

TRAJECTORIES AND CHALLENGES OF BLACK WOMEN FROM THE PERSPECTIVE OF THE IMPOSTOR PHENOMENON: METASYNTHESIS OF BRAZILIAN ACADEMIC PRODUCTION



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ABSTRACT

This is a meta-synthesis research, which aims to understand, through the trajectories of black women, the characterization of the impostor phenomenon in scientific publications, based on the intersectionality between race and gender. The study was developed from five phases, namely, Exploration, Refinement, Crossing, Description and Analysis. The results indicate that most of the documents discuss issues related to black women in the labor market, not debating the specificities of the impostor phenomenon. The analysis of the documents indicates that: despite the achievements, the struggle for spaces and rights continues to be constant and daily; Racial and gender oppression is historical and structural, so it falls on specific groups. Demonstrating the importance of looking at social determinants. It is understandable that it is impossible to look at the characteristics of the impostor phenomenon in black women, considering it only a matter of mental health, individualized, but, above all, as a historical heritage.

Keywords: Black women, Trajectories, Impostor phenomenon, Work.

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INTRODUCTION

In free translation, the word "impostor" is related to the characteristic of someone who takes advantage of the innocence of a third party to deceive him, and is usually attributed to false, liars and/or hypocrites. The word impostor has also been used to name the phenomenon, which, as a rule, specifically affects women, imposing the feeling that they are true farces, especially in the professional sphere, so that, due to this phenomenon, these women often fail to identify with their own achievements and discredit their own success, which is why they could be "discovered", as undeserving of the position they occupy, at any time (Clance; Imes, 1978).

Popularly known as "impostor syndrome", this condition was studied and introduced into the scientific discussion based on the investigations of psychologists Pauline Rose Clance and Suzanne Imes (1978) through the observation of cases that came to them in the clinical environment. Thus, this phenomenon refers to a falsified perception of the success that these people were able to obtain, especially related to the intellectual and academic context, understanding that this was due to luck, deception or chance, and not due to merit or competence, without recognizing their capabilities, despite their satisfactory performance (Clance; Imes, 1978).

However, it should be mentioned that there are no corresponding symptoms or diagnostic category that fits this condition described by Clance and Imes (1978), and it is therefore more appropriate to adopt the term "impostor phenomenon", making it important to delimit the term in order not to pathologize the condition and cause more suffering to the public that presents such perception.

People who have this condition often compare themselves to others in terms of performance, focusing too much on their limitations and emphasizing the potentialities of other people, with constant fear that they will "be discovered" as a fraud. In addition, there is the feeling of inadequacy, without perceiving themselves with sufficient qualification to occupy certain spaces, without enough experience and, consequently, without competence, according to a study carried out by Discovery Br (2021), one of the first contextualized surveys in the Brazilian reality.

The impostor phenomenon, in addition to bringing consequences related to the work context and the way of dealing with tasks that need to be performed, can also cause damage to health and quality of life. Considering what Rohrmann, Bechtold and Leonhardt (2016) point out, the phenomenon is linked to high levels of anxiety, emotional instability,

negative self-evaluation, perfectionism and behavior of postponing tasks that are important, in addition to difficulty in accepting praise, underestimation of one's own competences and overestimation of the competence of others (Chassangre; Callahan, 2017).

The fraudulent perception of one's own performance produces the feeling of constant doubt, fear of success, failure and self-sabotage, avoidance of great opportunities and refusal to take positions (KPMG, 2020). In this way, as a form of compensation for their fears, which may not match reality, impostors tend to engage in their activities from too much effort and prepare exhaustively until their execution, constituting a vicious cycle that can cause suffering, attributing to these factors the reason for having done well at the end of the action (Dudau, 2014).

Although the feelings and perceptions experienced by the "impostors" initially studied by Clance and Imes (1978) may seem common, it is emphasized that insecurity, anxiety and a feeling of inadequacy are humanly normal, as they allow the organism to better prepare itself for future situations or to be able to think about possibilities in the face of something that presents a threat.

On the other hand, in the phenomenon described, these feelings of fear, inadequacy and insecurity occur more intensely, and can be paralyzing in some cases or causing the person to become excessively involved with work, that is, the famous hard and exaggerated work, behaviors that cause very high levels of stress, considered as risk factors that can lead to exhaustion and exhaustion, as Sherman (2013) warns.

The emergence of the phenomenon in people is associated with factors such as: primary and secondary socialization, family and social expectations, racial and gender issues, although these reasons have not been analyzed in a deeper and more detailed way, and therefore need further studies (Nunes, 2021).

However, although the phenomenon is based on an individual experience and is more common among women, in which each one has her own fraudulent way of thinking about her achievements, it is important to point out, in order not to contribute to more blaming for them, that the causes or origins are not equally individual, but collective. Some factors can help to think about and discuss these origins of the lack of self-(re)knowledge, especially of women, of their achievements, such as: (i) social expectations in relation to women, (ii) the late entry of this public into educational spheres and the labor market, and (iii) the logic of the performance society.

It is worth mentioning that the initial studies were carried out with white women, in a North American context, which differs greatly from the Brazilian reality, in addition to sometimes bringing a stigmatizing and stereotyped bias, stating that feminine charm and sensitivity are merits of some achievements, naturalizing the idea that there is a masculine essence and a feminine essence that is given and has not been socially constructed (Bezerra et al., 2021). Therefore, the initial studies were built without being based on the necessary criticality and investigation on the relationship with social issues, such as intersectionality in the Brazilian reality.

Furthermore, despite the growth in the number of studies that address the theme and the time that the phenomenon has been studied and discussed, 45 years since the first published study, it is still a topic with many conceptual limitations and few conclusions, so that the need to discuss the subject considering the advances related to gender and ethnic-racial issues is revealed.

In view of the data presented and taking into account the gender marker, an important factor for the phenomenon described, it is considered essential to also pay attention to ethnic-racial issues, seeking to investigate how the phenomenon occurs in the black population, given the particularities and specificities of a certain experience, as well as the diversity of trajectories taken to reach certain social spaces, such as the academic environment, which is permeated by some experiences, such as discrimination and structural racism, considering such issues directly related to mental health and quality of life, thus justifying the relevance of this study.

It is worth mentioning that the interest in the theme stems from the personal identification of one of the authors with the phenomenon, as well as the feeling shared with many women around her that they are never so good enough at what they do, which makes them leave many opportunities to grow and position themselves. In addition, in the field of psychology, the study of the theme becomes pertinent in view of its impacts on the mental health and quality of life of those who experience it, even more so due to the bias of intersectionality that subsidizes a broader view, perceiving the various oppressions from the totality and not from fragmentation.

This study aims to understand the characterization of the impostor phenomenon in Brazilian scientific publications from the trajectories of black women, seeking to understand the relationships between the phenomenon and gender issues and to know the health repercussions resulting from the impostor phenomenon.

METHODOLOGY

This is a bibliographic research, using qualitative metasynthesis, which aims to integrate the results of several investigations, make a comparison between them, in addition to analyzing the data presented, in order to form new understandings and deeper meanings (Oliveira; Miranda; Saad, 2020).

The research was outlined based on some sequential steps: definition of the object, sources and types of documents that will be accessed and, finally, the composition of the sample (Oliveira; Trancoso; Bastos; Canuto, 2015). The required processuality was followed, using as reference the phases of exploration, refinement, cross-referencing, description and analysis (Oliveira; Trancoso; Bastos; Canuto, 2015).

Considering the proposed objectives, an investigation was carried out in two virtual databases: the Digital Library of Theses and Dissertations (BDTD) and the Scientific Electronic Library Online (SciELO). The BDTD was created and is maintained by the Brazilian Institute of Information in Science and Technology (IBICT) in the context of the Brazilian Digital Library Program (CNPq), officially launched at the end of 2002 and has the support of the Financier of Studies and Research (FINEP) (BDTD, s.d). At the same time, SciELO was chosen due to its comprehensiveness in terms of the amount of relevant scientific research, as well as its spread to different countries, with numerous areas and languages, in addition to being open access (Packer, 2016).

In the search for documents that deal with the phenomenon of the impostor, no time frame was used. However, in research on black women and work, it was found that there was a need to establish a time limitation, in view of the large volume of publications, establishing a period of 10 years.

Initially, the following descriptors were used: "impostor", "impostor syndrome"; "impostor" and "impostor phenomenon". In view of the low capacity to locate documents with these descriptors, in addition to these initially proposed formats, searches were also carried out with the following forms and the respective Boolean operator: "syndrome" AND "impostor"; "impostor AND syndrome"; "AND impostor phenomenon"; and "woman" AND "black" AND "work".

With this procedure, a low volume of works that appeared focused on the study objective was noted, with a large part of publications focused on domestic work, work by women street vendors, works related to the care of others, especially the elderly, and subordinate work. It is also necessary to use the following descriptors: "woman" AND

"black" AND "academy"; "woman" AND "black" AND "university"; "women" AND "black" AND "work". It should be noted that the Boolean operator "AND" was used to construct the descriptors, available in both accessed databases.

The documents were selected from the floating reading, which enabled an initial approximation followed by immersion and reflection on the research object with the reading of titles, abstracts and keywords (Oliveira; Trancoso; Bastos; Canuto, 2015).

Considering the number of documents, and the distance from the discussions presented in some, it was decided to use only those of the master's dissertation and articles type. Initially, the time frame was established considering the studies published in the last five years. After applying these criteria, 44 documents remained that were submitted to treatment in the description phase. In view of the infeasibility of proceeding with the full reading necessary for the analysis phase, we chose to select the documents published in the last two years, totaling 13 documents.

The results achieved taking the systematization proposed by Bastos (2014) and Oliveira, Trancoso, Bastos and Canuto (2015) are presented below.

RESULTS

EXPLORATION PHASE

This phase refers to the initial moment in which the chosen sources are accessed, in order to locate the documents, using search descriptors or keywords (Oliveira; Trancoso; Bastos; Canuto, 2015). Between April and December 2023, the virtual platforms SCIELO and BDTD were accessed.

It is observed that studies are still scarce on the phenomenon of the impostor, at the same time that there is a considerable number of studies that theme the insertion of black women in the world of work and in the university, most of them in the form of theses and dissertations.

This phase ended with a total of 4,506 documents.

REFINEMENT AND CROSSBREEDING PHASE

It comprises the beginning of the data treatment itself, in which an evaluation of all the material that was found in the exploration phase is carried out, verifying if, in fact, they have a direct relationship with the object of research. At this stage, a more thorough reading

of all titles, abstracts and keywords is carried out (Oliveira et al., 2015; Bastos; Oliveira, 2019).

Concomitantly with the previously mentioned phase, the Cross-Referencing Phase was carried out, which consists of making a comparison between the documents that went through the Refinement Phase, verifying whether there are duplicate studies in all the material collected (Bastos; Oliveira, 2019).

After the procedures carried out in these two phases, 44 documents remained.

DESCRIPTION PHASE

In the description phase, it is possible to identify detailed information from the documents that make up the sample. Data such as: thematic axes, methodological references, historical series and institutional origin of the 44 documents that were cataloged are presented below.

Thematic axes

Considering the scarcity of studies that consider intersectionality and race markers in the discussions, it was decided to carry out the search based on two blocks of descriptors, the first being directly related to the phenomenon of the impostor and the second, to black women in the world of work or in universities. In relation to the second block, there are several focuses that are given to the theme, especially to the forms of work to which these women are linked. However, for a better synthesis, it was decided to use only the documents that focus on the formal labor market.

There was a preponderance of works related to black women in the labor market 39, especially the historicity of this insertion and the way they perceive their own trajectories. On the other hand, in smaller quantity, 5 are documents linked to the impostor phenomenon.

Methodological frameworks

In the 44 documents, information about the methodological references used was identified. This activity proved to be one of the most difficult, due to the diversity of expressions used, as well as the varied ramifications of the same method.

The references that appear most are: Qualitative approach - 14, Descriptive analysis - 7, Exploratory research - 6, Quantitative research - 6 and Semi-structured interview - 5.

Several others are cited, such as: participant research, oral history, ethnography, documentary research, life history, among others.

This variety of expressions used seem to indicate a certain imprecision regarding the delimitation of the method in the studies carried out, which, in the case of scientific research, constitutes a problem.

Historical series

Identifying the period in which knowledge is produced on a specific theme allows us to recognize in which historical moment issues related to the theme are debated, theorized and discussed, making it possible to establish a relationship with what is experienced at that given moment.

Among the 44 documents, 13 were published, 13 were published in 2019, in 2020 there were 10, followed by 8 in 2021, 9 in 2022, and only 4 in 2023. It is noted that there was greater production in 2019 in which racial and gender issues related to black women and work were specifically addressed. In the following years, there was a drop in the number of publications.

Institutional origin

The description of the institutional origin of the 44 articles and dissertations that make up the sample allows us to identify which research institutions are studying the phenomenon of the impostor, as well as the work of black women.

There is a diversity of universities that have developed studies related to the themes under analysis. In all, there were 37 institutions, located in various parts of the country, with greater emphasis on public and federal universities. The Federal University of Paraná (UFPR) with 4 papers, the Federal University of Bahia (UFBA), with 3 papers, and the University of Vale do Rio dos Sinos (Unisinos), with 3 were the ones that produced the most.

ANALYSIS

The analysis phase corresponds to the final stage of the research process, from which the metasynthesis is carried out. At this point in the study, relationships are established between all the selected studies, through comparison, equivalence and/or divergence of data (Alencar; Almouloud, 2017). Considering the volume of selected works

and the complexity that this stage entails, of the 44 selected documents, it was decided to analyze only those published in the last two years, so that only 13 documents remained, 2 articles and 11 master's dissertations. The selected articles and dissertations were read in their entirety, a more detailed and in-depth reading of the materials, providing an immersion exercise in all the material, through which its main characteristics were identified and systematized.

Next, in the topics of analysis, the selected documents will be cited according to the table below, based on the numerical identification of each document. This identification procedure was adopted in view of the need to differentiate the articles that make up the final sample and the bibliographic references that were used to compose the discussion and enrich the analysis.

Table 6. Documents analysed accompanied by their respective numbering

Número	Título	Autoria
1	O papel das relações raciais no mercado de trabalho brasileiro: processos de recrutamento e seleção em foco	(Ferreira; Nunes; Santos, 2023)
2	As marcas do racismo institucional na trajetória de trabalhadoras negras em uma universidade federal	(Ângelo; Arruda, 2022)
3	Desafios da equidade de gênero na área tributária: a representatividade de mulheres nas mais altas posições em organizações brasileiras	(Nery, 2022)
4	"Fenômeno da Impostora": (o)pressão de mulheres engenheiras em relação ao lugar de si mesmas no trabalho/profissão	(Souza, 2022)
5	Raça e gênero na física: trajetórias acadêmicas de mulheres negras	(Silva, 2023)
6	Intelectuais negras no doutorado: entre identidades, experiências e ambiente acadêmico	(Oliveira, 2022)
7	Avaliando o papel dos valores humanos e dos estilos parentais no fenômeno do impostor: um estudo com crianças	(Nascimento, 2022)
8	Os Desafios da Comunidade Negra nas Relações Universitárias na Puc-Rio e a Síndrome Do Impostor (1990-2019)	(Silva, 2022)
9	Inserção e permanência das mulheres negras no mercado de trabalho baiano	(Silva, 2023)
10	Aprendendo a transgredir: experiências de mulheres negras no acesso a pós-graduação stricto sensu no estado do Rio de Janeiro	(Viana, 2022)
11	As escrevivências de professoras negras na educação básica: um estudo sobre identidade e representatividade em Tanquinho-Ba	(Jesus, 2023)
12	Jornalistas da resistência: histórias de vida de jornalistas negras do Rio Grande do Norte	(Souza, 2022)
13	Mulata Pra F..., Preta Pra Trabalhar": Uma Análise Da Trajetória Profissional De Servidoras Públicas De Uma Instituição Do Sistema De Justiça Fluminense	(Melo, 2022)

Source: Prepared by the authors, 2024.

The years 2022 and 2023 were important milestones for the Brazilian political context, especially related to the resumption of the increase in studies on black women in the world of work. One of the clearest transformations, in this context, was the change of government, with the resumption of power by a democratic and popular government, the result of a broad political alliance, in which there is also a probable increase in discussions about the struggle for rights and, consequently, affirmative action (Gomes; Ximenes, 2022).

When analyzing the 13 documents, some themes became evident and, based on the procedures adopted, some categories were proposed, namely: 1) historical aspects, gender

roles and the struggle of black women for rights; 2) the trajectory of blackness(ies) on the rise in career, and 3) social determinants, mental health, and the impostor phenomenon.

HISTORICAL ASPECTS, GENDER ROLES AND THE STRUGGLE OF BLACK WOMEN FOR RIGHTS

First of all, all dissertations related to the discussion of gender bring in their first sections what is meant by this concept. Gender, based on Scott's (1995) conceptualization, is understood as a social and cultural phenomenon, influenced by power relations over bodies and behaviors (V. Souza, 2022; Nery, 2022; Oliveira, 2022) [DOCUMENTS 4, 3 and 6]. Since antiquity, the idea of naturalization of roles and functions that should be performed according to biological sex has been socially constructed, with the construction of gender roles, in which the role of provider was linked to men, relating to production mechanisms and spaces of power (V. Souza, 2022) [DOCUMENT 4]. On the other hand, women are linked to the role of caregiver of the home, children and family, limiting themselves to the environment of the home. In contrast, I. Silva (2023) [DOCUMENT 5] mentions that the imposition of these standards of femininity is aimed only at white women, since black women since the time of slavery have never been seen as fragile or housewives, but carry the stereotype of being strong and resistant.

Such expectations also reverberate in the way of being of girls since childhood, a time when they are gradually encouraged to be helpful, delicate and careful, in relation to boys who are stimulated to become domineering and competitive, in addition to being instigated to think and solve problems (Nery, 2022) [DOCUMENT 3], having in adulthood a tendency to engage in productive activities in the public sphere, in contrast to the woman who remains linked to the figure of caregiver.

This whole scenario has repercussions in the world of work, in professional choices, and in the presence or absence of women in certain areas of activity, a fact that is confirmed by the data presented by Nery (2022) [DOCUMENT 3] in relation to the absence of women in leadership positions, stating that this ends up reinforcing gender stereotypes.

Patriarchy appears, in this context, using the biological differences between male and female, in order to justify the supposed superiority of men over women, as a natural and permanent condition (V. Souza, 2022) [DOCUMENT 4]. The same author points out that within a historical, sociocultural, political and economic context influenced mostly by patriarchy, the same assumptions of gender roles are followed and work activities are

separated and assigned based on the sex-gender binarism. The lack of knowledge about women's stories is one of the ways to continue perpetuating these roles and silencing women.

Feminism presents itself as one of the ways women fight for their rights. In the national context, the movement emerged in the first decades of the twentieth century, from three strands: (i) suffragette or "first feminist wave", (ii) diffuse feminism or "second wave" and (iii) feminism related to the anarchist movement or "third wave" (V. Souza, 2022; Nery, 2022) [DOCUMENTS 4 and 3].

The first, focused on the struggle for women's political rights, especially the right to vote and be voted for, the second, focused on the struggle for the right to education for women and access to information on sexuality and divorce, questioning that the behavior of women and men is not something natural but socially constructed (Nery, 2022) [DOCUMENT 3], finally, the third, had as its central agenda the exploitation of labor, in defense of freedom for women in a radical way, pioneering the fact that forms of oppression had specificities linked to social markers, such as class, race, and gender (V. Souza, 2022) [DOCUMENT 4].

In contrast, I. Silva (2023) [DOCUMENT 5] points out that at the same time that white women fought for the right to vote, black women fought for the right to exist as people and for their children, also seen as slaves (V. Souza, 2022) [DOCUMENT 4], to be able to attend school and not be violated. Furthermore, Silva (2023) corroborates the discussion of the denial of the human condition of black women, exposing that their "functions" went beyond work issues, such as the exploitation of their bodies for the pleasure of the masters through rape. In the same vein, the study by Oliveira (2022) [DOCUMENT 6] states that many of the achievements of white women were at the expense of black women, so that, while the former fought for sexual liberation, the latter struggled against a hypersexualized image, since they were objectified as "lascivious lovers, with generous curves and ardent passion" (Melo, 2022, p.29) [DOCUMENT 13] as well as, while fighting for insertion in the labor market, they exploited black women with domestic work. It is therefore worth pointing out that in the Brazilian reality the movement has its particularities, considering the diversity of problems to which women are subjected in a very heterogeneous society, in a country that was the last to abolish slavery.

Silva (2022) [DOCUMENT 10] mentions that the Black Movement was an important milestone in 1990, which ended up promoting the idea of race, being used as an indicator

of difference, inequality and, equally, the search for rights, and this movement was responsible for putting on the agenda an issue that until then was invisible by the myth of racial democracy, by the assumption that blacks and whites are all equal (Jesus, 2023) [DOCUMENT 11], such as affirmative action.

In this context, the rise of black feminism brought intersectionality (Ferreira; Nunes; Santos, 2023; Viana, 2022; V. Souza, 2022) [DOCUMENTS 4, 10 and 11] to name the methodology that proposes to combat multidetermined discrimination, especially in the race-gender binomial (V. Souza, 2022) [DOCUMENT 4], since black women do not face the same oppressions as white women, nor the same as those that black men face (I. Silva, 2023; Oliveira, 2022; Viana, 2022) [DOCUMENTS 5, 6 and 10] taking into account the non-observance of their needs by white feminism and the anti-racist movement. Considering this method, due to their intersectional identities, black women are oppressed by systems of racism and sexism (Oliveira, 2022) [DOCUMENT 6], as well as classicism and ableism (I. Silva, 2023) [DOCUMENT 5]. Another concept used to think about these issues is that of consubstantiality, which seeks to understand how the relations between gender, class, and social relations interact with each other, and cannot be hierarchized (M. Silva, 2023) [DOCUMENT 9].

The study by I. Silva (2023) [DOCUMENT 5] goes a little deeper and mentions that the struggle of black women has been going on since colonial slavery, in which they were always considered as workers and hardly treated as women, always being reduced to reproductive capacity to generate a workforce. In agreement, M. Silva (2023) [DOCUMENT 9] states that, after the abolition of slavery, the formerly enslaved in addition to not having received any type of assistance, found themselves competing with whites without the adequate means to compete in the world of work. The stigma of three hundred years of oppression is not extinguished only with the enactment of a law and the meritocratic discourse is problematic because it transfers the blame for failure to a group that has suffered oppression and has been dominated for a long time.

Despite many achievements and the presence of black women in representative places in society, the struggle for spaces and rights continues to be constant and daily, so that, despite the advances, many battles still continue to be fought.

TRAJECTORY OF BLACKNESS(IES) ON THE RISE IN CAREER

One of the ways of looking at the trajectory of black women is to think of decoloniality, one of the perspectives brought in Silva's dissertation (2023) [DOCUMENT ??], understood as a movement opposed to coloniality, which presents patterns that are internalized and remain present in society, even after the end of colonization, perpetuating that systems of classifications and values of the white West are universal and true (Oliveira, 2022) [DOCUMENT 6]. In this sense, coloniality is presented in three dimensions: (i) coloniality of power, which "institutes a Cartesian dualism, as it divides everything and everyone between superior and inferior beings" (I. Silva, 2023, p. 34) [DOCUMENT 5], (ii) the coloniality of knowledge, which acts through dominant systems of thought, based on a Eurocentric perspective, which through racism organizes "those who can, or not producing legitimate scientific knowledge" (I. Silva, 2023, p. 34) [DOCUMENT 5], who has the right to live, to manifest and formulate ideas and (iii) the coloniality of being, which attributes "existential, temporal and spatial inferiority to the colonized, through the dehumanization of subjects and separation from themselves" (I. Silva, 2023, p. 35) [DOCUMENT 5].

One of the statements made by I. Silva (2023, p.35) [DOCUMENT 5] about the thought of Frantz Fanon (2020) is noteworthy, where he mentions that, "in a psychological way, every colonized people develops an inferiority complex". Another important author in this discussion is Quijano (2005), who in the study by I. Silva (2023) [DOCUMENT 5] is linked to the conceptualization of race, understood as a conceptual category, an instrument of domination, which subsidized classification systems based beyond phenotypic differences, using discourses of scientific racism, in which it is assumed that there are biological differences between races, categorized as superior and/or primitive, moving away from such diversity, or when it comes to assimilating it, ends up delegitimizing the essence of this "other" (Oliveira, 2022; Angelo; Arruda, 2022) [DOCUMENTS 6 and 2].

In this sense, race, work, and gender were associated, resulting in the subordination of job opportunities, which affected black men and black women differently (I. Silva, 2023) [DOCUMENT 5]. The same author points out that colonized subjects, when not physically violated or victims of the genocide of their own, are subjected to symbolic and epistemic dominations, such as epistemicide (A. Souza, 2022) [DOCUMENT 12], a way of attacking theories that do not fit the "logic of exaltation of academia nor are they in the positivist, plastered, colonial molds that are supported by scientific neutrality" (Jesus, 2023, p. 34) [DOCUMENT 11].

Corroborating this information, the research carried out by Nery (2022) [DOCUMENT 3] with women in high positions of power, mentions silent violence in its various forms, such as emotional violence that leads women and society to believe that they have gone mad or that they are incapable, the man's action explains something that is obvious, detracting from the woman's knowledge on the subject, when a man takes hold of an idea that has already been expressed by a woman, without giving them due credit and the action of men who interrupt the speech of women in meetings in a constant and unnecessary way, without them being able to complete their reasoning.

The symbolic violence mentioned is specifically aimed at women, constituting gender violence, this whole violent scenario is even more exacerbated when it comes to a black woman. Oliveira (2022) [DOCUMENT 6] mentions that among the violence suffered by black women, there is the belief that they are unable to speak, to position themselves, being made invisible by those who believe they can speak for them. Considering what I. Silva (2023) [DOCUMENT 5] points out about racism in science, the same is manifested in the acceptance only of scientists who follow Eurocentric hegemonic patterns, so that those who are outside this pattern are made invisible and intellectually inferior. Likewise, the research carried out by Jesus (2023) [DOCUMENT 11] demonstrates that in basic education schools, black teachers are often more demanded and their knowledge is constantly tested, having to prove their intellectual capacity on a daily basis.

Ratifying this information, Viana (2022) [DOCUMENT 10] in her study on the educational path of black women in *stricto sensu* graduate programs at the master's level and the factors that can hinder their entry into these environments, points out that inequalities of access and permanence exist from basic education and are perpetuated until higher education, being a continuum of deprivations of access, and the selection process itself works as a funnel or filter that is based on the idea of "maintenance of academic merit" linked to the categories of gender, race and class, so that, despite the increase in black women in these spaces, the representativeness of this group is still very scarce, if the general population is considered. At the same time, her data demonstrate that the experience in activities and spaces of scientific production is not common or possible for the majority of black students in academia, excluded by various factors from access to training for research and extension, being associated with archaic and racist thoughts that place students with this profile in a place of inability to learn to reflect and produce knowledge.

In relation to this theme, the study by I. Silva (2023) [DOCUMENT 5], based on hooks (1995), also points out that, by controlling the structures of knowledge validation, elite white men decide "who" and "what" is considered intellectual, eliminating the possibility of black women acting in this domain, conceiving the idea that black women have a natural capacity to take care of others and serve them and, Due to the extreme sexualization of their bodies, when they manage to enter the intellectual world, they doubt their own ability and blame themselves for prioritizing intellectual work over domestic work. In agreement, A. Souza (2022) [DOCUMENT 12] in her study on black journalists indicates that the difficulty for women to occupy spaces of power is clear and historical, especially because they do not fit the aesthetic standard established by white supremacy.

In addition, the study carried out by Ferreira, Nunes and Santos (2023) [DOCUMENT 1] found that the low participation of women in companies is highly influenced by the subjectivity of managers, regardless of the educational level of the candidates, and the recruitment and selection processes are constituted as discriminatory.

In the meantime, institutional racism, which reproduces disadvantages and privileges based on social markers, is constantly present in these trajectories, which is proven in the research carried out by Ângelo and Arruda (2022) [DOCUMENT 2]. However, such experiences do not occur merely at the individual level, and it is necessary to understand the relationship that structural oppressions cause in subjects of certain groups. Demonstrating the importance of looking at social determinants.

SOCIAL DETERMINANTS, MENTAL HEALTH, AND IMPOSTOR PHENOMENON

It is important to understand what Oliveira's study (2022, p.37) [DOCUMENT 6] points out about the experiences of black women, crossed by intersectional experiences, with the association and relationship of markers such as race and gender, making it necessary to constantly investigate the ways in which women "are represented and represent themselves, produce and resist." In the same vein, the work of Silva (2022, p.80) [DOCUMENT 8] brings an important observation about the construction of identity, which "occurs through dialogue and recognition of the other, through social relations", in this sense, the colonialist discourse as an instrument of domination and oppression, provokes in minorities a set of inferiority complexes, causing them psychological damage.

The formation of identity is hampered, considering the non-representation of black people in literature, newspapers, and periodicals, considering that children grow up having

access to communication vehicles in which the narratives were written by white authors, who write for white children (Silva, 2022) [DOCUMENT 8], in which all productions reaffirm the inferiority of black people who, According to the same study, it had its origin in racist theories, with the influence of atavism, which supposes that the characteristics of "inferior races" could be passed on from generation to generation. In this construction, the pressure of the ideology of whitening, one of the instruments of genocide of black people and black culture, exerts pressure and black people end up building a non-engaged identity, making solidarity between blacks and mestizos difficult, and it is generally in spaces of power that the individual discovers himself black.

One of the points that draw attention in the work of I. Silva (2023) [DOCUMENT 5] is the demonstration that the presence of non-white women in the academic space is still scarce, and when they are inserted, they report suffering from institutional racism, which translates into estrangement, distrust, and invisibility directed at the black body (Ângelo; Arruda, 2022; I. Silva, 2023) [DOCUMENTS 2 and 5], lack of professional recognition by their family members and peers, feeling of ethnic and racial isolation, in addition to not feeling belonging and represented, like other experiences of race, gender, and class. Regarding the isolation mentioned, V. Souza (2022) [DOCUMENT 4] states that this feeling prevents the sharing of experiences, making it difficult to identify with other women who may have similar experiences, an important aspect so that the experiences lived individually can be analyzed from a social context, in an expanded way.

In the same sense, the dissertation by V. Souza (2022) [DOCUMENT 4] points out that there is no legal prohibition for women to enter these spaces, however, they can subtly suffer various forms of oppression that lead to guilt and a feeling of incompetence. In consonance, the study published by Oliveira (2022, p.57) [DOCUMENT 6], related to a survey on black women in graduate school, points out that the experience of these women is "permeated by feelings of low esteem, insecurity, and difficulty in talking about self-image, despite perceiving the adoption of ethnicity as a mobilizer of their identities." Still, Oliveira (2022) [DOCUMENT 6] points out that one of the resistance strategies that becomes more combative and used by black academics to deal with racism and discrimination is political action, strengthening the anti-racist struggle. Silva (2022) [DOCUMENT 8] mentions that the fear that black students constantly feel about not being able to make mistakes or fail is not natural, but is historically constructed and produced in social relations.

Regarding the impostor phenomenon, the study by Nascimento (2022, p. 37) [DOCUMENT 7], which is most different from the others mentioned here, is aimed at children, however, some data stand out in relation to possible origins for experiencing the phenomenon, such as that people who grow up in overprotected family environments, They have a tendency to experience imposter feelings, since their guardians, usually the father figure, deal more effectively with their lives and needs, thus generating an internalization of feelings desired by those responsible. The author suggests that the family environment has a direct influence on this condition, considering that gender stereotypes throughout the formation process favor feelings of greater self-esteem and skills in males, to the detriment of female people.

Silva (2022) [DOCUMENT 8] states that this phenomenon is a feeling, a feeling of inferiority, which can be both a cause and a consequence of mental health-related disorders that, based on Abud (2020), there are some groups that are more likely to develop, such as ethnic-racial minorities, especially in the academic environment, due to competition and constant evaluation of their performance. In agreement, Souza (2022, p.86) [DOCUMENT 8] adds some elements to the discussion, stating that the phenomenon of the impostor is a civilizing reflection of a (i) productive logic, of the society of fatigue, of social injustices, of gender disproportions and disrespect for differences, of colonizing inequalities, of neoliberal capitalist pathologies, of formative extravagances and their ideas of almost superhuman competences of hyperwork and profit to meet the needs of the capital market, which in the intra and intersubjective sphere devastates collectivities, with more striking traits, perhaps, in some minority human groups, such as women.

All of this becomes even more evident considering the intersectional characteristics of black women who already carry the stereotype of being strong from an early age, which is, however, a conviction that originates in pure imposition, since the State is negligent and violates their bodies in various ways (Jesus, 2023) [DOCUMENT 11]. The rigidity imposed since childhood is accentuated throughout life and results from racism that undermines self-esteem, so that, as a precaution, black women end up, from a young age, being taught not to make mistakes and, as a consequence, create a fear of exposure. The same author mentions that one learns, over time, that "making mistakes is a privilege of whiteness and that the fear of violence forces black mothers not to allow their children to make mistakes, because we will hardly have dialogue and acceptance" (Jesus, 2023, p.18) [DOCUMENT 11].

In all this constant movement of silencing, epistemicides, genocides and other oppressions to which they are subjected, the black person feels a break in their identity, through the internalization of the white Eurocentric ideal and this intellectual and cultural inferiority possibly leads to psychic instability. Finally, considering the mask of silencing women, especially black women, it is concluded that this movement is a historical mechanism, used as a form of punishment, through fear, so that the importance of stimulating and reinforcing the protagonism of black women, who have been silenced for a long time (Jesus, 2023) [DOCUMENT 11] becomes even more evident.

CONCLUSIONS

The treatment carried out in the 44 documents, among articles and dissertations that made up the sample of this investigation, allow us to affirm that the year 2019 was the most expressive in research related to racial and gender issues, with regard to black women and work, a volume that has a decrease in subsequent years and regains strength in the year 2022, a movement that may have been stimulated by the political context to which Brazil was subjected in this historical period of time. The theme of the phenomenon of the impostor and black women was, for the most part, related to documents related to graduate studies, and a large part of the writings were found in the format of master's dissertations, an area in which the discussion probably reaches more pronounced.

As for the methods and techniques used in the works, most of the documents presented a qualitative approach and, for the most part, raised issues related to black women in the labor market, compared to discussions specifically focused on the phenomenon of the impostor. 37 universities were identified that presented productions, with the Federal University of Paraná (UFPR) and the University of Vale do Rio dos Sinos (Unisinos) being the ones that produce the most.

The results of the analysis allow us to consider that: the production of works related to issues of race and gender have taken into account a broader look at the themes, from a bias that considers the historical, sociocultural, political and economic context of the knowledge that is intended to be produced, exploring elements such as the social and historical constructions that are being perpetuated, the specificities of black feminism in the face of the non-observance of the demands of black women of feminism thought by white women and the black movement, adding to the discussion important concepts such as intersectionality.

It is noted that there is agreement in thinking about the trajectory of black women related to social determinants, questioning Eurocentric and dominant structures, in the same way in relation to the harmful aspects of the multiple series of violations, erasures, silencing, deprivation and oppression suffered by these people, who are sometimes seen in a naturalized way and end up being assimilated, as if there were an individual fragility. In the same way, the struggle waged by black women to exist is constantly carried out, but it is not finished and must remain with each conquest of spaces so that others can also come.

It is no coincidence that, during the phase of search and selection of materials, a great association of work with black women with domestic work, subordinated or often invisible, was noticed, so that one of the strong reverberations of racism that dictates who can or cannot live, have rights and conquer spaces of power is noted. Doesn't the lack of association of the impostor phenomenon with this audience also concern an erasure? Are black women given the right to think about their own capabilities, their achievements and possibilities? In the multiple and infinite journeys, is there room to think about pain, to look inside and take care of yourself?

The analysis allowed us to think about the impossibility of looking at the characteristics of the impostor phenomenon in black women, considering it only a matter of mental health, individualized, but as a historical heritage of people who were used to having to be submissive, to be considered as inferior, who do not know how to think because intellectuality has always been denied to them, so that they could not even feel, since they were never considered human and were always accustomed to not being able to speak, and this silencing continues to haunt them.

Regarding the limitations, it is perceived that there are some limitations of the method used, considering that it is not possible to cover all the research carried out in the field of interest, since this type of investigation is inconclusive, since the search period is limited and the collection is at the mercy of what the author declares as the focus of the research (Alencar; Almouloud, 2017).

Finally, studying these processes allows us to glimpse a sensitive and powerful thematic field, implying the need to assume an ethical-political action, through a constant reflective ethics, making it necessary that, in order for research to fulfill its social role of transformation at the service of society, it must be well positioned and contextualized, to give, therefore, continuity with the reflections on the theme.

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