
**NECROPOLITICS AND RACISM: SEGREGATION POLICIES IN THE
BRAZILIAN STATE AND THEIR IMPACTS ON THE CONTAMINATION
OF COVID-19**

***NECROPOLÍTICA E RACISMO: POLÍTICAS DE SEGREGAÇÃO NO
ESTADO BRASILEIRO E SEUS IMPACTOS NA CONTAMINAÇÃO DO
COVID-19***

LUCIANO DE OLIVEIRA SOUZA TOURINHO

Post-doctor in Human Rights at the Universidad de Salamanca; Doctor and Master in Public Law - Criminal Law from the Federal University of Bahia (UFBA); Adjunct Professor at the State University of Southwest Bahia; Professor of Law at Faculdade Santo Agostinho de Vitória da Conquista; Coordinator of the Post-Graduate Course in Law at the State University of Southwest Bahia; and General Director of Faculdade Santo Agostinho de Itabuna.

RICARDO MAURÍCIO FREIRE SOARES

. Post-Doctor in Law from the Università degli Studi di Roma La Sapienza, the Università degli Studi di Roma Tor Vergata and the Università del Salento; Doctor of Law from the Università del Salento; Doctor and Master from the Federal University of Bahia (UFBA); Coordinator of the Graduate Program in Law at UFBA; Professor at the Faculty of Law at UFBA.

ANA PAULA DA SILVA SOTERO

Master student in Law at UFBA; Specialist in Criminal Law and Criminal Procedure at Instituto Brasil de Ensino (IBRA); Specialist in Criminology from the Faculty of Paraíso do Norte (FAPAN/UNIBF); Professor of Law at Faculdade Santo Agostinho de Vitória da Conquista; and Lawyer.



PEDRO GARRIDO RODRIGUEZ

Doctor from the University of Salamanca, Spain; Professor of the Postdoctoral Program in Human Rights at the University of Salamanca, Spain; Professor at the Higher Course in Mediation at the National University of Distance Education (Zamora, Spain); Visiting Professor at Universidade Portucalense Infante Dom Henrique (Porto, Portugal), professor at the Postdoctoral Programs in Human Rights at DHPCBE and GDHDS / USAL and at the Postdoctoral Programs at EIPPPD and EIPPS / UPT in Porto. E-mail: pegaro@usal.es.

ABSTRACT

Objective: The present study aims to analyze the structures of racism and necropolitics in the Brazilian reality, highlighting the spaces of segregation in the Brazilian territory and their interference in the quality of life of the black population. Furthermore, the research seeks to correlate the necropolitical effects on the contamination of the black population in the country of the COVID-19 pandemic.

Methodology: For this purpose, the present theoretical foray will make the documentary analysis of the statistical instruments that show the marks of structural racism and necropolitics, as an instrument of social segregation, with theoretical bibliographic contributions to support the study in a critical and reflective way. In addition, the research will draw on qualitative data on coronavirus cases in the country and their projections of contagion among vulnerable populations.

Results: It remains to be demonstrated that the Brazilian territory was built from the policies of spatial segregation of the peoples who were enslaved here. The marks of structural racism and necropolitical elements show that the formation of the geographical space and the absence of effective public policies to promote equality were designed to eliminate the black body and exclude the most vulnerable classes from social interaction. Such conjectures gain even greater contours when we observe the high contamination of COVID-19 in the country and the collapse of the health system, in a true tragedy announced by those who will die.

Contributions: The main contribution of this work is to demonstrate the dilemmas and challenges of Brazilian society for the promotion of effective equality, from the reading of the necropolitics and the spatial segregation of black people.

Keywords: Blackbody; Necropolitics; Pandemic; Vulnerable populations.



RESUMO

Objetivo: O presente estudo tem por objetivo analisar as estruturas do racismo e da necropolítica na realidade brasileira, destacando os espaços de segregação no território brasileiro e sua interferência na qualidade de vida da população negra. Ademais, a pesquisa busca correlacionar os efeitos necropolíticos na contaminação da população negra no país da pandemia do COVID-19.

Metodologia: Para tanto, a presente incursão teórica fará a análise documental dos instrumentos estatísticos que evidenciam as marcas do racismo estrutural e da necropolítica, como instrumento de segregação social, com aportes teóricos bibliográficos para fundamentar o estudo de forma crítica e reflexiva. Além disso, a pesquisa irá se valer dos dados qualitativos dos casos de coronavírus no país e suas projeções de contágio das populações vulneráveis.

Resultados: Resta demonstrado que o território brasileiro foi construído a partir das políticas de segregação espacial dos povos que foram aqui escravizados. As marcas do racismo estrutural e os elementos necropolíticos evidenciam que a formação do espaço geográfico e a ausência de políticas públicas efetivas de promoção da igualdade foram projetadas para eliminar o corpo negro e excluir do convívio social das classes mais vulnerabilizadas. Tais conjecturas ganham contornos ainda maiores quando observamos a alta contaminação da COVID-19 no país e o colapso do sistema de saúde, em verdadeira tragédia anunciada daqueles que irão morrer.

Contribuições: A principal contribuição desse trabalho é demonstrar os dilemas e desafios da sociedade brasileira para a promoção da igualdade efetiva, a partir da leitura da necropolítica e da segregação espacial dos povos negros.

Palavras-Chave: Corpo Negro; Necropolítica; Pandemia; Populações Vulneráveis.

1 INTRODUCTION

The formation of the Brazilian geographic space is delimited by the historical process of decimation and enslavement of black people in the country. By this line of intellection, it is worth noting that the Brazilian social formation is marked by the oppression and humiliation of black bodies, which were depersonified as commodities and later discarded with the end of slavery.



Covered by racial discrimination, the sovereignty of slave owners carried out inhuman atrocities to the body and the history of the black population. Racism has become an element in structuring the foundations of a slave, capitalist society that profits from the peoples' pain and suffering.

In a contemporary tour, after the abolition of slavery, we continue to witness the power of racism in the structuring of Brazilian territorial formation, which applies territorial segregation policies in a symbolic way and determines which social spaces that blacks have access to, in a process of marginalization and eliminating the vulnerable population.

Such conjectures are evidenced in the necropolitics, as a substratum for a policy of eliminating black bodies, which stopped being seen as commodities in post abolitionism, but started to be weakened and neglected of their fundamental rights, especially the right to equality and freedom. dignified life.

It appears that vulnerable people do not have access to state social benefits, with precarious socioeconomic conditions. This situation gains even more tragic contours when we observe the effects of the contamination of the coronavirus pandemic in Brazil.

The current scenario reflects the unfolding of this process of eliminating socially vulnerable bodies, as a rule the black body, undoubtedly, in the chaos of the public health network. Added to this situation is the high number of people living in irregular housing, neglected by their fundamental rights, making them destined for death, which puts them at real risk in the face of the epidemiological crisis that has reached the country.

In this perspective, it is clear that the Sofia Choice, used in European countries to target which would be reached by access to beds in hospitals, in the middle of the epicenter of the pandemic in Brazil, reveals itself as a necropolitical choice, which was structured since slavery to the present day, subjecting black and vulnerable bodies, by socioeconomic criteria, such as those who are destined to die by the virus due to the absence of social benefits.

The present theoretical foray will take as its starting point the historical analysis of the formation of the Brazilian social space and the implications of structural racism



and necropolitics, from slavery to contemporary times. In addition, a documentary analysis will be carried out of the statistical data on the invisibility and criminalization of the black body, which highlights the social vulnerability of the black population.

In addition, the present study will address the Covid-19 pandemic in Brazil, highlighting its effects in relation to the black population in order to verify the intersections between the ineffectiveness of health care in the country, the epidemiological panorama, the worsening chaos in the public health system, necropolitics and the elimination of black bodies, as processes of reaffirming a social order that generates death.

2 THE FORMATION OF THE BRAZILIAN GEOGRAPHICAL SPACE FROM THE COLONY TO CONTEMPORANEITY: SPATIAL SEGREGATION POLICIES

The formation of the geographical space of Brazil reveals the marks of the past of enslavement of black people and the permanence of policies of exclusion of contemporary minorities. In this sense, in order to understand the history of socioeconomic formation of cities and their current structure, we need to revisit the marks of a past of pain and extermination of peoples of the colonial period and their bonds, symbolically, structured in racism.

Dealing with the history of the black people is not a mild task, as it reflects the decimation of bodies that were enslaved and silenced in the name of colonial activity. As Schwarcz (2019) teaches, the trajectory of blacks on Brazilian soil was structured and planned on the chains of slavery and the objectification of the human being as a commodity.

It should be noted that the first enslaved peoples in the country were the indigenous people, who were removed from their lands and forced to serve the Portuguese colony. From the beginning of the 16th century, Brazil began to commercialize the black people of the African territory, bringing as a commodity to be enslaved and exploited in the country's agricultural colonies. According to Holanda



(1995), the slave trade represented not only cheap and inexpensive labor, but also the supply of the capitalist system that profited from the exploitation of African peoples.

To structure the roots of slavery for the black people, the Cameroonian philosopher, Mbembe (2018b) states that the history of slavery was fed by the maintenance of the capitalist system, being a true source of wealth for slave owners. According to the philosopher, the history of the usurpation of the black body went beyond the mere exploitation of labor, but it symbolized the extermination of black African peoples, who were humiliated, depersonified of rationality and humanity, in the eyes of the colonizer, only to later be withdrawn from its territory.

Through this line of intellection, structural racism nourishes its symbolic bases, in the blood of black bodies torn apart by the colonial system and is reinforced in the hiatus of effective reparation policies for the black people. The colonizer appropriates the body, the soul and the history of the black people to sustain the sovereignty of European countries. In the words of Mbembe (2018a, p. 3), the concept of sovereignty formulated by Europeans reaffirms the position of power to “dictate who can live and who must die. For this reason, killing or letting live are the limits of sovereignty, its fundamental attributes. ”

From this perspective, Mbembe (2018a) considers that the sovereignty of the European peoples allowed the insertion of the biopower policies brought by Foucault (1998), when observing that the territories that were organized in a unitary were considered as civilized and the others were instruments to commit all possible atrocities. This false idea of modern rationality provided the cruel right to kill and enslave peoples not belonging to the European scene.

A escravidão e o sistema econômico da plantation por só configura um estado de exceção, e há a tripla perda do homem escravizado: de seu lar, do direito sobre seu corpo e de seu estatuto político, ou seja, ele se torna um morto-vivo. Nessa tríade, não há comunicação ou correspondência e concretiza-se sobre esse corpo o espetáculo da violência como protocolo de controle e disseminação do terror. Dissipou-se a humanidade para que ela se convertesse em propriedade, ou em uma “sombra personificada”, pois até mesmo sua expressão humana está inclusa na posse. O terror no apartheid promete “salvar” a população através do estado de exceção, pregando a esterilização sem consentimento e políticas de extermínio. (MBEMBE, 2018b, p. 16).



In this line of intellection, we realize that the biopolitical criterion of modern slavery is supported by the definition of race. The concept of race is linked to the forms of domination of human beings. From this aspect, we can say that racism gives rise to the new personification of the biological concept of race, being an instrument of separation between dominant and dominated peoples. In the lessons of Hilário (2016), racism becomes one of the gears of the policy of colonialism, being used to benefit white and hegemonic peoples to the detriment of black peoples.

O racismo é indispensável como condição para poder tirar a vida de alguém, para poder tirar a vida dos outros. A função assassina do Estado só pode ser assegurada, desde que o Estado funcione no modo do biopoder, pelo racismo. (FOUCAULT, 1999, p. 306)

After the abolition of slavery, in 1888, in Brazil, we realized that the policies for the decimation of black bodies remained. In fact, what happened in the country was the liberation of slaves, but Brazil never got rid of the bonds of slavery. According to Nascimento (1978), the end of slavery did not happen as an attitude of generosity and regret for the colonizers and slave owners, as it tried to sustain itself in the country's historical markings. It is worth noting that the history of the Brazilian black was told by whites to justify the atrocities by the white elite, in an attempt to minimize the oppression of the people who were enslaved here.

Behind the abolition discourse, there were economic interests and the structuring of the capitalist system, which started to revolutionize with the means of production, based on wage labor. In this sense, Brazil was outdated and needed to keep up with the new European standards of civilization.

As Abdias Nascimento (2019) teaches, more Italian immigrants arrived in Brazil than blacks who benefited from the abolition of slavery. This was yet another strategy to decimate the black population, which, even when free, was still seen as the disposable substrate, for the rise of the white elite and whitening in the Brazilian population.



In the lessons of Goés (2019, p. 12) "the abolition of slavery in Brazil ended the trade of black people, but it did not eradicate the captives that held them." Now blacks were freed, but they were trapped in a society that excluded them from social life, as harmful effects of what Mbembe (2018a) defines as necropolitics, whatever the policy of extermination and exclusion of the black body from social spheres.

Such proposition is revealed as a consequence of racism structurally plastered by the colonial period, which reverberates in contemporary times with the segregation of social spaces. After the liberation of the slaves, blacks, who were now considered to be human beings, still needed to fight for the right to recover their human dignity lost in the enslavement of their ancestors.

The Brazilian State, incorporated by a discourse of racial democracy, sought to relativize the atrocities of slavery, to manipulate the fight against racism and not to establish policies of inclusion and reparation for enslaved peoples, as can be highlighted with the work of Freyre (2002, p .301):

Na ternura, na mímica excessiva, no catolicismo em que se deliciam nossos sentidos, na música, no andar, na fala, no canto de ninar menino pequeno, em tudo que é expressão sincera de vida, trazemos quase todos a influência negra. Da escrava ou sinhama que nos embalou. Que nos deu de mamar. Que nos deu de comer, ela própria amolegando na mão o bolão de comida. Da negra velha que nos contou as primeiras histórias de bicho e de mal-assombrado. Da mulata que nos tirou o primeiro bicho de pé de uma coceira tão boa. Da que nos iniciou no amor físico e nos transmitiu, ao ranger da cama de vento, a sensação completa de homem. Do muleque que foi o nosso primeiro companheiro de brinquedo.

The black man, now free, stayed on the sidelines of commercial life, reflecting the social inequality that racism and slavery caused in the country. In the first decades, after abolition, there was a reduction in job offers for blacks. The white elite decided to bring European immigrants to Brazilian territory, so that they could occupy job vacancies, considering that blacks were not qualified to occupy work spaces.

In this sense, Albuquerque Júnior (2007) asserts that the National State preferred to allocate blacks in areas of neglect than to train them to occupy salaried jobs. Thus, it can be seen that the segregation of geographical space into access



zones, destined for commercial centers and wage workers, and in exclusion zones, formed by the composition of irregular dwellings of the enslaved peoples.

This process of precarious housing and the lack of assistance for social rights was called *favelização*, whose term originated in the War of Canudos, from 1896-1897, as a reference to the Arraial de Belo Monte, which took place in the favela hill, in risk areas. According to Souza (2017), slavery brought permanent reflexes to Brazilian social formation, revealing an exclusionary and perverse singularity that still strengthens itself in the structures of racism for spatial segregation.

With the industrialization process of the 20th century, the favelas gained even more social features, with the rural exodus of groups of vulnerable people who do not have living conditions and are destined for areas of neglect in irregular housing. In contemporary times, favelas remain processes of exclusion of people who live on the margins of social life, without access to the social benefits guaranteed to them in art. 5 of the 1988 Constitution of the Federative Republic of Brazil.

In this sense, it is observed that, despite being formally supported by the constitutional text, black people remain the most fragile targets of social inequalities, which makes equality between human beings unfeasible. It appears that the lack of assistance to the black people since the end of slavery and the absence of policies to repair the black body, historically marginalized and oppressed, reverberates in the contemporary elimination of the necropolitics.

Now, instead of using the chains of slavery, contemporary mechanisms of social invisibility of the black are used, in a process of elimination of black bodies in areas of forgetfulness in the formations of cities. This socio-spatial segregation within the cities demonstrates the failure of reparation policies by the State and the continued precariousness of the black lives that live in the Brazilian peripheries.

According to data from the Brazilian Institute of Geography and Statistics - IBGE (2020) it is estimated that 13.6 million people live in slums and 67% of this population is black, showing the reflexes of structural racism. Proportional data demonstrate that equality and universal rights have not materialized in the everyday reality of blacks. The survey defined how subnormal agglomerations are all geographic



dwellings with irregular occupation of public or private land, in areas at risk and in need of essential public services.

Estimated data from IBGE (2020) reveal that, although the phenomenon of proliferation of precarious housing is correlated with subnormal agglomerations in large cities, such as Rio de Janeiro (19.27%) and São Paulo (12.91%), we observed it is also increasing in a high proportion in small cities, exposing the vulnerability of peoples throughout the Brazilian territory and not only in large cities. The capitals of Salvador stand out, which has 41/83% of agglomerates, Manaus with 53.37% and Belém with 55.5%.

In the lessons of the geographer Santos (2000), the geographic determinations reflect on the quality of life of the population and reveal the absence of social benefits from the State, being necessary to question the historical bases that shaped the urban space to eradicate the structural vulnerability of the Brazilian population, which it feeds on racism and the segregation of black bodies.

Statistical data from the IBGE (2020) on the formation of the Brazilian geographic space show that Brazil has never overcome racism and that it is strengthened as a structure for the maintenance of vulnerable minorities at the social margin. The IBGE (2019) Newsletter on Social Inequalities by Color or Race in Brazil revealed that blacks are 75.2% among the poorest. Still following the referred study, in the stratum of per capita income, blacks are in 75% among the 10% of lowest income in the country.

In this sense, it is observed that the necropolitical effects are decisive for the maintenance of the segregation of the geographical space. Racism is symbolized in the policies of exclusion of the black population from social life and in the maintenance of the black body in structuring the elimination of its voice, its culture and its past.

3 STRUCTURAL RACISM AND NECROPOLITICS: THE INVISIBILIZATION AND CRIMINALIZATION OF THE BLACK BODY



The first process of making blacks invisible in the social space, after slavery, was the attempt to whiten the population through miscegenation policies. As established by Diwan (2007), the strategy of whitening the population was presented as a measure of segregation and elimination of the black body, when Brazil started to adopt the concept of racial democracy, with the liberation of slaves in the false feeling that the opportunities for life would be offered equally, when, in fact, it started to reinforce social inequality.

Furthermore, attempts to whiten the population reveal not only the extermination of the black population, but also of black culture, ancestry, in a process of invisibility of the memory of black ancestors, serving as necropolitical instruments for undermining black thought. Let's see:

As classes dominantes brancas têm à sua disposição poderosos implementos de controle social e cultural: o sistema educativo, as várias formas de comunicação de massas – a imprensa, o rádio, a televisão – a produção literária; todos esses instrumentos estão a serviço dos interesses das classes no poder e são usados para destruir o negro como pessoa, e como criador e condutor de uma cultura própria. (CARNEIRO, 2005, p. 123).

Founded under the aegis of racial democracy, the Brazilian State was built without implementing effective public policies to repair the black body and without eradicating the marks of structural racism. For this aspect, we verified that the black remains an instrument of elimination in social spaces.

The State that should promote assistance policies, in fact, becomes a reference of a state power of penance to the vulnerable, assigning to them the punitive repressive apparatus of the State. Within this context that Mbembe (2018a) conceptualized the necropolitics as the social framework that is based on directing policies towards the elimination of the black body, through a structural process of racism.

Como ela [ralé de novos escravos] é estigmatizada e ninguém quer sequer chegar perto dela [...], a escola e a saúde, por exemplo, que se destinam a ela são aviltadas. A insegurança pública crônica, já que a ausência de oportunidades reais manda uma parte dessa classe para o crime – no homem a figura típica é o bandido, enquanto para a mulher é a prostituta –, decorre desse abandono. Afinal, existem aqueles entre os excluídos que não querem



se identificar com o 'pobre otário' que trabalha por migalhas para ser 'tapete de bacana'. Tudo, enfim, que identificamos com os grandes problemas brasileiros – como, além dos elencados acima, a 'baixa produtividade' do trabalhador brasileiro – tem relação com esse abandono [e violência estrutural, crescente-se] secular (SOUZA, 2017, p.105).

In this regard, the necropolitics present in the destination of the black body as a criminal profile is observed, being correlated as dangerous people and that should be reached by the State in punitive ways. It appears, therefore, that the state ceases to be a state of providence to become a state of penance for the black population.

As a result of structural racism, the first Penal Code, dated 1890, shortly after the abolition of slavery, attempted to criminalize African culture, regulating the practice of capoeira as a crime, together with loitering. According to Reis (2011, p. 54), the idea of the concept of capoeira by the dominant classes “was very well exemplified by the head of politics in Rio de Janeiro in 1878, when considering this a moral disease that proliferated in our civilized city”. Let's see:

Art. 402. Fazer nas ruas e praças publicas exercicios de agilidade e destreza corporal conhecidos pela denominação capoeiragem; andar em correrias, com armas ou instrumentos capazes de produzir uma lesão corporal, provocando tumultos ou desordens, ameaçando pessoa certa ou incerta, ou inculcando temor de algum mal: Pena – de prisão celllular por dous a seis mezes. Paragrapho unico. E" considerado circunstancia agravante pertencer o capoeira a alguma banda ou malta. Aos chefes, ou cabeças, se imporá a pena em dobro. Art. 403. No caso de reincidencia, será applicada ao capoeira, no gráo maximo, a pena do art. 400. Paragrapho unico. Si for estrangeiro, será deportado depois de cumprida a pena. Art. 404. Si nesses exercicios de capoeiragem perpetrar homicidio, praticar alguma lesão corporal, ultrajar o pudor publico e particular, perturbar a ordem, a tranquillidade ou segurança publica, ou for encontrado com armas, incorrerá cumulativamente nas penas comminadas para taes crimes. (GAMA, 1929, p.462).

It emerges from the criminalization of African culture, that the legislation that came shortly after abolition crossed black lives to establish the moralizing standards of society and criminalize the social conduct of blacks, making it evident that they were not seen as recommended to live in society. , in strict accordance with structural racism and spatial segregation.



Still as a necropolitical process of criminalization and elimination of the black body, we verified that, in 1893, the conduct of begging, vagrancy and drunkenness, considered as threats to order. In this sense, the Negro went from the legal situation of enslaved to the situation of vulnerable and criminalized peoples, in a relationship of guilt for social ills.

In this regard, Criminal Law, instead of reconstructing itself as an element of affirmation of the Democratic Rule of Law, has become a means of social control based on the criminalization of social stigmas, in a relationship of culpability for the vulnerability of the black population.

This dysfunction is based on the targeting of the State's repressive apparatus towards the most vulnerable classes of social stratification, which were excluded, and continue to be, from the current system. In view of this reality, Brazilian criminal policy justifies and legitimizes a selective, oppressive and stigmatizing criminal practice, based on the suppression of the Democratic Rule of Law with the violation of the individual rights and guarantees of black people.

In the current reality, we still see marks of structural racism when violence against blacks is still with greater lethal potential, in the complete elimination of the black body. According to data from the Brazilian Public Security Forum - Brazilian Yearbook of Public Security (2020), 74.4% of the victims of lethal violence in the country are black and 79.1% of the victims of police interventions are black.

When observing the crossover of violence data from the Brazilian Public Security Forum - Brazilian Public Security Yearbook (2020), with the occupancy rate of Brazilian penal establishments, we find that 66.7% of the prison population is composed of blacks. From these conclusions and the entire process of elimination and exclusion of the black people, it is clear that the space that has the most representation is concentrated in the State's repression apparatus, reinforcing the direction of a State of penance for the peoples. marginalized, to the detriment of the welfare state.

In the words of Souza (2017), it can be seen, therefore, that racism and necropolitics can never be seen as isolated factors of Brazilian society, but constitute themselves as true instruments of undermining the human dignity of blacks. Until the abolition of slavery, blacks struggled to be recognized as human beings and no longer



as commodities. Today, the struggle of the black people is for the right of equal opportunities ensured by the Constitution of the Republic of 1988.

The disparities in the inequalities that structure racism are evident in the black population's lack of access to social spaces of power. This reverberates throughout the country's social formation, with the lack of equal job opportunities, the wage gap and the absence of policies to improve irregular housing.

According to the IBGE (2019) report on Social Inequalities by Color or Race in Brazil, necropolitics is present in the inequality of socioeconomic living conditions, with only the color of the skin as the differentiating criterion. According to data from that report, approximately 64.2% of the unemployed in the country are black, even though the black population represents about 54.9% of the workforce.

Still following the statistical data from the IBGE Report (2019), blacks also have more informal jobs than whites. In 2018, while whites accounted for about 34.6% of informal employment, blacks accounted for about 47.3% of informal jobs. Analyzing managerial positions, it is clear that the black population also has difficulty accessing, with executive and managerial positions comprising 68.36% of whites and only 29.9% of blacks (IBGE, 2019).

Another process of making the black body invisible concerns access to inclusion policies in the higher education system that reveal that there is still a high disparity of whites and blacks in Brazilian universities. According to IBGE (2019), 55.6% of students are black in higher education. When we compare it with the number of whites, we see that we still need to move forward with inclusion policies to match the 78.8% of white university students in the country.

The overcoming of structural racism and the elimination of necropolitical policies are presented as the greatest dilemmas and challenges of Brazilian society for the promotion of the effective equality listed in the Constitution of the Federative Republic of Brazil of 1988.

4 THE EFFECTS OF NECROPOLITICS AND STRUCTURAL RACISM IN THE COVID-19 PANDEMIC



The Covid-19 virus pandemic, known scientifically as SaRS-CoV-2 or Coronavirus, has its origins in the increase in the number of people with acute respiratory syndrome, due to the action of the virus in the human body, in the region of China, where the first epicenter of the disease was presented in the city of Wuhan in January 2020. Since then, the spread of the disease in an accelerated and easily contaminated manner, has caused the epicenters of the disease to cross the borders of countries, characterizing the outbreak of the virus as a global health problem.

According to the World Health Organization - WHO (2020), on March 11, 2020, the virus was classified as a pandemic, based on the confirmation of confirmed cases globally. In Brazil, the beginning of the Covid-19 contagion manifested itself with the importation of the virus, on February 26, 2020, after a 61-year-old man began to experience the symptoms of the virus, shortly after returning from a trip from Italy, region that concentrated the new global epicenter of the disease.

The transmission of SaRS-CoV-2 on Brazilian soil has followed an increasing curve of contaminated and dead people, in a real uncontrolled pandemic in the country. According to official data from the Ministry of Health (2020), up to December 1, 2020, 6,386,787 cases were confirmed and the number of 173,817 deaths.

At this juncture, the situation of the coronavirus pandemic in Brazil represents a public health crisis, in which there is no capacity for effective treatment of the entire population that is now infected, which increases the potential of the effects of the virus and intensifies the increase in lethality. viral in the country. According to surveys carried out by professors at the University of São Paulo (2020), Brazil is unable to withstand the growing increase of infected people, as within three months the health system would collapse.

From these conclusions, we realized that the effects of the necropolitics in the coronavirus pandemic could reveal itself as an announced tragedy. The lack of access to adequate housing to promote effective social isolation and the absence of vacancies in public hospitals reveals that the choice of who will live or die reverberates in the most vulnerable groups.



Brazil still faces the process of social inequality, in which there are locations where there is not even basic sanitation and access to health, making it evident that Brazil's cases of SaRS-CoV-2 may be growing exponentially with the alarming presence of cases of underreporting due to the lack of an adequate test to recognize the disease by the population.

According to the Ministry of Health (2020), underreporting is the biggest problem in the fight against coronavirus in the country, since it hides the real number of infected people and generates the feeling of convenience of the population that is resistant to adherence to social isolation in a way horizontally.

Based on these conclusions, it is necessary to reflect on the incidence that the necropolitics can cause for the Brazilian health crisis. In addition to dealing with the actual occurrence of the spread of the virus, the most vulnerable and black populations need to face the reality of purposely not assisting the state's social benefits and the risk of contamination without guaranteeing access to health.

It follows from this logic that, contrary to what happened in Europe, in which the choice of using the beds, called Sofia's Choice, was due to the younger groups, in Brazil this choice was made long before the viruses reach the country, when social benefits have always been precarious for black people living in irregular housing. Here we can say that the choice was necropolitical, when even before carrying out any type of treatment, there are not enough beds and doctors to test the population and identify the virus.

When the Covid-19 pandemic arrived in Brazil, its contamination line was initially imported, reaching the white elite and the wealthier neighborhoods, where these people returned from their international travels. However, with the incidence of community transmission, the contamination line curve has focused on the increase in cases in the suburbs, resulting from contact at work with the wealthier class.

We found that the city of Rio de Janeiro on April 6, 2020, which concentrates the majority of cases in upper and upper middle class neighborhoods, such as Barra da Tijuca, Leblon and Copacabana, had a total of 216 infected in this period, while that the Rocinha favela registered its first 4 occurrences on April 5, 2020 (MINISTRY OF HEALTH, 2020).



Even with the difference in the contamination rate between upper-class neighborhoods and the periphery, the first death in the state was that of a 63-year-old woman who worked as a domestic worker in Alto do Leblon. She took care of another elderly woman, 62 years old, who had contracted the disease, due to a trip to Italy.

The disease, since then, has been advancing to the peripheries in Brazilian cities, reaching people who do not have access to quality health care in the public network. It appears that the main problem of contamination for the most vulnerable populations occurs with the gear of state interference in guaranteeing the detection and treatment of the virus, generating the high rate of underreporting in the country, due to the lack of identification of the disease in sufficient time.

Despite the finding that, today, the virus does not choose who will infect, being seen as democratic, we cannot ignore that the form of access to the right to quality health and the right to comply with the rules of social isolation have never been democratic, but rather reflections of the necropolitics and fruits of the spatial segregation that marks the black and vulnerable population.

5 FINAL CONSIDERATIONS

From the historical and social analysis of the formation of the Brazilian space, we realize that structural racism solidified in the engendering occupation of the territory, through the enslavement and objectification of the body and culture of the black people. After centuries of enslavement, the abolition of slavery has not brought about policies of effective reparation, leaving the entire vulnerable population at the social margin.

In this perspective, from the statistical data evidenced in the research, it appears that we still continue to carry out policies of segregation and elimination of black bodies, which occupy the largest portion of the populations that live in irregular housing and do not have access to social benefits effectively. .

The necropolitics, therefore, has a policy orientation aimed at sustaining structural racism and applying measures to eliminate and make the black body



invisible. The black, formerly enslaved, now comes to be considered as an enemy of the State itself, which, instead of adopting policies of reparation and inclusion for the improvement of living conditions, starts to pursue the black body as a form of exclusion from social life.

This conjuncture gains even more connotations when we highlight the coronavirus pandemic in the country, which brought about the collapse of the public health system, which will hit the vulnerable black population with much greater force, who never had access to social benefits effectively.



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