to confront gender and race violence. In addition, the articulation of ancestral knowledge and everyday experiences shows that non-formal education plays a vital role in the construction of attitude and coping behavior (Pedreño, 2017; Trilla, 2011).

It was also observed that, even in the face of hegemonic discourses of racial and gender subjugation, black women have repertoires of resistance that are manifested through collective and individual narratives, acting as devices of empowerment and denunciation.

Nevertheless, the results reinforce the need for critical reflection on the gaps in current laws, such as the Maria da Penha Law (Brazil, 2006) and the Femicide Law (Brazil, 2015), which need to incorporate racial perspectives into their prevention and protection strategies.

From this perspective, policies to strengthen the SUS, psychosocial care, and include the knowledge of black women should be prioritized, as advocated by Davis (2018) and Ribeiro (2017).

Finally, the absence of structured interviews and the need to deepen concrete actions of support networks are pointed out as limitations of this study. Therefore, new empirical studies that integrate participatory methodologies, action research, and evaluation of public programs are recommended. At the same time, the relevance of incorporating the voice of black women at all levels of public policy formulation is reinforced, ensuring that their reports and knowledge feed practices to confront domestic violence in an integral and intersectional way.

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