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LIFE NARRATIVES: Racial Issues

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OBJECTIVE

- The objective of this work is to compare two Brazilian literary works: *Quarto de Despejo*, Carolina Maria de Jesus, and *Os Supridores*, José Falero.

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Carolina Maria de Jesus

- Carolina Maria de Jesus was a Brazilian writer, composer and poet, best known for her book *Quarto de Despejo: Diário de uma Favelada*, published in 1960. Carolina de Jesus was one of the first black women writers in Brazil and is considered one of the most important writers from the country.



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José Falero

- José Falero was born in 1987 in Porto Alegre. He is the author of the short stories by *VILA SAPO* (2019) and the novel *OS SUPRIDORES* (2020).



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Quarto de Despejo

• Dump Room is usually the space for employees to live. Carolina refers to something that indicates being outside the house as in slavery; this is how favelados live in terrible conditions.



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Os Supridores

- Suppliers are people who work in supermarkets replacing goods. They live in communities on the outskirts of large cities.



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Racial issue in the two works

- Raciality issues are present throughout this life narrative from the moment we know that Carolina de Jesus was black. However, in this diary it is not clear whether the author suffered prejudice due to her color. The reports refer much more to serious financial issues, as we have seen. In the passage, which is significant, the issue appears with an account that reveals the situation of how blacks were treated at the time and, unfortunately, now:

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Example

- The *favela* is hot today. During the day Leila and her companion Arnaldo quarreled. Arnaldo is black. When he came to the *favela* he was a boy. But what a boy! He was good, polite, sweet, obedient. He was his father's pride and of those who met him.
- "This is going to be a 'black-yes-sir'!"
- In Africa, blacks are classified as follows:
 - 'Black-you'.
 - 'Black-turututu'.
 - And 'black-yes-sir'!
- 'Black-you' is the more-or-less black. 'black-turututu' is who is worth nothing. And the 'black-yes-sir' is the one of high society. But Arnaldo became a 'black *turututu*' after he grew up. (JESUS, 2020, p. 51)

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Falero and Carolina- Structural Racism

- In *“Os Supridores” (The Suppliers)*, there is the mark of an Afro-descendant place of speech pointing to the ills of places where Falero and Carolina de Jesus come from. The criticism that the author places on a type of literature, in the Brazilian case, shows that these speakers, literary authors and literary critics, do not take the opportunity to look at people around them. People whose social issues are also impregnated with what Almeida (2019) specifies in his work *“Racismo Estrutural” (Structural Racism)*. In this sense, Falero and Carolina de Jesus make the social denunciation using the literary place of speech, their works, and the social place of speech, interviews, among others.

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