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**SOCIAL SERVICE
AND ETHNIC-RACIAL
RELATIONS: AN
EXTENSION IN THE CITY
OF GOIÁS**

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Abstract: This article is the result of reflections undertaken in the university extension developed in the Social Service course at the Federal University of Goiás/Regional Goiás (UFG/RG), entitled - Social Service and Ethnic Racial Relations. This is an experience report of the extension activity, in which the theoretical-methodological and ethical-political basis used depart from the construction of the long process of consolidation of the Social Work profession, which are central in the guidelines of its representative entities, of which stand out the set of Social Service Councils - Federal Council of Social Service (CFESS), Regional Councils of Social Service (CRESS), as well as the Brazilian Association of Teaching and Research in Social Service (ABEPSS) and the National Executive of Social Work Students (ENESSO). These representative entities guide towards permanent and continuous training, structured on the tripod of teaching-research and extension. Therefore, reflecting on the ethnic-racial debate is central to the consolidation of the ethical-political project of Social Work. Furthermore, it is about working in front of the demands imposed by the capital system that are based on the social issue and its multiple expressions. Therefore, it seeks to guarantee rights that are in line with a society free of all types of arbitration and exploitation, such as race, gender, ethnicity and class. The objective of this article is: to partially undertake what the studies, reflections and analyzes of the categories – race/ethnicity for Social Work – are about, in order to establish and appropriate the ethical, theoretical and political principles required in the consolidation of the Professional Ethical-Political Project of professional work. Therefore, when seeking to undertake reflections on the ethnic-racial dimension, we seek to affirm the Ethical-political commitment in the training process through projects that are in line with the tripod of the

university - extension, research and teaching - in the construction of a reflection that considers both the singularities of race and ethnicity, and the possibility of universality of affirmative policies to face the social question contained in social relations, whose structural racism appears as an expression of the process of Brazilian colonization by Europeans.

Keywords: Social Service. Racial Ethnic Relations. University Extension.

INTRODUCTION

This article is justified by the need to discuss the transversality of the social issue, inserted in the social relations of the racial and ethnic division of the world of work permeated by the professional intervention of the social worker, which directly imply Brazilian sociability, mainly in Afro-descendants and indigenous people., who suffer from structural racism so crystallized in the collective imagination. To promote this debate, we established reflections and perceptions undertaken in the university extension entitled: Social Service and Racial Ethnic Relations at the Federal University of Goiás - Campus Goiás.

Therefore, to begin our considerations, it is necessary to understand that this is an experience report of the first activity of the aforementioned Extension project. It is also important to understand that we start from a *locus* of information, from a place whose guidelines guide the practice of training and Social Work in education with a critical operationalization in the face of multiple expressions of the Social Question. In this sense, the Guidelines of the Brazilian Association for Teaching and Research in Social Work highlight that:

Operational strategies and techniques must be articulated with theoretical-critical references, seeking to work with real situations as the foundations of the intervention. The situations are dynamic and concern the relationship between the

social worker and the user facing the social issue. Strategies are, therefore, complex mediations that imply articulations between the personal trajectories, the life cycles, the social conditions of the subjects involved in order to strengthen them and contribute to the solution of their problems/issues (ABEPSS, 1996, p.14).

However, when thinking about professional practice, as regulated, to intervene or mediate social policies, directing those who need it, we perceive the explicit problem before the activity of professional work, that is: how issues of race, ethnicity and their intersectionality lack of attention to affirmative policies among other social and public policies, such as issues related to racial prejudice and the expression of social issues, as well as issues of gender, sexuality, race and ethnicity.

Furthermore, considering that Social Work is a profession inscribed in the social and technical division of work, as evidenced by Iamamoto (2014); understanding the social dynamics and work mediation processes in the face of the particularities of sociability²⁰¹ engendered by strong prejudices from the past is essential.

Therefore, here we start from findings that are materially determined by social relations. In the words of Marx (1998) it is important from a theoretical-methodological point of view to start from concrete bases that permeate the core of our sociability. And, in this sense, structural racism is part of the daily experience of dark and racialized people, whose social issue affects them in the form of symbolic violence and countless prejudices:

The assumptions from which we start are not arbitrary assumptions, dogmas; but real presuppositions, which can only be abstracted in the imagination. They are real individuals, their action and their material conditions of life, both those encountered by them and those produced by their own action. These assumptions are, therefore, verifiable purely empirically (MARX;

ENGELS, 2007, p.86).

We started from real assumptions, both the social relations that affect the mediation of work, that is, the unequal relations of race, ethnicity and class, and the instrumental ones, permeated and guaranteed by the regulation of policies, laws, legal frameworks, attributions and professional competences.

Furthermore, by promoting the ethnic-racial debate in view of the consolidation of the code of ethics, we offer subsidies to face the forms of domination in capitalist sociability, as the expression of the social issue centered on structural racism, which produces and reproduces domination, cultural and social relations. work, typical of historically determined cultures such as in the process of European colonization.

We understand that structural racism, according to Almeida (2019), can fall on people who are not necessarily dark, but racialized, due to associations with elements of African culture, such as people who adopt religions of African origin and, nevertheless, people friendly to capoeira. Such approximations with African culture by white people can be affected, albeit to a lesser extent, by structural racism, typical of the social and cultural reproduction of the symbolic violence produced by this expression of the social issue.

Therefore, from these historical, social and cultural considerations, which manifest structural racism, arising from the process of colonization of Brazil by the Portuguese and Spanish, we perceive the need to work in the face of historical specificities. This way, we consider it necessary to create a University extension project to work both on the country's cultural formation with regard to structural racism and to reflect on the challenges of facing the structure of racism that has lasted since the times of colonization of the Brazilian social formation. To promote this debate within the university scope, we seek to listen

to the demands of race and ethnicity from the local social reality of the city of Goiás, Cultural Heritage of Humanity - (UNESCO), which has engendered in its culture countless traditions, from the sociocultural process, such as indigenous, European, African culture.

Among the cobbled streets of this historic and heritage city, which were built by many hands, among them, the strong work of black hands who, more than materially producing the city, produced and reproduced its culture and spirituality, manifested in the congadas, groups of jongos, capoeira and candomblé, cooking etc. A city that contrasts its culture with the imagery architectural monuments of Europe. The Catholic church, where our first extension activity was carried out, today brings in its architecture a symbol of European culture in its neo-Gothic features. The well-known Church of Nossa Senhora do Rosário, in the past, was a baroque Church of Nossa Senhora do Rosário dos Pretos, dedicated to people of African descent before the liberation.

On the ground of the city of Goiás, there are, in a row, the stones laid by the working hands of black people, and their houses built by Portuguese colonizers. Its past has the tone of colonial violence, of an erasure of the history of Afro culture. Today, the city of Goiás, known as Goiás Velho, breathes resistance from the attempt to erase the history of African culture, contained in the cultural, geographic, historical and religious expression. Nowadays, the Quilombo de Goiás lives on, as it has been recognized by historians and the government. Thus, African culture pulsates in the veins of its descendants, art and spirituality manifests itself, facing and resisting the time of a culture that flogged the body, but not the spirituality and culture of the ancestral people. Ethnic-racial ancestry, in the city of Goiás, is spread out in the multiple forms of artistic and cultural expression. The

recognition of his quilombo (from the Santana self) made the culture resurface.

For example, countless capoeira groups exist in the city of Goiás, the samba de roda and the samba circle still produce joy, and the candomblé and umbanda terreiros are no longer hidden. The indigenous people, migrants from other regions of the country, walk the streets of Goiás and bathe in the rivers.

It was these aspects that made us consider the importance of the ethnic-racial debate in the city of Goiás, because, as sociocultural diversities reappeared, in the political moment, social struggles, indigenous, in the face of land demarcations, black in the face of attacks, intensified. affirmative policies, as well as the right to produce food for land reform beneficiaries, where Goiás has the largest number of settlements in Brazil.

Therefore, when we thought about starting a university extension on Social Work and Ethnic-racial relations, we considered it important to understand (or apprehend) the contradictions that were and still are for the historic city. In this sense, we chose the church that in the past took the name of the blacks (Igreja Nossa Senhor do Rosário do Pretos), because there we find the egregore, or the cultural historical environment versed to debate the past and the present and the contradictions and demands that are imposed for the future, both for the local public power, and for training in Social Work, with regard to the expressions and their contradictions of race, class and ethnicity.

On July 29, 2022, the activities of the extension project Social Service and Ethnic Racial Relations began. The city had a large contingent of indigenous people coming from villages in nearby states, such as the Xavante indigenous people from Mato Grosso, who came to study in public schools in the City of Goiás. Furthermore, we had

two undergraduate students from UFG/RG, quilombolas from the Cavalcante Region and 2 Xakriabas indigenous students from the Minas Gerais Region. We considered it important to record these aspects because it is a unique moment of great cultural richness and learning for the extensionist activity, for the local community and for Social Work graduates in Goiás.

We showed that the objective transcended the expectation of the academic training of Social Work professionals, as we felt the power of the atabaques, the celebration of dance and music by the Grupo de Jongo Malungos de Angola, and the capoeira of the group Meninos de Angola, from Movimento Negro Unified, from the local quilombolas, and several indigenous people who attended and colored our event.

In the pursuit of consolidating training and professional skills and attributions, the debate and reflections we brought were broad and representative, as there was a researcher and lecturer from Social Work, who researches ethnic-racial relations, Tales Fornazier (PUC- SP, UFVJ), and, who composed the table with two other researchers: the doctoral student Yordanna Lara (UFG), and the master researcher in Mathematics science Zambi Lumumba (UFG).

The university extension aims at expanding dialogue with the local community, students and institution, and our activity has been consolidated in these terms. The municipal government of Goiás (Gestão/2020-2024), which in the figure of Secretary Iolanda Aquino (Secretary for Women, Youth, Racial Equality and Human Rights) mobilized professionals and logistics so that the event could be held at the Catholic Church of Nossa Senhora do Rosário, as well as with cultural movements in the city of Goiás, such as the Jongo Malungo Group from Angola, the percussionist collective Comuna que Pariu

and the capoeira group Meninos de Angola.

Therefore, when we developed the mediation of the social worker's work and its investigative and interventional purposeful characteristic, it was possible to work and reflect with a whole spectrum of people concerned to work in facing the expressions of the social question referring to race and ethnicity.

Our contribution here, expressed and described, comes from the report of an extension project that sought the protagonism of students and teachers, community and institutions, social and cultural movements, to discuss a daily problem that is structural racism, materially determined, and from which it was possible to permeate expanded reflections and unite the dialogue with the various dimensions of Vilaboense sociability.

We reflect on the importance, from the mediation of work, via social and public policies, regulatory frameworks and laws, subsidies, from the municipal public power, to face structural racism and intervene in the ethnic, racial and cultural reality of the city of Goiás.

The general objective of this university extension was: to undertake studies, reflections and analyzes of the categories – race/ethnicity for Social Work – in order to appropriate the ethical, theoretical and political principles required in the consolidation of the Social Work Professional Ethical-Political Project. The specific objectives were: to appropriate the debate and reflection of Social Work and the ethnic-racial relationship for the category of professionals in permanent and continuous formation; understanding about affirmative policies and the challenges for the emancipation of the category of workers permeated by the ethnic-racial relationship; identify the theoretical-methodological perspective for the development of the racial debate in Social Work, especially for the



Image 01 – Grupo Malungos de Angola and Coletivo Comuna Que Pariu. In the courtyard of the Church of Nossa Senhora do Rosário – 1st activity of the extension project.

Source: Researchers' personal archive

Social Work course at UFG; reflect on the professional ethical-political project with regard to affirmative policies and the impacts on the racial division of labor.

In this extension, we developed other activities, of which the training course for managers of the Municipality of Goiás stands out, with the purpose of subsidizing and equipping managers according to the racial legislation in the country.

METHODOLOGY

The activity consists of the first activity of the university extension project, which were organized to expand the ethnic-racial debate in the city of Goiás, in a dialogical format, with round tables of debate, and through which we carry out training of professionals and students of the Service Social, academic community, mainly for students of the Bachelor of Social Service course at UFG, as well as expanding training for the protagonism of part of civil society, engaged with the Afro-Brazilian Cultural Movement, together with the participation of the municipal public

power, in partnership with the City of Goiás through the then Secretariat for Women, Youth, Racial Equality and Human Rights.

The first action of this extension was an Opening Panel held on 07/29/2022 under the direction of UFG/Regional Goiás, Coordination of the Social Service Course UFG/Regional Goiás and the following representative entities – Centro Acadêmico Carlos Marighella, and CRESS 19th Region -, City Hall of Goiás, Jongo Malungos de Angola Group, Capoeira Group Meninos de Angola, percussionist collective Comuna que Pariu. The opening theme was - Social Work and Racial Ethnic Relations.

The execution of the first round table of debates was very fruitful, since the participants collaborated to subsidize and endorse questions related to the principles - ethical, theoretical and political - that guide the ethical and political protection of the Social Work profession, as well as, referring to the affirmative policies. We had the cultural opening of the Grupo de Jongo, Malungos de Angola, as well as the Coletivo Comuna

que Pariu, which opened with the sounds of atabaques, making the presentation a playful reference to African culture, and which made it possible to start from the reference of the ancestry belonging to Africa as a builder of a culture that has its specificities.

During the cultural presentations, reflections and debates undertaken on social and public policies in the face of structural racism, we perceived the atmosphere of ancestral culture, which vibrated to the sound of atabaques and Jongo songs. We consider this first activity important and symbolic, because in a material perspective of life, it was possible to see the culture, especially those who maintained African traditions, occupy that place again (Igreja do Nossa Senhora do Rosário, former sanctuary for African descendants), in the week that celebrated the International Day of Latin American and Caribbean Black Women.

There is a symbolism in the activity and in the choice of location: this church was built by the Black Brotherhood of Nossa Senhora do Rosário dos Pretos and, later in a process of cultural genocide, silencing and erasure of ancestral African history, it was demolished to make way for a construction of a church with neo-Gothic features. Talking about this theme in that space was for the culture of the quilombo that was there, a way of honoring those who came before, and those who resisted in every way building the history of Goiás the poetry of ancestral culture.

The exhibition of the content in the round table format started from Afrocentrism, a perspective given by the UFG researcher Zambi Lumumba, who understands scientific knowledge as originating in the African continent, with philosophy and medicine derived from Egypt. The researcher and anthropologist from UFG - Yordanna Lara also addressed issues related to European colonialism that in Brazil directly imply ethnic-

racial relations, of which the implications of this process are felt in the darkened bodies.

To close the opening panel, the Social Service researcher at PUC/SP, Tales Fornazier, presented legal frameworks contained in the legislation for confronting structural racism. In this sense, we ended the opening of the extension with a focus on training in Social Work, in the ethical-political dimension and a speech directed to the category of Social Work.

In addition to this first activity related to university extension, we carried out other actions that we consider important to narrate. Thus, other moments, in which we perceive the effectiveness of working with the ethnic-racial issue, and how society, social and popular movements, mainly involved with culture, engage in the confrontation of structural racism.

SOCIAL SERVICE AND ETHNIC-RACIAL RELATIONS

To delineate this extension, we base our reflections on authors who are the basis for Social Work. This way, we present the ethnic-racial debate, both for training and for professional work, and to collaborate with the sociability of the city of Goiás. We reflect on the potential and emerging challenges for the guidelines of representative entities. For this, our theoretical framework started from the reflection of the Marxist tradition, which has in Marx himself the heuristic for understanding the contradictions within social life.

Among the consulted authors, Netto (2001) contributes to the understanding of what we call the social issue. Antunes (2006) presents considerations on how we can build such mediations, considering the transversality, that is, about the debate on questions of gender, race, ethnicity and identities, making it possible to understand how the Marxist tradition can contribute to the extent that it

is circumscribed as an instrument of analysis of the social reality, and makes it possible to understand; as well as looking for ways to face the social issue in the face of new demands and theoretical, political and practical challenges posed to the working class, as in the case of looking at productions referring to structural racism.

The concept of intersectionality, contained in the work of Karla Akotirene (2019) and Djamila Ribeiro (2017), also permeated the reflections, understanding how forms of oppression permeate sexuality, ethnicity, race and gender and class issues. Such questions have been the object of study and analysis of this university extension and are important to reflect and denounce the implications of colonialism that took place both in the African perspective and in the Afro/ethnic-Brazilian.

RESULTS AND DISCUSSION

Through the realization of this extension project in which we seek to strengthen the studies, reflections and analyzes of the understanding of race and ethnicity relations for Social Work, it took place from the ethical, theoretical and political improvement required and guided by the CEFESS set - CRESS for training and consolidation of the Professional Social Work Ethical-Political Project.

However, we considered the importance of working on the transversalities of the social issue, such as ethnic-racial relations, creating processes of mediation and confrontation in the ethical-political perspective of structural racism.

[...] it is necessary to show that the ethnic-racial issue is as historical as it is current, which demonstrates the need to be investigated and analyzed in training in Social Work. In addition to the racism suffered by the racialized population, it is essential to highlight the ideology and actions of whiteness and the manifestations

of whiteness, as well as its consequences in Brazilian social relations. That is: how the ethnic-racial issue in its various manifestations, and not restricted to the issue of the black subject, permeates and impacts the profession, the lives of racialized subjects in the country and continue to be maintained and updated by whiteness (VIEIRA, 2021, p. 17).

The author's considerations are in line with the ABEPSS guidelines regarding training and performance in Social Work, therefore, we consider it important that the university deals with this issue and contributes to the training of future social workers, in addition to promoting the debate within the local community.

FINAL CONSIDERATIONS

When starting our university extension, we had the participation of Social Work professionals, the academic community, students of the Bachelor of Social Work course at UFG, and also with part of civil society engaged in the Afro-Brazilian Cultural Movement located not only in City of Goiás, but also interstate indigenous populations. This way, we saw in the first action of the project that discussions about ethnic-racial relations are fundamental not only for the student of the Social Service course, but for the entire Vilaboense community that has in its territory a recognized quilombo and an Afro cultural community. -Brazilian.

As we previously reported, the partnership with the Municipality of Goiás through the Secretariat for Women, Youth, Racial Equality and Human Rights and the community's adherence to the actions developed were enriching, as well as guideposts for an ethical direction of professionals engaged with the confrontation of the social issue.

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