



THE *MOVIMENTO NEGRO EDUCADOR*: THE CONSTRUCTION OF A CONCEPT¹

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Abstract: In this interview, Professors Glenda Valim de Mello and Branca Falabella Fabrício talk to Professor Nilma Lino Gomes about her concept of the *Movimento Negro Educador*, which investigates Afro-diasporic discourses, practices and knowledge in Latin America. Nilma explains that the concept stems from her personal and political trajectory as a black woman, marked by episodes of racism, but also by a transformative contact with the black movement. This experience allowed her to re-examine Brazilian society in light of racial inequalities, sedimenting an understanding of race as a structuring political and social category. Throughout her training and teaching career, Nilma realized that critical knowledge about racism, identity and black history was not learned in formal institutions, but in spaces of activism, in social collectives and black organized movements. Based on this experience, she formulated the concept of the *Movimento Negro Educador*, understood as a set of practices, systems of knowledge, and political actions historically produced by the black population. During their encounter, the three professors discuss how political, identity, aesthetic-corporeal, and intersectional knowledge is organized, systematized, and transformed into demands and interventions that re-educate both society and the movement itself. Such transformation requires resistance, collective struggle, political awareness, and the construction of a language guided by love as a political act.

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Keywords: *Movimento Negro Educador*; Afro-diasporic Knowledge; Transformation; Emancipation; Re-education.

O MOVIMENTO NEGRO EDUCADOR: A CONSTRUÇÃO DE UM CONCEITO

Resumo: Nesta entrevista as professoras Glenda Valim de Mello e Branca Falabella Fabrício conversam com Nilma Lino Gomes sobre o conceito *Movimento Negro Educador*, que investiga discursos, práticas e saberes afrodiaspóricos na América Latina. Nilma explica que o conceito nasce de sua trajetória pessoal e política como mulher negra, marcada por vivências de racismo e pelo contato transformador com o movimento negro. Essa experiência lhe permitiu reler a sociedade brasileira à luz das desigualdades raciais, compreendendo a raça como categoria política e social estruturante. Ao longo de sua formação e atuação docente, Nilma percebeu que os saberes críticos sobre racismo, identidade e história negra não foram aprendidos nas instituições formais, mas nos espaços de militância, nos coletivos e nas organizações negras. A partir dessa vivência, ela formula o conceito de *Movimento Negro Educador*, compreendido como um conjunto de práticas, saberes e ações políticas produzidas historicamente pela população negra. O encontro discute como saberes políticos, identitários, estético-corpóreos, e interseccionais são organizados, sistematizados e transformados em reivindicações e intervenções que reeducam tanto o próprio movimento quanto a sociedade. Tal transformação exige resistência, luta coletiva, consciência política e a construção de uma linguagem guiada pelo amor como ato político.

Palavras-Chave: Movimento Negro Educador; Saberes Afro-diaspóricos; Transformação; Emancipação; Reeducação.

EL MOVIMIENTO NEGRO EDUCADOR: LA CONSTRUCCIÓN DE UN CONCEPTO

Resumen: En esta entrevista, las profesoras Glenda Valim de Mello y Branca Falabella Fabrício conversan con Nilma Lino Gomes sobre el concepto *Movimiento Negro Educador*, que investiga los discursos, las prácticas y los conocimientos afrodiaspóricos en América Latina. Nilma explica que el concepto nace de su trayectoria personal y política como mujer negra, marcada por experiencias de racismo y por el contacto transformador con el movimiento negro. Esta experiencia le permitió releer la sociedad brasileña a la luz de las desigualdades raciales, entendiendo la raza como una categoría política y social estructurante. A lo largo de su formación y actuación docente, Nilma se dio cuenta de que los conocimientos críticos sobre el racismo, la identidad y la historia negra no se aprendían en las instituciones formales, sino en los



espacios de militancia, en los colectivos y en las organizaciones negras. A partir de esta experiencia, formula el concepto de *Movimiento Negro Educador*, entendido como un conjunto de prácticas, conocimientos y acciones políticas producidas históricamente por la población negra. El encuentro discute cómo los conocimientos políticos, identitarios, estético-corpóreos e interseccionales se organizan, sistematizan y transforman en reivindicaciones e intervenciones que reeducan tanto al propio movimiento como a la sociedad. Tal transformación exige resistencia, lucha colectiva, conciencia política y la construcción de un lenguaje guiado por el amor como acto político.

Palabras-clave: *Movimiento Negro Educador*; Conocimientos Afrodiaspóricos; Transformación; Emancipación; Reeducación.

LE MOUVEMENT NOIR ÉDUCATEUR: LA CONSTRUCTION D'UN CONCEPT

Résumé: Dans cet entretien, les professeures Glenda Valim de Mello et Branca Falabella Fabrício s'entretiennent avec Nilma Lino Gomes au sujet du concept *Mouvement Noir Éducateur*, qui étudie les discours, les pratiques et les savoirs afro-diasporiques en Amérique latine. Nilma explique que ce concept est né de son parcours personnel et politique en tant que femme noire, marquée par des expériences de racisme et par un contact transformateur avec le mouvement noir. Cette expérience lui a permis de relire la société brésilienne à la lumière des inégalités raciales, en comprenant la race comme une catégorie politique et sociale structurante. Au cours de sa formation et de son activité d'enseignante, Nilma a réalisé que les connaissances critiques sur le racisme, l'identité et l'histoire noire n'étaient pas acquises dans les institutions formelles, mais dans les espaces de militantisme, les collectifs et les organisations noires. À partir de cette expérience, elle formule le concept de *Mouvement noir éducateur*, compris comme un ensemble de pratiques, de connaissances et d'actions politiques produites historiquement par la population noire. La rencontre aborde la manière dont les connaissances politiques, identitaires, esthétiques-corporelles et intersectionnelles sont organisées, systématisées et transformées en revendications et interventions qui rééduquent tant le mouvement lui-même que la société. Une telle transformation exige de la résistance, une lutte collective, une conscience politique et la construction d'un langage guidé par l'amour en tant qu'acte politique.

Mots-clés: *Mouvement Noir Éducateur*; Savoirs Afro-Diasporiques; Transformation; Émancipation; Rééducation.



INTRODUCTION

The first interview in this dossier, which takes place in the context of the CNPq project entitled “*Movimento Negro Educador: Discourses, practices and knowledges in circulation in Latin America*” features an encounter between researchers Glenda Valim de Melo (UFRJ) and Branca Falabella Fabrício (UFRJ) with researcher and scholar Nilma Lino Gomes (UFMG), responsible for developing the influential concept of a *Movimento Negro Educador*.

The interview was carried out as a conversation covering theoretical, social, political and personal aspects of Nilma Lino Gomes’s trajectory, all of which have contributed to her establishing this seminal concept introduced in her book entitled *O Movimento Negro Educador: saberes construídos nas lutas por emancipação* (VOZES, 2017)⁵.

The book acknowledges the potency of this social movement, which managed to influence political and educational processes in Brazilian society, and to shape anti-racist policies, projects and practices throughout the 20th century and in these first decades of the 21st century. As a category developed in Brazil, the emancipatory potential of this concept of a *Movimento Negro Educador* was recognized and gained ground, being applied further afield in other Latin American countries also participating in the research project in question. The similarities in the history of colonization and enslavement of African men and women in the continent, as well as the ongoing struggle against racism and for the inclusion and access of black men and women to citizenship rights in democratic contexts – despite all the constraints and achievements – are common threads in the trajectory of the organized Afro-Latin American and Caribbean populations. Each country, based on its own

⁵ Translator’s Note. Roughly translates as *The Movimento Negro Educador: systems of knowledge developed amid the struggles for emancipation*.



established black population — with varying degrees of demographic density and capacity for political action — shares the common struggle against racism, carried out by a series of black organizations with each their own histories, levels of activity, and modes of operation. In all of them, the black or Afro-Latin American and Caribbean movement possesses the same educational, re-educational, and political potential highlighted by the author.

We believe that several questions raised by other Latin American researchers who have come across Nilma Lino Gomes's work, but who have not yet had the opportunity to hear her speak, may be answered in this open, warm, and candid exchange produced in this interview, which was conducted as a collaborative effort between these three women—black and white researchers from different generations and institutions, whose life trajectories have been shaped by their experiences in Brazil and its complex social, political, economic, cultural, racial, and gender dynamics.

INTERVIEW

GLENDIA CRISTINA VALIM DE MELO (GCVM): Hello, good morning, good afternoon, good evening all, my name is Glenda Mello, I am a professor at the Federal University of Rio de Janeiro and I am here with Professors Nilma Lino Gomes (UFMG), and Branca Fabrício (UFRJ) to have a conversation and share some ideas on the internationalization project entitled "*Movimento Negro Educador: Afro-diasporic discourses, practices and knowledges in circulation in Latin America*", with funding from CNPq. I'd like to welcome everyone, and right away turn it over to Professor Gomes. Hello, Nilma, welcome.

NILMA LINO GOMES (NLG): Thanks, Glenda. How are you doing? Hello, Branca, it's a great pleasure to be here with the two of you and to take part in



this informal conversation in the scope of an internationalization project that is so important to us all.

BRANCA FALABELLA FABRÍCIO (BFF): Hello everybody, it's a great pleasure to be here with such distinguished colleagues to debate the *Movimento Negro Educador*. I'm a professor with the UFRJ, Nilma is with the UFMG and Glenda is also with the UFRJ. Well, I'd like to start our conversation by pointing out that this is the first of a series of interviews that this internationalization project is promoting. We are part of a group of, in total, seventeen Latin American researchers, and this initiative is part of our effort to promote and help circulate knowledge regarding this movement, the *Movimento Negro Educador*. So, to start off our conversation, I'll ask Nilma to tell us how this concept originated.

NLG: Well, let me briefly introduce myself, then. I am a retired professor at the Faculty for Education at UFMG, a full professor *emerita* at the same university, still a voluntary professor there. And this fact is related to a small part of my biography, to the concept of the *Movimento Negro Educador*, and to how it emerged in the context of my own personal journey. I think, first of all, that this concept stems from my own personal life and political experiences. Because even though I am a black woman, who was born into a family where people identified as black, I have this reference of a family that, even though they knew they were black, was surrounded by whiteness – or rather, by the whitening ideology. My parents were very aware of the fact they were black and raised us with that awareness. I wasn't yet aware of the political implications of this racial positionality; nevertheless, it was already there. So, as I grew into a teenager, a young adult, and then a fully-grown mature woman, already experienced and all that, I came to understand this situation better. Along this trajectory of mine, of being aware of the fact of being black, I came to understand the more serious implications of racism and how this factor



affected my life as a black person, as a woman, as well as my professional life as an adult. And as an adult, working as a teacher from early childhood education all the way through to adult education (EJA) in public schools – and very rarely in the private sector – I gradually became aware of the existence of racism and all its implications through my involvement with the Black Movement. Along this process, I was able to reinterpret Brazilian society in light of racial inequalities and racial discrimination, not just in light of class inequality, which was the most prominent and go-to factor at the time, in the 1980s, when I began my education degree at UFMG. So, during that period, we were undergoing the military dictatorship's slow collapse, the gradual political reopening; soon after, we had the National Constitutional Assembly (1987) and the new Federal Constitution (1988) was ratified. At that moment, the dam broke, so to speak, and everything that had been stymied in terms of progressive leftist thought surged across the country, in Brazil, especially in the field of sciences. I am part of a generation that was deeply shaped by social movements regarding issues of social inequality, economic inequality, the harmful effects of capitalism, the struggle of the working class, and so on.

But it was only when I came into contact with the black movement that I began to understand what race is, and how, by bringing race into the equation when thinking about Brazil and about our history, a different outlook and a different image of the country opens up before our eyes. And I also came to understand how race, as a political category, and as a social category – which is the way I and so many others have been working with it – has nothing to do with so-called biological or genetic strands. I came to understand how, sociologically speaking, this issue of race and racial identity are structural and structuring forces in our country – including in economic terms – and that explains how capitalism, intertwined with racism, formed the basis for the exploitation of labor in this country through enslavement, and how this shaped



our economy and created a much more complex society. And all of this affects white people and black people differently in our country.

I only came to understand this when I came into contact with the black movement. I wasn't taught this in school, I wasn't taught this in elementary school, or when I graduated as a teacher, or in college, in my education undergraduate program, nor did I see it in my master's program. It was during my master's program that I began conducting research on race relations and education, and it was at that time that I came into contact with members of the black movement in Belo Horizonte. At UFMG, my colleagues and I organized, as a group of young black women, and founded the Interdisciplinary Group for Afro-Brazilian Studies (GIEAB)⁶ in the early 1990s, bringing up the discussion of race both within and outside university. So, all of this helped shape, so to speak, what later evolved into the concept of the *Movimento Negro Educador*. I myself am someone who was re-educated by the black movement.

BFF: How would you define the concept for those who have not yet come into contact with it?

NLG: Before answering, let me elaborate on how I was educated and re-educated by this social movement. The black movement has also re-educated me, teaching me about the African continent, and has helped me come into contact with another history of the African continent – learn about the humanity of that continent and the significance of the different processes of colonization – topics I never encountered in elementary school, or in teacher training, or while studying pedagogy, or on my master's program. Gradually, I came to understand that the black movement is not merely a political agent, a social actor, or a reconstructor of fragmented identities. It is not merely a movement that articulates demands, makes an impact, and brings those demands before the government, to society, or to the educational system.

⁶ T.N. In Portuguese, GIEAB: *Grupo Interdisciplinar de Estudos Afro-brasileiros*.



It is more than that, because it does all that and, moreover, re-educates people concerning what racism actually is, the significance of race, and the importance of the anti-racist struggle. It helps deconstruct a series of stereotypes we hold about the African continent itself and about the lives of black people in Brazil. It teaches us that Brazilian social relations cannot be discussed or critically analyzed without also considering the racial dimension. And what else within this process of educating and re-educating, sparked by the black movement, has helped me to think of it as the *Movimento Negro Educador*? This concept relates to what I have observed and experienced. The movement carries out this entire educational and re-educational process because it draws from the wellspring of educational practices and the knowledge systems built up by black people throughout our country's history. Thus, throughout our history, black men and women have organized themselves, producing knowledge forged in the struggles against racism – from basic everyday struggles to the more politically organized ones. When black men and women organize into a social movement, there is knowledge being produced within the historical context of the black population's struggle – knowledge that is invaluable for us to better understand Brazil, for black people to better understand themselves, and for anti-racist white people to take a stand, recognizing that this anti-racist struggle is theirs as well. So, what kinds of knowledge are we talking about? I call them political, identity-based, and aesthetic-corporeal knowledge. More recently, I have included intersectional knowledge, and the knowledge associated with a sense of outrage. Intersectional knowledge encompasses emancipatory affects and the sorority/ubuntu relationship.

So, the *Movimento Negro Educador* draws from this source, learns, disseminates the knowledge, and builds on it. And then, what does it do? It organizes this knowledge and channels it into demands, into a call to action.



This way it puts pressure on government authorities, on society and on hierarchical segments of society that wield power. It organizes this knowledge and translates it into political demands. In so doing, it educates and re-educates itself, as well as society as a whole.

That's why, when we use the concept of the *Movimento Negro Educador* it is not enough to say that it promotes an education and a re-education. We must understand that it is an organizing force, an agent that systematizes and articulates this emancipatory knowledge that the black population has produced throughout its history. Along this process, it becomes engaged in a deliberate political intervention aimed at promoting the emancipation of society and the fight against racism. It is a social, cultural, political, educational, and artistic intervention that allows the movement to organize and reorganize this knowledge, while incorporating new forms of knowledge.

This concept of a *Movimento Negro Educador* is much more complex than people tend to think, because the term "*educador*" (educator/educating) is a particularly strong component. It must be understood in relation to the promotion of emancipatory knowledge. This means that it is not a question of just any knowledge, but of knowledge that emancipates, that draws black people out of the position of subordination which racism and all sorts of inequalities have consigned them to. Inequalities that are thrust upon black men and women in many layers of subjugation, humiliation and dehumanization. For example – whether they are black women, black youth, black transgender people, elderly black women, or black children... The cumulative inequalities affecting black people are so pervasive that they can even be broken down into subcategories. Such is the perverse nature of racism.

These considerations don't imply, as some are quick to criticize, incorporating a fragmentation into one's analysis of the social, political, cultural



and economic orders of society. On the contrary, I believe it highlights the capacity of racism to take on increasingly subtle forms of depravity, and shows how this cruel phenomenon can affect some people more than others, within the black community itself.

BFF: Nilma, I'd like to ask you a question that's related to that. It's a question that has to do with something that came up during one of the encounters, in which Karina Godoy pointed out that one of the biggest challenges for her – as an educator and member of the black movement – is dealing with a certain 'white educational movement', so to speak, that runs completely counter to everything you've just said, because it reinforces already stereotypical knowledge and widely circulated ideas that are the product of "great privilege" – I'll put that in quotes. How do you view this in light of the complexity you've just explained? And what challenges does this entail?

NLG: First of all, when I talk about the *Movimento Negro Educador*, I'm doing so from the perspective of social movement theory. I see the *Movimento Negro Educador* as an organized social group operating within an unequal society, a context that poses different antagonisms. So the *Movimento Negro Educador* struggles and positions itself in society to denounce inequalities and to act politically to overcome such inequalities and racism. I am proceeding on the assumption that some other authors have already drawn attention to this. For instance, Ilse Scherer-Warren, Maria da Glória Gohn and Miguel Arroyo have written about the educational and pedagogic aspects of social movements. If we'd like to go further, Paulo Freire, in a way, touched on this when he developed his concept of the "pedagogy of the oppressed", even though he wasn't working directly with the concept of social movements – but it can still serve as inspiration, you know?

The way I see the *Movimento Negro Educador* is within the context of this transformative agency. I don't see what has been called a 'white



educational movement' as having this transformative intentionality because, as I see it, there is no such social movement. A 'white educational movement' cannot exist because any form of organization of this kind, if it did exist, would be neither educational nor transformative, but rather merely oppressive. The white segment of Brazilian society, and of Latin America as a whole, sits at the top of all hierarchies of power, oppression, and capitalistic control. And this stems from colonial and historical processes. We need only think about what the colonial invasion of the Americas meant. It was not the Indigenous populations or the African peoples who carried out the colonial invasion; it was the Europeans – white Europeans – in their various incarnations as representatives of Europe, and especially Western Europe, in the past.

In order to accumulate power, wealth and expand colonial domination the occupied lands were plundered: gold, fine minerals, *pau-brasil* (Brazilwood), a variety of monocultures were farmed, extensions of land were divided, Indigenous and African women were raped, peoples were enslaved. The knowledge of Indigenous peoples and of Africans who were enslaved was appropriated by the colonizers and countless lives were lost. Many were massacred to elevate a particular racial group and to establish that group's – namely, white people's – hierarchical ascendancy over all others. This past is deeply rooted in the historical, social, and cultural fabric of Latin America and the Caribbean, and is embedded in the structure of our societies. And just as embedded in that same structure is the resistance of Indigenous and black peoples, in the struggle of enslaved Africans against slavery. And today, it is we – black people from Brazil and other Latin American and Caribbean countries, their descendants – who carry forward the struggles against unequal power relations, against capitalist and racist domination, and against all forms of oppression.



When we consider these power relations and the struggles against their nefarious existence, we think of the two major racial groups that exist in Brazil, in terms of their numerical presence and also in terms of their hierarchical positioning in relation to power structures – namely, blacks and whites. That, obviously, doesn't mean to say that all white people are oppressors. It is a sociological and pedagogical assessment of a broader context that stems from historical conditions and which shapes power relations and the positions historically occupied by blacks and whites in our society. In other words, inequalities between black and white people in the current context, encompassing aspects such as education, the labor market, the media, politics, the judicial system, among others, were structured on the basis of domination, slavery, racism, and of racial and gender oppression. And these inequalities operate on the basis of the ascendancy of one ethnic-racial group over the other, ever since colonial days, and not just on the basis of class domination.

Therefore, given this historical background, it would be impossible to conceive of a 'white educational movement'. I don't even believe we can attest the existence of a white social movement with an emancipatory character. I see white people taking part in social movements. We must be consider this carefully. For example, the Ku Klux Klan is an organization of white supremacists in the United States of America, and there are other similar groups firmly established in various parts of the world. But in my opinion, these groups are neither social movements nor educators/educational. That is why we must be careful not to apply the concept of the *Movimento Negro Educador*, which stems from the radicalness of black struggles, and attribute it to other ethnic-racial groups with different formative histories, and especially, not to bring it into the realm of whiteness, even if we, in the words of social psychologist Maria Aparecida Bento, have in mind a critical strand of whiteness.



If there were such a thing as a white movement, in my view it would most certainly be counter-educational. The concept of a *Movimento Negro Educador* runs counter to this counter-education produced by unequal racial relations. It challenges white people in positions of power who do not rethink their position, nor commit to making society more democratic for all the ethnic and racial groups living in it. It is true that in recent years there has been an increase in the number of white people who are beginning to reassess the conditions and privileges that whiteness grants them. The penny has dropped, so to speak, for some people regarding their ancestors' role, and their own role, in perpetuating domination, oppression, and racism.

Some white people are having a rethink of their position in society. This is precisely the case of our research project *Movimento Negro Educador*: Discourses, practices and knowledges in circulation in Latin America, in which your participation [signaling Branca], and the participation of professors Rodrigo Rosistolato (UFRJ), Claudia Alencar (UECE), Marília Pinheiro (IFSP), and so many other colleagues who self-identify as white have shown us that when we engage in a critical analysis of these processes of oppression, we are able to work together, black people and white anti-racist people alike. And it is precisely then that we are being re-educated by the *Movimento Negro Educador*.

It teaches us that we cannot afford to lose anyone. We must pull our efforts together, because that makes us stronger and that will, perhaps, impact other subjectivities in the future, in generations to come. Subjectivities that, since early on, have taken a critical stance on society and their place in it, contrasting with how my generation was brought up. That's why Law No. 10.639/03, Law No. 11.645/08, the *Lei de Cotas* (Quotas Law), the *Estatuto da Igualdade Racial* (Statute for Racial Equality), affirmative action policies, the *Diretrizes para a Educação Escolar Quilombola* (Guidelines for Quilombola School



Education), among others, are so important. We are living through a history-making political moment in which new ways of thinking are emerging regarding diversity, race relations, and the fight against racism. I am confident that we can build a more egalitarian society, in spite of the many attacks on democracy we have witnessed in recent years in Brazil and elsewhere in Latin America and the Caribbean.

BFF: In that case, I think I'll rephrase the question to counter-educational white movement.

NLG: I wouldn't even call it a movement, see? Because as I work from the perspective of social movement theory, from a critical standpoint, to qualify as a social movement, you must exhibit a critical attitude towards power relations, toward authoritarian states, and so on and so forth. When I use the term "white movement", be it educational or counter-educational, in my view, I am applying a theoretical, critical, and political debate to a context where it does not belong. And for that reason, it is also inappropriate to formulate a concept that runs counter to what I have been discussing and debating. I would say that we have been immersed in historical hierarchies, oppressions, and violence since colonial times, in which white power is counter-educational. We are talking about centuries-old white power, which, in my view, makes the possibility of a white 'educational' or 'counter-educational' movement untenable.

BFF: I got it, perfect. Thanks.

GCVM: Nilma, listening to you talking I started thinking: how do you see the *Movimento Negro Educador* in contemporary contexts and what type of dialogue does it establish with our contemporary society? Because you've brought us a comprehensive overview of how it has engaged with society in the past, offering an interesting reflection concerning power dynamics and



especially concerning the power of whiteness. But how do you view the importance of the *Movimento Negro Educador* in present day contexts?

NLG: Well, later on I'd like to be able to tell you a little bit about how I arrived at this concept, because I actually didn't have a chance to finish explaining it (laughs)!

GCV: Oh! Ok. Let's hear about how you arrived at this concept, then.

NLG: Let's answer your question first, and after that we can go back to the concept.

GCV: Alright.

NLG: So, how do I see the *Movimento Negro Educador* in present day contexts? In my book on the topic, *O Movimento Negro Educador* (Vozes, 2017), I start off by defining what I understand by black movement. I call attention to the fact that I am establishing a rapport with the black movement of the 21st century. In other words, we are faced with an array of expressions, of groups, fighting for and calling people to action, and so on, that we are confronted with today in Brazilian society, and which I see as organized forms of fighting and struggling against historically established power dynamics. This myriad of organizations and action groups have been instrumental in making demands both on the government and on society, to the point that we now have policies in place promoting racial equality.

That would be unheard of in Brazil in the 1950s, the 1960s; and during the dictatorship, it would be even more unlikely. But to think of Brazil today in terms of policies of racial equality is to recognize that there has long been a political subject pushing for that to happen. So I like to call people's attention to the fact that the racial equality policies that are in place today, they weren't handed down to us by the State out of its own goodwill. They are the outcome of years of political activism on the part of the black movement, which has been putting pressure on all of these institutions, and which, within a specific



historical and political context, aligns itself with a left-wing government, or with a left-wing government's platform, in which many members of the black movement are actively involved, in a context of implementing left-wing political agendas.

There was an agreement that, once elected, this left-wing administration would give careful consideration to the demands of the social groups and movements that gave it their support in the elections. That's what happened after the 2002 elections. So, when we take note of the Special Secretariat of Policies for the Promotion of Racial Equality (SEPPIR)⁷, which today has been transformed into the Ministry of Racial Equality (MIR)⁸, and the quota policies implemented in federal universities, and so on and so forth, all of this is the direct result of a left-wing administration that took charge of the Brazilian State. Granted. But before that, it is the outcome of years of intense campaigning and all sorts of lengthy negotiations that, at that particular juncture, made it possible – and negotiations marked by a lot of pressure and great tension; it was by no means an easy process.

So, in the current context, I understand that the black movement encompasses all forms of organization, advocacy, and coordination among groups and individuals who are calling on Brazilian society as a whole to finally overcome racism. The way I see it, all of these cultural, social, religious, artistic, and political groups, etc. that have as their central axis countering racism, calling out racist policies and practices and the fight against racial inequality comprise the black movement. If the central axis – which is the fight against racism – is missing, then I won't take this to be connected with the black movement in the 21st century. So, it is this complex organizational structure

⁷ T.N. In Portuguese, SEPPIR: *Secretaria Especial de Políticas de Promoção da Igualdade Racial*.

⁸ T.N. In Portuguese, MIR: *Ministério da Igualdade Racial*.



that I understand as the black movement of our time, that is, a myriad different forms of black organization, stretching from the North to the South of the country: that is, the North, Northeast, South, Southeast, and Midwest —so as to not be colonial in my thinking, by focusing solely on the North-South divide.

Well then, as we stand today, I see that there are different approaches to action. One form of action involves a young black generation that has been getting organized, right? And these young black people have been organizing extensively through social media and also through collective action groups formed by black students. I see this happening in basic education as well as in higher education, though even more so in higher education, due to affirmative action policies and the increased enrollment of these students in Brazilian universities. I believe that, right now, there are amazing organizations of black women, apart from the more traditional ones, of the classic sort, today there are many organizations of young black women. For instance, there is currently a movement of black professional hair braiders, mostly women, something that didn't exist before, and which is a movement that fights for aesthetic affirmation, and at the same time, for professional recognition.

Today, professional hair braiders are recognized as members of a profession, and this is the result of political struggle. Take the traditional *terreiro* communities⁹, for instance: some time ago they would not be organized politically as they are today, even going so far as to establish organizations to represent and defend them in the face of the ever-increasing religious racism of our time. Today we have organized black intellectuals, organized *Quilombola*

⁹ T.N. In the original, *comunidades tradicionais de terreiro*. *Terreiro*, literally yard or grounds, is the term used for the religious spaces used in Candomblé, and other religious denominations of Afro-Brazilian origin.



communities¹⁰, which have gained a place of prominence in our country, managing to push for policies attuned to the *Quilombola* issues, particularly focusing on education. So, these days I see a proliferation of movements of black political expression. Each one having an insertion in our contemporary context, in their specific struggle as members of this broader political, social, educational and cultural organization: the black movement of the 21st century.

I consider them to be part of the *Movimento Negro Educador*, because of all these processes mentioned earlier in our conversation. And what's really interesting about this diversity is that they all work toward a common goal: the fight against racism. There is no such thing as an organized black movement, be it from the 20th or 21st century, that doesn't have this as its main objective. These movements are conscious of the pervasiveness of racism and aim to fight and overcome it. They intend to promote a society that's democratic and anti-racist. All of these organized movements have this in common. Their form of activism may vary greatly, each one in keeping with each organized black movement's specificity or form of political expression. Another aspect I'd like to call attention to – one I think is common to these struggles – is that they support a common understanding of the history of the *Quilombo dos Palmares* and the powerful role Zumbi¹¹ played in shaping the struggle for liberation in our society. The recognition of the history of Palmares as a symbol of resistance, as well as the recognition of a number of other *quilombos* that existed in Brazil and that still exist today, since the *quilombos* are still going strong, isn't that right?

¹⁰ T.N. *Quilombos* are self-organized communities of formerly enslaved people and (still today) descendants of escaped enslaved Africans in the Americas. Having fled the plantations, the *Quilombolas* established hidden settlements in remote areas where they formed an alternative society, preserving their cultural traits and fighting for freedom, rebelling against slavery and colonialism.

¹¹ T.N. Zumbi, the former king of *Quilombo dos Palmares*, led a rebellion against slave owners in colonial Brazil, establishing a movement of resistance to slavery in Palmares, which became known as the *Quilombo dos Palmares*.



November 20th, National Zumbi and Black Consciousness Day, is now a national holiday, and it is the result of a historic struggle by the black movement. A fight that has served to re-educate the country. I keep thinking of Oliveira Silveira, all those black activists from the Palmares Group in Porto Alegre in 1971, who began discussing the importance of November 20th as opposed to May 13th¹²... If they had the chance to see their struggle become a political, educational and cultural debate today... that would be truly wonderful! So, I guess this is another point in common.

Another point I see as common to all the Brazilian black movement organizations is the implementation of affirmative action measures, such as policies promoting racial equality, reparations and redressing, creating new spaces for black people's rights in Brazilian society, across a wide range of fields. I'm thinking of affirmative action as an encompassing principle, and of policies, regarding which mode is to be implemented: whether quota, bonus, law, decree, plan... There is a wide variety of opinions and preferences according to the area of expression of each strand of the black movement. Let's unpack it: if today there is a discussion regarding religious racism in Brazil, that's because within this *Movimento Negro Educador* the groups fighting for recognition, for the right to practice their religious faith, that is, Afro-Brazilian religious communities, managed to embed in our political lexicon the concept of religious racism, which did not even exist before. The activism of the peoples and communities of African descent has and continues to re-educate us regarding this perverse condition. More than just intolerance, it is the expression of a racism towards Afro-Brazilian religions and the people who

¹² T.N. May 13th is the traditional day for celebrating the abolition of slavery in Brazil (equivalent to the Emancipation Proclamation in the United States of America). In 2023, November 20th became a national holiday, celebrating black consciousness and Zumbi, the former leader of *Quilombo dos Palmares*, who has become a symbol of the anti-slavery struggle and anti-colonial resistance.



practice them. And this racism will affect people differently, according to whether they're black or white.

There is the current debate about black women today, and how we, black women, have always occupied positions of subordination within the social hierarchies – in the gender hierarchies we're right at the base of the pyramid of oppression, suffering all sorts of violence. So, if today there is a discussion about black femicide, it is due to the activism of black women of all ages organized into a movement. And why is that? Because statistical data points to the fact that it is black women like us who are the main victims of femicide. And the black women's movement speaks out on these issues, resignifying the discussion and re-educating us. It asserts: it's not just femicide. It's black femicide. Black femicide exists, and we need specific policies, specific actions, mechanisms for reporting, and health care policies, including psychological and mental health care, tailored to black women.

Glenda focuses on the issue of obstetric violence, and this affects us black women in an extremely perverse way – and it wasn't we, the researchers, who first spoke out about it. The ones who first spoke out about it were black women, way back, ever since the 1970s, 1980s. This notion started being formulated within the scope of the debate on reproductive rights, to which black women contributed this racial dimension, showing that when discussing reproductive rights in our country, it is important to elaborate on aspects such as race, gender, class and sexual orientation. In addition, black rights organizations focused on the rights of black and LGBTQIA+ people have brought this issue to the agenda of the black movement and have been advocating for a greater understanding of the fact that racism and sexism disproportionately affect black and transgender people.

BFF: Glenda, I wanted to follow up with a question here, because, Nilma, you're talking about contexts of violence, violent contexts. You mentioned



intolerance and you mentioned social media. And I was wondering, in relation to Glenda's question regarding our contemporary contexts, how do you see – on social media, on the web – this increase in symbolic violence? There is a lot of violence and harsh, offensive words calling for the social canceling of the subjects involved. So, I want to ask two questions. How do you see the *Movimento Negro Educador* dealing with the spread of hate—this affect, which I think is one of the predominant affects on social media? And then, I'll follow up with the issue of language. What role do you think language plays in the *Movimento Negro Educador* as a strategy in the fight, and the resistance, against racism? It came to me as I was listening to you talk.

NLG: So, I think that, when it comes to social media, today there is a myriad of forms of storytelling, of posts, live streams, TikTok videos, all of these things we find on social media, that are anti-racist – created and developed either by black activists or by such organizations – showcasing their achievements and consistently documenting them on social media. I believe that on social media, hate speech has become hegemonic—at least in our country. It doesn't seem to me that discourses that focus on love, peace, understanding, unity among people and anti-racism are the ones that circulate more easily. I believe these discourses, social media posts promoting hate speech, tend to circulate more easily because they're being financially backed – there is investment, capital promoting it.

They are part of the power dynamics of our society. And one of the power struggles involves precisely the use of language. The very manner in which these messages circulate – the way they communicate with people – is part of a quest for power and a political agenda of dominance. Take Instagram or X, for example: it is relatively easy to find a fundamentalist religious leader, a member of Congress or other prominent figure spewing hatred on these social media. And then there's WhatsApp, which is being used to spread countless



lies. In all of them there's great investment being made by powerful groups on bots and trolls, etc. So this accounts for hate speech circulating to a much greater extent. It could be a way of communicating with an audience, of delivering messages more quickly and effectively, so their messaging becomes much more widespread.

Whereas the locus occupied by the black movement, and by other social movements, is one of struggle and resistance. Capital isn't interested in investing in it. Capital doesn't invest in this type of space, because doing so would be counter-productive to the very power relations it seeks to put in place. Going against the narratives of hate speech is hard, see? Because we know that one of the strategies of the oppressor group for establishing narratives is by distorting and misrepresenting what really happens. It's a series of lies that are repeated, repeated, repeated endlessly until people start to believe those are the facts. When we switch to the resistance, to the political camp of progressives, we are not going to act that way. We're not willing to do the same. It's nonsensical, it's incoherent. So the resistance must indeed take a critical look at reality, even if that causes discomfort and pain. We can't just make up lies and say that if you believe this, that and the other everything will be much better in your life; everything will be just fine. We necessarily must analyze and make clear that certain situations we experience are the result of oppression, and if you don't fight, if you don't join forces with others who are also fighting, this will never end. This discourse of resistance is not as appealing to certain people and certain subjectivities.

BFF: It doesn't circulate as much, right? We just need to go back to Glenda's research. Her research is precisely about how hate speech performs better on social networks.

GCVM: It does.



NLG: So now, you might ask, why does hate speech circulate so much more easily? Because our social structure is one of violence, and aims at domination. The language that spreads the fastest and is most compelling is the language of power. It's deeply compelling; it dates back to colonial times and it continues to this day. So I believe that is why this other side of the cultural divide and of hate speech circulates more widely. Because it has to do with our structural background, with the formation of our social mindset, and with relationships of power and oppression. And when we look at Brazilian history – the dictatorship, the countless violence, and so on – we see that we've had far more historical, political, cultural, and educational context for the consolidation of oppressive and violent power relations than for building democracy. We've had less time for people to freely learn to be who they are and learn to live with dignity. In fact, we've had very little time of democratic rule in our country.

BFF: It's been but a few years now, right?

NLG: Exactly. Because sometimes we look back thinking that the democratic regime we've lived through makes up a significant part of Brazilian history. It's not true. Brazil is a country that was built with very long authoritarian breaks between briefer periods that could, let's say, be called a bit more democratic. Briefer democratic respites between longer periods of consolidation of authoritarian regimes. And this is translated into economic and cultural domination, right? Intellectual domination, and so on. Try dislodging these groups that have historically held onto power. Tell them people must be treated fairly, with equal rights. Speaking out and taking action on these issues means redistributing power. Redistributing power, and redistributing wealth. So, to me, this is where language comes in, in the construction of a series of discourses, of a series of ways of speaking about others, of speaking about oneself, and these discourses are often steeped in stereotypes, stigmas, lies, and the exaltation of a certain standard of beauty, culture, or intelligence. And



these standards are constructs. They are not real; they are constructs. The dominant wealthy-white-male stereotype still prevalent in Brazil is one that harbors a dream of an imaginary, perfect, utterly domineering Europe that, in reality, never existed. It is an authoritarian, racist, sexist, and classist ideal. When we examine this situation more closely, we are creating a new narrative, a form of resistance, a way to challenge this norm. We are asserting that Brazil, in fact, is not white. It is diverse in terms of culture, race, ethnicity, sexual orientation and gender. So, when we conduct this analysis, we deconstruct hate speech. We build an emancipatory language which challenges the language of oppression and violence. And we establish other narratives.

And I believe it is precisely these other narratives that the *Movimento Negro Educador* has put in place. The narrative that celebrates the riches of the African continent was established by the black movement; it re-educated us in this sense. The *Movimento Negro Educador* has educated and re-educated our society countering the misinformation we went through, and still go through, regarding the African continent and its social and cultural riches. Africa understood not only as a space to be colonized by others. As a matter of fact, it encourages us to study the conflicts Africa is undergoing in the present, the struggles for decolonization from neoliberalism, and the corruption that also plagues the governments of many different African countries. We must understand the African continent as a complex continent, like so many others, and not merely as a place riddled by poverty. It is a real space, geopolitically situated in the world.

BFF: Glenda, I believe Nilma is saying that we must bring languages, history and society into the field of language, isn't she?

NLG: For sure. We need to. And you know what I think? I see the field of language as something of great potency. Very potent indeed. I'm learning this from you. I'm learning from you in the fields of applied linguistics and critical



discourse analysis. I think that, in this contemporary context, this field can help us become more emancipated, you know? To understand how this emancipatory language is able to circulate and, above all, to understand the emancipatory language produced by social movements. I'm calling attention to the *Movimento Negro Educador*. There's no need to come up with something new, new concepts, or reinvent things; all we need is to observe society, pay attention to this history, these movements.

There are a number of ways language can function in an emancipatory manner, through a series of discourses to which we, as researchers, could even contribute in this process of fighting for ourselves. We are at a juncture, as of the year 2025, when all newspapers and a critical reading of the media have been calling attention to the attacks on our sovereignty. Our national sovereignty. What are we able to do to contribute in this context? Act epistemologically, mindful of the political power of an emancipatory science. Observing the history of science, we see that politics and scientific research have never really been dissociated. Therefore, I think that when people judge us, saying that when we approach phenomena such as racism and produce knowledge that assists in the political elaboration of a critique of this situation in society, they are only making evident, in reality, that there is a great deal of ignorance about how science has been and continues to be developed. It is not dissociated from society.

Having heard this so often, today I am comfortable in my position to counter these ignorant views: I own the fact that I am a committed black intellectual. I practice and produce science that is committed to transforming society. That's who I am. Oh, you wanna talk? Wanna join in? Great. You don't? Well, so long then. I am not the type of intellectual who takes a 'neutral' stand, in society or in science. I have a side, and I own it. I own the fact that my side is about producing knowledge that will help society to change, that will improve



lives. That's what I want to do with knowledge and through knowledge. Because, think about it: when you consider a major scientific discovery in the field of medicine – one that has helped us address a range of diseases and ailments plaguing society, etc. Isn't that a transformative discovery? Isn't it a scientific research, specifically in the field of health sciences, what made possible a social intervention to address an issue that was causing harm and inflicting great pain and suffering on so many people? Didn't it impact society positively? So why is it, that in the humanities and social sciences, when our critical knowledge is also produced to transform society, is it disregarded as 'unscientific'? And we, in turn, are dismissed as less than researchers by some hegemonic groups in the sciences. I think that's what we need to keep discussing and talking about in order to better understand and overcome certain types of stereotypes. And certain fears, as well. Many times people are afraid to speak up and take a stand because they claim: oh, I don't know how I'll be perceived and all that. I don't know, I think that's kind of what happens. We're getting older too, and we start to feel a little freer, don't we? This also has to do with maturity and age.

GCVM: Nilma, it's interesting what you've been saying regarding language. And it gets me thinking, for instance, about the very process of qualification of professionals in the humanities, such as those in the field of letters. We begin to see the need for these professionals to acquire a different kind of knowledge so they can engage in this kind of critical thinking. The way I see it, this is still something deeply entrenched in universities – a linguistic knowledge that doesn't engage with society or with history, but remains stuck in much more structuralist perspectives. This type of approach can be observed in these preparatory courses – people worrying about grammar rules and ignoring the fact that we act through language, that we do things with language, that we



circulate a range of discourses that can harm, that can heal, that, ultimately, can emancipate people.

And I believe that the *Movimento Negro Educador*, and also your work on the whole, pushes us, challenges us to do just that, especially those of us who are here in the field of linguistics, applied linguistics and discourse studies, to recognize that this link between language, discourse, society, and history can never be broken, under any circumstance. And that, when we consider Law No. 10.639/03¹³, the updates it promotes, we observe it is also the result of activism on the part of professionals in the field of letters, because it is also in language that these changes are processed. If we don't update our narratives, we're going to continue teaching, for example, professionals of letters like us, teaching that English is all about structure, and nothing is said about the English language itself, nothing is said about the fact that we are acting in the world when we speak in English, for instance, or in Spanish, in Portuguese, in LIBRAS¹⁴, and in a series of other languages, stating, having disputes and vying for power, with narratives that are very much present in our everyday lives. You challenge us to think about the humanities, and applied linguistics more specifically, establishing much more dialogue and with a much stronger link to society.

So, if we do research on X, how does that impact the world and help improve things, as you were saying? And we see it more and more in state-funded universities, as well as the private ones – and we don't usually discuss the private universities, and they're taking in huge numbers of students and are promoting theoretical perspectives which, sometimes, we abandoned a long time ago, and yet these perspectives make their way onto the public school system, and continue to circulate, normalizing certain strands of science, of

¹³ T.N. Law No. 10.639/2003, passed on 9 January 2003, made the study of African and Afro-Brazilian history and culture mandatory in schools in Brazil, both public and private, at elementary and middle school levels.

¹⁴ T.N. LIBRAS (*Língua Brasileira de Sinais*) is the Brazilian Sign Language.



knowledge, of bodies which are impacted, and which may learn that they should do this, but not that.

The way I see it, you bring us a sense of generosity. The concept of a *Movimento Negro Educador* is not just a concept, it involves a praxis. And I believe you show us that. It is also a philosophy of life – of looking at the world through the lens of this emancipatory knowledge, with this movement that is here to organize these systems of knowledge. So, I believe you're calling out to us... well... I feel called upon and challenged to contribute to a field that's about language, but one that's still deeply intertwined with life and the way we live our lives through discourse, isn't that it?

NLG: Certainly, certainly. Initially, I didn't think of the *Movimento Negro Educador* as a concept. This became consolidated gradually, stemming from readings and interpretations of my work. Initially I intended it to be a matter for reflection, but suddenly people started saying: Nilma, what you have here is a concept. And I found myself increasingly challenged to explain it, to elaborate a little more on this concept, which is what I did in the latest article published in the journal *Linguagem em Foco*. That was the first time I felt the pressure to write on the concept, because people were already using it. Today there are dissertations, theses, in which the *Movimento Negro Educador* is featured and other concepts are being derived from it, you know? I think that's really great, because it's a potent concept, so it's good to know. I came across the concept of the *Movimento Negro Educador* while doing some theoretical exploration. Previously, I would work with the notion of the black movement and the elaboration of an educational project that would be emancipatory. So, I started out elaborating theoretically on the idea that the black movement had built and continues building an emancipatory educational project for Brazil. I then began to reflect on the black movement and the relationship between these knowledge systems and social practices.



This reflection was a constituent part of my research projects, and I explored it with my students, and it was also one of the focal points of my research project as a CNPq productivity fellow. It is also part of my post-doctorate project in sociology at the University of Coimbra, under the advisory of Professor Boaventura de Sousa Santos. The publication of my book entitled *O Movimento Negro Educador* came as the result of this post-doctorate; I mention that in the preface of the book. As I was about to publish, in conversation with a great friend of mine regarding the title I'd give the book, we came to that conclusion: it was no longer a book on the black movement. In fact, my narrative offered an educational reflection on the impact of this movement over the centuries in Brazilian society as a powerful force for education. So, rather than a title, I now see that

I have developed a concept. I have long pondered over my relationship with the black movement. I have been educated and re-educated by the movement. I've noticed that much of what I now know about the complexity of racism, about ethnic-racial relations impacting education, has to do with how this movement formed me, with its many different ways of manifesting itself, with what black activists have produced over the years in terms of writing, of essays, by following the political disputes, and by reading the newspapers, books and other publications issued by this social movement. I was re-educated by the black movement, taking part in demonstrations, attending lectures, seminars, talking to activist friends, being part of groups within the Unified Black Movement¹⁵ in Belo Horizonte, and in the organizing and taking part in a study group formed by black students at UFMG, the Interdisciplinary Center for Afro-Brazilian Studies (GIEAB)¹⁶. And I am not the only one who went through this process. I know many black people who will say the same. And

¹⁵ T.N. In the original, *Movimento Negro Unificado*.

¹⁶ T.N. In the original, *Núcleo Interdisciplinar de Estudos Afro-brasileiros*



white people are also being reeducated by this movement. There is a process of producing and organizing knowledge that we have experienced firsthand, led by the various organizations within the Brazilian black movement. And these organizations have learned from their predecessors, who left a legacy. Some of those organizations may no longer be around, but their legacy lives on.

This was achieved through oral tradition, written works, the arts, culture, and intellectual output. And there are a number of ways that these legacies circulate. I think our greatest challenge today is to circulate all of this beyond the confines of the spaces that these organizations (that draw on this legacy) already occupy. Because if it is an educational and re-educational project, it cannot be forever constrained within the same bubble. It must expand beyond these limits. And there is pushback on the part of certain segments of society, to admit that they too have been re-educated by the social movements and especially by the black movement. There is pushback against this knowledge penetrating, seeping through, or occupying other spaces. It's no wonder today we see conservative people fighting to educate their children within their own homes – the so-called 'homeschooling'.

They don't want their sons and daughters to be 'influenced' by the worldview that emerges from the struggles for emancipation. It's no wonder that today we find schools, for example, private schools for the elite, that are a veritable enclaves of class and race; they even have specific criteria for selecting and hiring teachers. These enclaves operate as a way to prevent these other emancipatory discourses and forms of knowledge from circulating in society. But they do circulate; they find their way, somehow. Not with the force we would like them to, but they are there, and they do make a difference. No wonder we see this extremely violent reaction on the part of elite groups who are strongly conservative, reacting to whatever educational discourse that is critical and emancipatory. The more these groups in power feel their



conservative and racist ideologies threatened by critical thinking – especially if it engages with the struggles of social movements – the more violent their reaction tends to be, using their cultural and economic capital to hinder and obstruct this process. They do it through politics, through legacy news media corporations, through fashion and social media, isn't that right? They make use of the most unimaginable spaces we can conceive of.

BFF: Great.

GCV: Very good. Since our interview is the one opening the series, we are all here together, learning a lot. We could stay here all day long, just listening to you, Nilma. But what else did you want to say to us, and to those watching who want to work towards a better world? What would you tell them?

NLG: What a tough question! What can I tell them? Well, maybe I could tell them two things. One has to do with my mother's reply when I called her up in tears to tell her all about the coup that had just been perpetrated against President Dilma's government, of which I was a member, as a minister. She told me: listen, wipe off those tears, darling, because resistance and fight are your middle names. That is seared in my memory forever. I guess I'd like to say that to people, you know? Those of us who are willing to fight to change society must understand that it will never come about without a lot of resistance and struggle. Never. I wish there weren't so much struggle, but there is. We have to understand that resisting and fighting for our rights must be part of our identity. And people have to find their own ways of resisting, their own ways of fighting, but also understand that at certain moments it's urgent that we stand together—all of us—to bring about a change.

From the grassroots mobilizing of social protests to demonstrations in the streets, to political awareness and casting a conscientious vote come election time. We must be strategic. Brazil is a representative democracy; so far there is no other way to change things at institutional politics level, except by



voting into office people who best represent the ideals of democracy, justice, and anti-racism. How many times have you heard: “Oh, I’m not voting in this election.” This type of discourse is the result of a certain political illiteracy in our country – we are, to this day, still suffering from this flawed political mindset, and it has been hard work trying to dismantle it. The other thing I’d like to say to people is something we cannot afford to lose. I recall that in the 1980s, when we would study the struggle of the working class against capital, we weren’t supposed to mention affection, because it seemed that if we mentioned it we would be weakening the fight. But affection was there, because it had always existed, even though we couldn’t talk about it or even express it. Today, we are being called to overcome a different feeling which is hate.

And we must defeat hate through affection, through love. It is love as a political act, as bell hooks points out. It isn’t love in a sappy, oversentimental way, but as a political statement. I believe this is a great challenge for us. Since we are talking about applied linguistics, let’s consider this: what language are we to use to communicate love as a political act? What discourse are we to produce in order to go counter to this feeling that whichever way we turn, we see hate prevail? As a dyed-in-the-wool Pisces, I feel really strongly about it, it affects me too. So I think we need to find ways to spread love around. Affection, with love as a political act, not as something that makes us weak, but that strengthens us when the wave of hatred comes to engulf us. I think that’s what I would say.

GCVM: Thank you, Nilma. Branca, would you like to make any final remarks before we bring this to a close?

BFF: Not really. I’d just add that all you’ve said, Nilma, it gives us hope, you know? Not a sappy kind of hope, but hope and a will to get to work to change things, and not give up.

NLG: You bet. My pleasure.



BFF: Thanks.

NLG: The questions moved me as well, they really got me thinking. So, I'd like to say one last thing. I wrote about it in our WhatsApp group chat, but I'd really like to say, and thank, especially Glenda, who was so crucial to structure this project, right Branca? I could never imagine that this reflection on the *Movimento Negro Educador* could result in such strong and decisive actions, such as this research project. To see everyone thinking about this concept really fills me with pride. I'm really happy. It honors me deeply as a black woman and as a researcher to think: "Wow, how wonderful that I'm leaving something registered, a perspective that's helping people to better understand this world, to envision prospects of emancipation." So, it honors me. It uplifts me in the sense that I feel really honored. I couldn't help but mention this at the very beginning of the series of interviews we'll be conducting as part of the project *Movimento Negro Educador: Discourses, practices, and knowledges in circulation in Latin America*.

CONCLUSION

Along the interview, constitutive aspects of the concept of *Movimento Negro Educador* are explained. The movement is plural, made up by social collective groups organized around issues such as culture, women's rights, young people's issues, *quilombolas* and groups of intellectuals, all organized around countering racism and building an anti-racist society. These changes demand resistance, mobilizing collectively, political awareness and building a shared language oriented towards love as a political act. This way, strengthening the *Movimento Negro Educador* means expanding its



emancipatory knowledge with a praxis involving affection, justice and ethical commitment.

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