



PRESENTATION OF THE DOSSIER *MOVIMENTO NEGRO EDUCADOR*: DISCOURSES AND KNOWLEDGES IN CIRCULATION IN LATIN AMERICA

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The proposal of a special issue on “The *Movimento Negro Educador*: discourses and knowledges in circulation in Latin America”, stems from the international cooperation research project titled: “*Movimento Negro Educador*: Discourses, practices, and knowledges in circulation in Latin America³”, which seeks to understand and analyze, from a multisemiotic perspective, discourses on race and their intersectionality with educational, media, political, cultural,

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tourism, community and artistic contexts in Brazil and elsewhere in Latin America, thereby recognizing the potency of the *Movimento Negro Educador* to shape anti-racist policies, projects and practices. It is our understanding that this movement has made and continues to make an invaluable contribution across the continent by engendering and disseminating public policies, aesthetics, language use and civil rights demands oriented towards Black populations. Accordingly, this special issue sets out to present a series of interviews conducted with intellectuals from different Latin American countries, where the greater impacts and contributions of this movement to Latin American society are debated, and the impact felt in the research work of these scholars is analyzed. The special issue comprises 18 articles in three languages – Portuguese, Spanish and English – helping thus to disseminate knowledge among a public that is plural, and who are interested in such pressing issues. The interviews were recorded in 2025, guided by the hope to contribute with an appraisal of the impact the *Movimento Negro Educador* has had over the Latin American continent. The participants, scholars from different academic backgrounds, came from five Latin American countries (Argentina, Brazil, Colombia, Mexico and Uruguay), signaling the in/inter/transdisciplinary character grounding the debates that were held and, consequently, the articles presented here. Each participant has contributed with analyses on the racial issues under debate, on the *Movimento Negro Educador* and on the notions of language/discourse drawing on their academic background, their research and the geopolitical context in which they currently find themselves. These aspects allow us to reflect not only on the plasticity of a concept such as that of the *Movimento Negro Educador*, but also on its resonance throughout Latin America, particularly beyond the Brazilian confines.



Throughout the interviews, we drew on two theoretical perspectives: the first, related to the concept of *Movimento Negro Educador* per se, as proposed by Gomes (2017, 2025); and the second has to do with the conceptual toolkit on language/discourse underpinning this special issue.

For centuries, the *Movimento Negro Educador* has been a key factor for advancing policies and civil rights agendas which benefit Black populations in the Latin American context. With varying approaches in each country, this movement proposes a framework that places Black populations at the very center of social discourse, not only by denouncing racism but also by establishing bridges of hope for a population that is still dehumanized and marginalized in certain contexts. Furthermore, according to Nilma Lino Gomes (2017), this movement also serves the important purpose of educating society so it is able to recognize and combat racism. According to the author, this education takes place through actions of denunciation and also through positive announcements.

The concept of a Black movement comprises [...] a myriad of diverse ways of organizing and coordinating the actions of Black men and women who are politically situated in the struggle against racism, with their sights set on overcoming this perverse phenomenon still present in our society. In this characterization, we can include academic, cultural, religious, artistic and political groups and organizations actively engaged in overcoming racism and racial discrimination, while celebrating and affirming the historic and cultural heritage of Black populations in Brazil, breaking with the racist barriers that keep people of color from gaining access to certain social domains and positions. It consists of a movement that does not posit a romantic view of the relationship between Black Brazilians, their African ancestry and the African continent of today, but recognizes the historical, political, and cultural ties present in this relationship, approaching them as an integral part of the complex, overarching process of the African diaspora. Therefore, it isn't enough to throw light on the presence and the participation of Black populations in history, in culture, or to praise Black and African ancestry in order for a collective to qualify as a Black movement. The



actions of this collective must harbor and explicitly incorporate a political stance of battling racism. A stance that does not turn away from the possible confrontations that might occur in the context of a hierarchical, patriarchal, capitalist and LGBTphobic society. (GOMES, 2017, p. 23-24).

Kabenguele Munanga (2026)⁴ reminds us that the Black movement takes shape in the thousands of uprisings that took place in the slave quarters organized by enslaved Black populations during the process of enslavement. In Brazil, this movement spans the (long) period of abolition of slavery, the post-abolitionist period, the civil-military dictatorship of the 20th century in Brazil, and continues through to the present day, helping to strengthen democracy and contributing with the advancement of equitable conditions in the country, by drawing attention to issues driving society. Alternatively, we can consider the movement's resistance strategies, ranging from the everyday strategies devised by Africans and their descendants, up until the establishment of the *quilombos* (in Portuguese colonies) and *palenques* (in Spanish colonies). Especially since the early 20th century, these forms of resistance have evolved into Black organizations dedicated to combating racism, political movements which today organize national and international anti-racist mobilizations and protests. One example is the fruitful work of Black women activists and the establishment, in 1992, of July 25 as the International Day of the Afro-Latin American and Caribbean Black Woman, which has been formerly recognized by the UN.

One could say that, on the one hand, this movement fosters skills and different types of knowledge among the Black community which reinforce all the diverse ways of resisting, denouncing and fighting for one's rights, while

⁴ *Conversa com Griots* (Conversations with Griots) published on *INCT Antirracismo's* YouTube and Spotify channels, and on Spotify at <https://youtu.be/luHk80IM3DQ?si=OvzXp5cUluzph7qQ> and <https://open.spotify.com/episode/5PQxq5kTjiNkjDC9bJwqfq?si=EgPb2aKQQEmm6vBdv88v1g> on July 10, 2026.



recognizing the plurality of Black people's participation in all walks of life. And on the other hand, it creates a tension, thus teaching the non-Black population to become acquainted with and recognize the ins and outs, the effects of racism and of whiteness throughout society, which may ultimately impact engagement in anti-racist practices. The *Movimento Negro Educador*, as observed throughout history, with its rhizomatic tentacles, affects the aspects mentioned above in various ways, indicating an epistemic force in the field of science as well.

Thus, considering the impact of the actions implemented by the *Movimento Negro Educador* in a variety of semiotic practices, multiple linguistic forms and discursive issues stand out as central to our reflections on the movement's contributions, since it is through language and discourse (combined with historical, social and cultural contexts) that these actions are set in motion and come to affect the world. This movement, comprised of a diverse group of people, articulates its denunciations and its positive announcements through language, thus prompting society to reflect, by means of the multiple semioses it promotes and circulates. The impacts can be observed in everyday life; for example, in the growing number of police reports of racist acts being filed at police stations throughout Brazil.

It is important to highlight that the main characteristic of the *Movimento Negro Educador* is its capacity and potency to systematize, articulate, disseminate and produce the knowledge/skills held by the Black population throughout history. This body of emancipatory knowledge(s), according to Gomes (2017), encompasses identity, political, aesthetic-corporeal, intersectional knowledge and knowledge associated with a sense of outrage. They educate and re-educate countless social spaces and institutions, including the political structures of the state, and the production of knowledge. In so



doing, the *Movimento Negro Educador* is educating and re-educating itself. It embodies a political and epistemological plasticity capable of breaking down boundaries, calling out racism and producing new language forms to resignify the Afro-Latin American experience of the African diaspora.

The Afro-Latin American and Afro-diasporic discourses currently in circulation have political and cultural implications which intersect. When being considered in an Afro-Latin American context, the *Movimento Negro Educador* converges with the category of *amefricanidade* (Amefricanity), coined by Lélia Gonzalez. Gonzalez (2020) calls our attention to the fact that this *amefricanidade*: (...) allows us to transcend territorial, linguistic and ideological constraints, opening up new avenues for a deeper understanding of this part of the world where it manifests itself: the AMERICAS as a whole (South, Central, North and the Islands) (p.135).

(...) Its methodological value, in my view, lies in the fact that it allows us to restore a specific unity historically forged within different societies that emerged in a specific area of the globe (p. 135).

One could say, in the context of the research project "*Movimento Negro Educador*: Discourses, practices, and knowledges in circulation in Latin America", that this historically forged unity, as González (2020) put it, is organized around language, understood as social practice.

Therefore, we start with the assumption that language is constitutive of social life, producing symbolic and practical effects across a variety of discursive orders, creating social hierarchies, and determining silences and taboos, while also performatively giving rise to areas of dispute, resistance and reinvention in which Black people seek alliances, acknowledgment and emancipation from norms that are socially-imposed on them. Consequently, we



could say that the *Movimento Negro Educador* constructs, in and through language (artistic, educational, historical, media-based, tourism-related language), in and through discourse, actions that drive society. Furthermore, the movement is also informed by actions linked to historical, cultural and social aspects or dynamics within society that also take shape through language/discourse. Language, in its multifaceted forms and semioses, promotes the circulation of discourses, ideologies, memories, and values, whose effects, by means of the texts produced by the movement, are timeless and incalculable. Since language/discourse are inseparable from race and social practices (MELO, 2019), they construct the Movement with every turn of discursive actions that permeate life. According to Fanon (2008, p. 33), there is one important aspect of language that must be taken into account:

We attach a fundamental importance to the phenomenon of language and consequently consider the study of language essential for providing us with one element in understanding the black man's dimension of being-for-others, it being understood that to speak is to exist absolutely for the other.

Stemming from this assumption of language as action, intertwined with history, culture and the social sphere, we can conclude that language constructs race, or in the words of Hall, race is a “discursive category” (Hall, 2006, p.67). Therefore, race is a biological fiction, as posited, in different periods of time, by Césaire (1978), Carneiro (1995), Gonzalez (1984), Fanon (2008) and hooks (2008). In other words, whenever we use language we are acting in discourse regarding race, racism, white supremacy, whiteness and intersectionalities. As argued by SOUZA (2011) and MELO (2025), these issues are not separate from language and discourse. Through language, discursive actions of this centuries-old phenomenon, which permeates the very notion of Brazilian society, take place. This aspect can be observed in advances made to public



policies, by means of legislative work, achieved over time courtesy of the political struggles of the Black Movement.

According to Milton Santos (2002), we can say that everything takes place through discourse. In this sense, we set out from a perspective in which discursive practices and social practices are inextricably linked. The growing debate on racism is one of the discursive effects of the *Movimento Negro Educador*, its agenda and the actions it sets in motion. Therefore, in this special edition, discourse is taken in the sense of multisemiotic practices which, combining multiple (linguistic and non-linguistic) signs, act in social interactions impacting both people and interactional contexts. Thus, by employing resources that are verbal, visual and auditory, among many others, we are forging ways of acting. In other words, we are creating pedagogic orientations on how to be, how to say, how to interact, and how to attribute value in different social environments. Such lessons are structuring and formative. Being articulated in accordance with specific worldviews and within given conceptual frameworks, they are not neutral. They do not describe natural states. Hence, in this perspective, they can be transformed if submitted to different pedagogies or logic.

Beyond the points already laid out here, this special issue brings together a Latin American theoretical output on the issue of race which still merits to be more debated, especially through interdisciplinary and intersectional analysis, deliberation and international exchanges and cooperation. In this regard, the articles offer reflections in alignment to an anti-racist, democratic perspective that seeks to foster a South-South dialogue (REGIS, GOMES, and NHALEVILO, 2022).



Based on these assumptions, the first article, “The *Movimento Negro Educador*: the construction of a concept”, by professors Nilma Lino Gomes, Glenda Cristina Valim de Melo and Branca Fabrício, lays out the foundations of how this concept came to be. The latter researchers, professors Melo and Fabrício, interview professor *emerita* Gomes in order to learn more details concerning the inception of the concept of a *Movimento Negro Educador*. Throughout the interview, professor Nilma Lino Gomes lays out her personal and political journey as a Black woman, whose life was permeated by lived experiences involving racism but also by a transformative encounter with the Black Movement. These life experiences led the scholar to reflect on the significance of this movement, and drawing on these firsthand experiences, Nilma Lino Gomes develops the concept of the *Movimento Negro Educador*, understood as sets of practices, knowledges and political actions historically put forward by the Black population. This first article debates how these political, identity, aesthetic-corporeal and intersectional knowledges are organized, systematized and channeled into demands and initiatives that re-educate both the movement itself, and society as a whole.

In a dialogical perspective, the second article, “Applied Linguistics, History and Anthropology: the *Movimento Negro Educador* transforming epistemologies and research agendas”, by Glenda Cristina Valim de Melo, Lina Rosa Palomo Berrio and Samuel Silva Rodrigues de Oliveira, examines the relationship between the aforementioned areas and the concept of the *Movimento Negro Educador* in the Brazilian and Mexican contexts. The researchers produce an analysis of their respective academic fields and of their own research agendas as they relate to the concept under discussion in this special issue. Furthermore, they debate the impact the movement has had on contemporary issues of decolonization, racism, anti-racism, and the crisis



democracies are undergoing with the rise of the far-right and its reactionary agenda.

As for the third article, “*Movimento Negro Educador*: epistemological challenges and ongoing transformations”, by Ana Karina Moreira Godoy, Branca Fabrício and Martha Cecília Mosquera Urrutia, the interaction among the authors covered aspects of Uruguayan, Brazilian and Colombian society concerning issues linked to the fields of psychology, the humanities and exact sciences. The researchers delve into their reflections on the *Movimento Negro Educador* as a transformative force, underlining its role in promoting collective Afro-descendant subjectivities that take great pride in their cultural, racial, and epistemic identities. This perspective illustrates the multifaceted impact of the movement—political, educational, linguistic, cultural, and psychological—and its potential to reshape social imaginaries across Latin America. The conversation reveals the need to deconstruct the privileges of whiteness and promote a more egalitarian democracy.

The fourth article, “Dialogues from the perspective of the Afro-diaspora: transnational reflections” brought together Afro-Colombian researcher Anny Ocoró Loango and Afro-Brazilian researcher Natalino Neves da Silva. In a conversation that spans the Argentinian context (where Anny Ocoró Loango lives, teaches and does research) and the Brazilian reality, the two scholars discuss the theoretical and practical contributions of the *Movimento Negro Educador*. In their conversation, they also address the possibilities, potentialities, and the prospect of incorporating this concept into political, sociocultural, and academic approaches, among others, in transnational Black-African contexts.



Regarding the fifth article, “On art, culture and reexistence: contemporary views on the *Movimento Negro Educador*”, by scholars Ana Lúcia Silva Souza, Maria Laura Pardo and Paulo Melgaço Silva Júnior, it addresses several related topics, such as art as a vehicle for celebrating liberation and affirming diversity; the protagonism of the body and of discourse as manifestations of subjectivity; other groups having to navigate situations of vulnerability who often share a common agenda with the Black Movement; as well as the promotion of a South-South partnership. These topics are debated throughout the article in a critical, intersectional and decolonial perspective, underlining the relevance of the issue of poverty, for the Argentinian context, whereas in Brazil, the issue of race gains protagonism.

Finally, the article “Three perspectives on the *Movimento Negro Educador*: discourses, practices and knowledges in circulation in Latin America”, by Jonas Henrique de Oliveira, Maria Amália Silva Alves de Oliveira and Rodrigo Rossistolato, presents us with pedagogic and investigative possibilities engendered by the debate around the *Movimento Negro Educador* in their specific fields of research (tourism and social sciences), particularly in the Brazilian states of Rio de Janeiro and Piauí, where their work is carried out. During the discussions, converging perspectives emerge on two of the branches of the debate on the *Movimento Negro Educador*: its heuristic and its formative potential. The researchers also analyze how the concept relates to their current academic work, thus helping the concept gain ground in other fields of knowledge and/or research.

The articles that make up this special issue can help us reflect on the impact the *Movimento Negro Educador* has had in Latin America, and to put in perspective the extent to which the anti-racist struggle, and engaging in the fight for equal rights, are key to building a more equitable and democratic science



and society. This special issue, by sharing such relevant knowledge and insights, points to a more promising future in language and discourse, a future full of hope.

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