

Article

Brazilian Black Librarianship: The Fight Against the Epistemicide of Black Thought in the Library Profession

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ABSTRACT

In Brazil, only recently has Brazilian Black Librarianship (*Biblioteconomia Negra Brasileira* in Portuguese; BNB) experienced renewed interest as an intellectual, professional and bibliographic movement that ranges from professional training and performance to theoretical and epistemological reflections on the critical reflections produced by Black librarians, as well as research on ethnic and racial issues, socioeconomic conditions, and the Black population within Library and Information Science (*Biblioteconomia e Ciência da Informação* in Portuguese; BCI). This article presents the BNB movement through its history, praxis, and curricular transformation of the library profession in the context of the epistemologies produced by Black librarians in Brazil. The justification for this study lies in debating how LIS as a field promotes and reproduces whiteness and the death of knowledge of Black librarians (and librarians belonging to non-white ethnic and racial groups), resulting in the exclusion of this knowledge in libraries, praxis, and librarian education training. In other words, whiteness in Brazilian librarianship is instituted as an exercise in epistemicide, nullifying or hiding other epistemologies. For the socio-critical construction of the framework of this research, we analyzed of books, articles, theses, dissertations, annals of scientific events in the field, and manuals published in the period from 1987 to 2020. Such information sources were drawn from databases, websites of scientific events, class councils and professional associations, graduate programs in information science, and the Brazilian platform for researchers' curricula, *Currículo Lattes*. In this theoretical framework, we sought to uncover the way that Brazilian LIS education promotes Eurocentric (white) thinking and renders racial debate and Black intellectuals

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invisible, drawing from the philosophies of Grada Kilomba, Sueli Carneiro and Boaventura de Sousa Santos. Anchored in these theoretical references from different areas of knowledge, we debate the fight against the epistemicide of Black thought within the scope of scientific production in Brazilian librarianship. Finally, we bring the profile of Black Brazilian librarians and their performance with ethnic-racial issues, and the scientific production of Black librarians at BNB that gave rise to the movement to introduce Black epistemologies in LIS. The conclusion points to critical perspectives that bring the discussion on race to the center of the field and the formation of a Brazilian tradition of theories and methods through the struggles and resistance of the country's Black communities.

INTRODUCTION

The history of LIS education presented by Brazilian researchers César Augusto Castro and Francisco das Chagas de Souza demonstrates how courses did not include themes related to ethnic-racial issues, gender and sexuality. We understand that this scenario is linked to the defense of a supposed epistemic and professional neutrality in Brazilian librarianship, which is used as a justification for the spread of informational and epistemic injustices about Black populations within librarianship courses and in librarianship. Still, using the principles of Critical Race Theory, we understand that racism is structural, and that racism structures social, professional, and affective relationships within Brazilian society. Seen in these terms, racism is “normalized” in social structures due to the myth of racial democracy, whitening ideology, the fallacy of meritocracy and whiteness, elements that, together, make it difficult to confront racism and the fallacy of racial inferiority attributed to peoples of African and Indigenous origin in the Brazilian context.¹

Consequently, Brazilian librarianship ends up promoting autonomy in a profession based on a hegemonic discourse linked to the Global North and fostering prejudices from the colonial and slavery period that devastated Brazilian society from the 16th to the 19th centuries. Furthermore, linked to racism is the principle of convergence of interests,² as little is done by the governmental and political spheres to eradicate racism in Brazilian society, given that it promotes the maintenance of racial interests and privileges of white elites while pretending to give rights to Blacks in Brazilian society. One example is the government's anti-drug discourse, which serves to promote an anti-drug narrative that keeps society in constant fear and control. At the same time, peripheral communities are controlled by militias and police forces have the State's informal endorsement for the genocide of Brazilian peripheral Black youth.³

¹ Richard Delgado & Jean Stefancic, *Critical Race Theory: An Introduction* (New York: New York University Press, 2001); Silvio Almeida, *O Que é Racismo Estrutural* (Belo Horizonte: Ed. Letramento, 2018); Lia Vainer Schucman, “Racismo e Antirracismo: A Categoria Raça em questão,” *Psicologia Política* 10, no. 19 (2010): 41-55; Lia Vainer Schucman. “Sim, Nós Somos Racistas: Estudo Psicossocial da Branquitude Paulistana,” *Psicologia & Sociedade* 26, no. 1 (2014): 83-94; Kabengele Munanga, “Uma Abordagem Conceitual das Noções de Raça, Racismo, Identidade e Etnia,” in *Programa de Educação Sobre o Negro na Sociedade Brasileira*. (Rio de Janeiro: EDUFF, 2004), https://biblio.fflch.usp.br/Munanga_K_UmaAbordagemConceitualDasNocoosDeRacaRacismoidentidadeEEtnia.pdf.

² Also referred to as “material determinism,” which understands that common sense beliefs are formulated by ruling elites, which oppress racialized groups. See Derrick Bell, “Brown v. Board of Education and the Interest-Convergence Dilemma,” *Harvard Law Review* 93 (1980): 518-533.

³ Marielle Franco, *UPP—A Redução da Favela a Três Letras: Uma Análise da Política de Segurança Pública do Estado do Rio de Janeiro* (Niterói: Universidade Federal do Rio de Janeiro, 2014).

Regarding ethnic-racial issues in librarianship, the Brazilian Black Librarianship (BNB) movement has recently gained attention. A chronology of historical events, bibliographies, training, and contributions of Black and non-Black librarians to the construction of the BNB was demonstrated in Silva's research.⁴ In this study, the author defined BNB as a “reflective movement that discusses training in the area, the librarianship of Black professionals and the scientific production made by Black and non-Black librarians on ethnic-racial issues.”⁵ Furthermore, BNB includes spheres linked to social, economic, political, and educational issues of populations of African origin, through theoretical lenses, methodologies and instruments of library science. BNB is linked to social justice⁶ and informational justice,⁷ and the praxis of this movement is not only an instrument of resistance, visibility, and representation for the Black population but also a record of memory and an exposition of Black thought that builds critical epistemes to guide the professional practice of librarianship.⁸

On the other hand, despite this advance in the construction of bibliographies and actions, Brazilian Librarianship still has gaps relating to ethnic-racial issues and the experiences of Black and Indigenous populations in libraries, in training and professional performance. Although there is LIS scholarship prepared by and about Black people in Brazil and their relations with the library, books, and practices of reading, we still face a lack of teacher training to include ethnic-racial issues in Brazilian LIS curricula.⁹

⁴ Franciéle Carneiro Garcês-da-Silva, “Representações Sociais Acerca das Culturas Africana e Afro-Brasileira na Educação em Biblioteconomia no Brasil” (PhD diss., Universidade Federal do Rio de Janeiro; Instituto Brasileiro de Informação em Ciência e Tecnologia, 2019).

⁵ Garcês-da-Silva, “Representações Sociais,” 107; Franciéle Carneiro Garcês-da-Silva and Gustavo Silva Saldanha, “Biblioteconomia Negra Brasileira: Caminhos, Lutas e Transformações,” *Tendências da Pesquisa Brasileira e Ciência da Informação* 12, no. 2 (2019); Franciéle Carneiro Garcês-da-Silva and Gustavo Silva Saldanha, “As Culturas Africanas e Afrodescendentes em Biblioteconomia & Ciência da Informação no Brasil: Epistemologia Histórica, Pensamento Crítico e Meio Social,” in *Formação e atuação política na Biblioteconomia*, eds. Daniela Spudeit, Danielle Pereira, Irajayna Lobão, and Jéssica Glienke David (São Paulo: ABECIN Editora, 2018), 291-318.

⁶ Barat Mehra, “Introduction,” *Library Trends: Social Justice in Library and Information Science & Services* 64 no. 2 (Fall 2015): 179-197.

⁷ Kay Mathiesen, “Informational Justice: A Conceptual Framework for Social Justice in Library and Information Services,” *Library Trends* 64, no. 2 (2015): 98-125.

⁸ Garcês-da-Silva, “Representações Sociais.”

⁹ Garcês-da-Silva, “Representações Sociais”; Franciéle Carneiro Garcês-da-Silva, Daniella Cama Pizarro, and Gustavo Silva Saldanha. “As Temáticas Africana e Afro-Brasileira em Biblioteconomia e Ciência da Informação.” *Tendências da Pesquisa Brasileira e Ciência da Informação* 10, no. 2 (2017): 1-21. <https://revistas.ancib.org/index.php/tpbci/article/view/420/419>.

Given this scenario, this article aims to show how the Brazilian Black Librarianship (*Biblioteconomia Negra Brasileira*, henceforth referred to in this article as BNB) movement from its history, praxis, and curricular transformation of the librarian profession in the context of the epistemologies produced by Black librarians in Brazil. LIS promotes the whiteness and the death of knowledge (epistemicide) of Black librarians (and librarians belonging to non-ethnic-racial groups), resulting in the exclusion of this knowledge in libraries, praxis, and library training.

In the theoretical framework, we uncover how Brazilian LIS education promotes Eurocentric (white) thinking and renders the racial debate and Black intellectuals invisible. Based on theoretical references from different areas of knowledge, we debate the fight against the epistemicide of Black thought in the context of scholarship in Brazilian librarianship. Finally, we bring BNB into two spheres: first, in profiling Black Brazilian librarians and their professional performance with ethnic-racial issues in order to combat racism and epistemicide of Black knowledge in libraries and information units; and secondly, in the scientific production of Black and anti-racist librarians who develop Black epistemologies in LIS.

For the construction of this research, books, articles, theses, dissertations, annals of scientific events in the Brazilian librarianship-information field and manuals published from 1987 to 2020 were examined. Such information sources were obtained from national databases such as the Base de Data in Information Science (BRAPCI), Brazilian Digital Library of Theses and Dissertations (BDTD), BENANCIB Collection¹⁰, scientific event websites, class councils and professional associations, graduate programs in information science, and the Brazilian curriculum platform of researchers, *Curriculum Lattes*.

THE EPISTEMICIDE OF BLACK KNOWLEDGE IN THE LIBRARY

Epistemicide is a device of raciality¹¹ and biopower¹² that operates in our society, as shown by Boaventura de Sousa Santos and Sueli Carneiro. Linked to other elements,

¹⁰ BENANCIB is a repository that provides access to a collection of papers and presentations from the Encontros Nacionais de Pesquisa e Pós-Graduação em Ciência da Informação (ENANCIB; National Meetings on Research and Graduate Studies in Information Science).

¹¹ Sueli Carneiro defines “raciality” as “a tactical element that can meet the need for justification, legitimation and realization of a strategic objective, and the configuration that this strategic objective will acquire will redefine it, providing it with new content, dimensions and possibilities, in a continuous interaction that adapts both raciality and the objectives that trigger it according to changes in the situation.” See Sueli Carneiro, *A Construção do Outro Como Não-Ser Como Fundamento do Ser* (São Paulo: University of São Paulo, 2005), 33.

¹² Michael Foucault defines biopower as “the set of mechanisms by which what, in the human species, constitutes its fundamental biological characteristics, will be able to enter into a policy, a political strategy, a general strategy of power.” Michael Foucault, *Security, Territory,*

epistemicide is an operational device that consolidates the racial hierarchies it produces as well as denying the legitimacy of knowledge produced by colonized groups, their subjects and other forms of knowledge, theories, methods, and techniques other than those created by the colonial-imperialist-capitalist-patriarchal pattern of the world.¹³ Furthermore, epistemicide promotes raciality as “a domain that produces knowledge, powers and subjectivities with repercussions on education”—including education and practice in LIS.¹⁴

Sueli Carneiro, a Black Brazilian philosopher, draws attention to how, in Brazilian universities, epistemicide is manifested in the dualism of activist/militant discourse versus academic discourse, and how Black thinking is disqualified as a source of authority for knowledge about Blacks themselves, while white discourse about Black knowledge is legitimized. Carneiro criticizes the fact that Black activists are not considered to be epistemic authorities on ethnic-racial issues within the university but only as sources of knowledge, even when they are nationally and internationally recognized intellectuals.¹⁵ Bringing the theorist and artist Grada Kilomba to reflection, we think about the “mask”¹⁶ that is figuratively used by academic Black people as a way to survive in a colonial, racist, and sexist university, and on the other hand, how this same mask refers to the silencing imposed on these Black academics when they want to debate racism, misogyny, and colonial thinking in academia. Such “masking” highlights the questions:

Who can speak? Who can't? And above all, what can we talk about? Why does the Black guy's mouth have to be shut? Why does she, he, or they/they have to be silenced? What could the Black guy say if his mouth wasn't covered? And what would the white guy have to hear?¹⁷

Population: Course given at the Collège de France, 1977-1978 (São Paulo: Martins Fontes, 2008), 3.

¹³ Boaventura de Sousa Santos, *Pela Mão de Alice: O Social e o Político na Pós-Modernidade* (São Paulo: Cortez Editora, 1995); Sueli Carneiro, *A Construção do Outro como Não-Ser como Fundamento do Ser* (São Paulo: Universidade de São Paulo, 2005).

¹⁴ Carneiro, *A Construção do Outro*, 11.

¹⁵ Carneiro, *A Construção do Outro*.

¹⁶ According to Grada Kilomba, the mask “was a very concrete piece, a real instrument that became part of the European colonial project for over 300 years. It was composed of a piece of metal placed inside the Black subject's mouth, installed between the tongue and the jaw and fixed behind the head by two cords, one around the chin and the other around the nose and forehead. Officially, the mask was worn by white lords to prevent enslaved Africans from eating sugar cane, cocoa or coffee while working on the plantations, but its main function was to implement a sense of muteness and fear” (authors' translation). Grada Kilomba, “The Mask” in *Plantation Memories: Episodes of Everyday Racism* (Münster: Unrast Verlag, 2010), 1.

¹⁷ Kilomba, “The Mask,” 1-2.

Kilomba affirms that white settlers fear that the colonized will speak and confront truths that should not be told. These truths are perceived as uncomfortable to hear as the existence of racism, colonialism, and slavery, and should therefore be silenced and repressed.¹⁸

This fear arises from what Robin DiAngelo conceptualizes as white fragility, a state in which the minimum amount of racial stress is intolerable to white people and ends up triggering movements, expressions of emotions (guilt, fear, anger), and behavior (discussion, silence, abandoning what causes discomfort). For DiAngelo, the fear of confronting Black people with objectivity, white racial codes, white solidarity, white liberalism, individualism, white authority, meritocracy, and white centrality are related to interruptions intended to break the white racial balance.¹⁹ Grada Kilomba infers that:

In the white conceptual world, the Black subject is identified as the “bad” object, embodying the aspects that white society has repressed and turned into taboo, that is, aggressiveness and sexuality. Therefore, we end up coinciding with the threat, the danger, the violent, the exciting and also the dirty but desirable—allowing Whiteness to look upon itself as morally ideal, decent, civilized and majestically generous, in total control and free from restlessness that your story causes (authors’ translation).²⁰

This white imaginary projects onto Black people the mental representation of what white people do not want to be; they are fantasies that do not represent Black subjects, but are authoritarian portraits of what Black people should be, should think, and what they should do, based on projections about the “Other” created by white subjects.²¹ After all, how many times have Black people been victims of racism in Brazilian educational, legal, and commercial establishments, for alleged “suspicious” activities or being confused with criminals because of this white imaginary perpetuated in Brazilian society?

Brazilian society is structured around race as a social construct, which promotes racism in all spheres and social relations. This social imaginary built on Black people arose from the historical processes of the constitution of Brazil, a country that was colonized and that even today reproduces this colonial thinking. Among the various colonialist systems of exploitation in favor of capitalism—based on racist theories for the exploitation of certain peoples—there was the system of enslavement. For more than 300 years, Brazil used the labor of enslaved Africans and their descendants to build Brazilian

¹⁸ Kilomba, “The Mask.”

¹⁹ Robin DiAngelo, *What Does It Mean to be White? Developing White Racial Literacy* (New York: Peter Lang, 2016).

²⁰ Jessica Oliveira de Jesus, “A Máscara,” *Cadernos de Literatura em Tradução* 16, (2016): 174.

²¹ Jesus, “A Máscara,” 171-180.

society and ensure the development of the elite.²² At the same time, it murdered and/or excluded these exploited populations from having access to material, immaterial and symbolic goods (access to education, libraries, and information) to transform their social realities in the post-abolition context.²³

In the 21st century, this exclusion is still present in Brazilian universities, which are not exempt from reflecting the racism present in society, nor from propagating colonial thinking.²⁴ Racism is normalized and structures relationships in society and manifests itself in different ways: structural racism,²⁵ epistemic racism,²⁶ linguistic racism,²⁷ recreational racism,²⁸ just to name a few of its facets.

Epistemic racism is present in the structures that rank knowledge and classify it as superior or inferior depending on who produces it. The attribution of inferiority to knowledge produced by marginalized groups is interrelated to racist theories grounded in religion and science, which justified the exploitation, domination, and attribution of supposedly “low intelligence” to Black and Indigenous people.²⁹ According to Todd Honma, there is no need for open demonstrations of racism within the university, as the systems of reproduction of the ideological force of whiteness expand to all the academy’s apparatus. In this way, they foster structural racism through regulatory elements (rules and institutional policies) that exclude and restrict the participation of people belonging to marginal racial groups.³⁰ Consequently, for centuries, epistemes from different non-white peoples were excluded, at the same time that knowledge and wealth produced by

²² Kabengele Munanga. “Uma Abordagem Conceitual das Noções de Raça, Racismo, Identidade e Etnia”, in *Seminário Nacional Relações Raciais e Educação* (Rio de Janeiro: UFF, 2003).

²³ Lia Vainer Schucman, “Entre o ‘Encardido’, o ‘Branco’ e o ‘Branquíssimo’: Raça, Hierarquia e Poder na Construção da Branquitude Paulistana” (PhD diss., Universidade de São Paulo, 2012).

²⁴ Jéssica Santana Bruno, “Racismo Epistêmico, Tensionamento e Desafios à Universidade,” *Revista Nós: Cultura, Estética e Linguagens* 4, no. 2 (2019): 34-61.

²⁵ Silvio Almeida, *O Que é Racismo Estrutural* (Belo Horizonte: Letramento, 2018).

²⁶ Boaventura de Sousa Santos, *Pela Mão de Alice: O Social e o Político na Pós-Modernidade* (São Paulo: Cortez Editora, 1995); Paul Gilroy, *O Atlântico Negro: Modernidade e Dupla Consciência* (São Paulo: Editora 34, 2001); Sueli Carneiro, “A Construção do Outro Como Não-Ser Como Fundamento Do Ser,” (PhD diss., Universidade de São Paulo, 2005); Ramón Grosfoguel, “A Estrutura do Conhecimento nas Universidades Ocidentalizadas: Racismo/Sexismo Epistêmico e os Quatro Genocídios/Epistemicídios do Longo Século XVI,” *Revista Sociedade e Estado* 31, No. 1 (2016): 25-49.

²⁷ Gabriel Nascimento, *Racismo Linguístico: Os Subterrâneos da Linguagem e do Racismo* (Belo Horizonte: Letramento, 2019).

²⁸ Adilson Moreira, *O Que é Racismo Recreativo?* (Belo Horizonte: Letramento, 2018).

²⁹ Jéssica Santana Bruno, “Racismo Epistêmico, Tensionamento e Desafios à Universidade,” *Revista Nós: Cultura, Estética e Linguagens* 4, no. 2 (2019): 34-61.

³⁰ Todd Honma, “Trippin’ Over the Color Line: The Invisibility of Race in Library and Information Studies,” *InterActions: UCLA Journal of Education and Information Studies* 1, no. 2 (2005): 1-26.

colonized continents and countries was appropriated. Furthermore, narratives and epistemologies imbued with apparent universality were created (in view of the methods, standards, procedures, and concepts created) that corroborated the maintenance of the epistemic privilege of dominant groups.³¹

The history of the construction of the Brazilian librarianship-information field demonstrates how Black thought was excluded from LIS, given that the American Black Librarianship³² had already existed since the 20th century. In the Brazilian case, librarian training was based on the French and American schools when the first two librarianship courses were created between 1911 and 1929.³³ However, American Black librarianship was not considered in the construction of these courses. This movement would better respond to social, educational, and ethnic-racial problems in Brazil, due to the fact that the majority of the population in Brazil is Black and because of the existence of racism in both the American and Brazilian contexts. However, in the history of Brazilian Librarianship, this movement was disregarded in the reflections of LIS theorists, who at different times in history brought epistemologies, ideas, practices and replicated what was already being done in the colonial Global North, but refrained from developing new perspectives and gathering evidence of epistemes created from the knowledge of people on the margins of society, such as Black, Indigenous, riverine peoples, among others.³⁴

Colonial narratives and thinking are evident in the Brazilian context. When we focus on this context, we realize who has historically gained access to information, the university, and basic rights for the construction of subjects in society. It is through policies that maintain institutional racism—and which are often not evident—that epistemic racism operates.

The spectrum of racism and its materiality can be foreseen in the most different lines of construction of Brazilian Librarianship (*Biblioteconomia* in Portuguese), from epistemology to theories of administration and libraries, study of use and users, collection development, organization of knowledge, communication, and scientific dissemination, among many others. In these, the structure of neutrality as a category of positivist whiteness and current neo-positivism as a method of exclusion of differences reduced to

³¹ Ramón Grosfoguel, “A Estrutura do Conhecimento nas Universidades Ocidentalizadas: Racismo/Sexismo Epistêmico e os Quatro Genocídios/Epistemicídios do Longo Século XVI,” *Revista Sociedade e Estado* 31, no. 1 (2016): 25-49; Jéssica Santana Bruno, “Racismo Epistêmico, Tensionamento e Desafios à Universidade,” *Revista Nós: Cultura, Estética e Linguagens* 4, no. 2 (2019): 34-61.

³² Ellonie Junius Josey and Ann Allen Schockley, eds., *Handbook of Black Librarianship* (Littleton, CO: Libraries Unlimited, 1977).

³³ Cesar Castro, *História da Biblioteconomia Brasileira* (Brasília: Thesaurus Editora, 2000); Francisco das Chagas de Souza, “Ensino de Biblioteconomia no Brasil: O Modelo Norte-Americano,” *Informação & Sociedade: Estudos* 3, no. 1 (1993): 16-19.

³⁴ Garcês-da-Silva and Saldanha, “Biblioteconomia Negra Brasileira.”

the hypothesis of democratic equality, epistemic racism presents itself when excluding (or not considering) the inclusion of bibliographic, audiovisual, digital, and other materials that contribute to the recognition of cultural, social, economic, historical and educational aspects of Black populations and others who are marginalized in society. A collection developed from an anti-racist perspective frames the library as a central place for promoting ethnic-racial debates and the decolonization of spaces historically created by and for an elite. Promoting anti-racist actions and practices in libraries is the key to decolonizing the socially constructed imaginary about the Black population (as well Indigenous and LGBTQIA+ communities), as it offers theoretical reflections, epistemes, and reports of experiences from other worldviews than those arising from colonial and racist³⁵ logics.

Epistemicide is also part of the structure that defines who produces and publishes knowledge in Brazilian LIS. This structure that maintains the monopoly of “whiteness” emerges from thinking and doing science that serves imperial/colonial/patriarchal projects,³⁶ as well as regulating the field's scientific communication channels via peer review practices belonging to the dominant racial group, often imbued with the idea of meritocracy, belief in the myth of racial democracy, and neoliberal projects of society. In this way, they reject or disqualify knowledge, projects, and perspectives that proposed other methods and practices of social justice and other epistemologies originating from or about groups on the margins of society. The discourse that justifies this rejection of scholarship on Black and ethnic-racial issues in BCI is the supposed idea of neutrality adopted by the librarian profession, which discourages the discussion on the centrality of race in the profession and makes the ethnic-racial belonging of researchers invisible.

Another factor that triggers epistemicide is the low number of Black professors teaching LIS, not to mention the lack of recognition of Black intellectuals and researchers in the field, even the international ones, in the bibliographies used by researchers and in the teaching curriculum.³⁷ Despite the creation of public policies of affirmative action (racial quotas)³⁸ which enabled the entry of Black people into higher education, the representation of the Black population is still not reflected in the teaching staff of Brazilian LIS courses. As Garcês-da-Silva points out, one of the arguments for the low or non-inclusion of ethnic-racial issues in training in library science is the lack of Black professors

³⁵ Garcês-da-Silva, “Representações Sociais”; Franciéle Carneiro Garcês-da-Silva, “A Inserção das Temáticas Africana e Afro-Brasileira e o Ensino de Biblioteconomia: Avaliação em Instituição de Ensino Superior de Santa Catarina,” *Revista Brasileira de Biblioteconomia e Documentação* 15 (2019): 144-182

³⁶ Carneiro, *The Construction of the Other*; Garcês-da-Silva, “Representações Sociais.”

³⁷ Ramón Grosfoguel, “The Structure of Knowledge in Westernized Universities: Racism/Epistemic Sexism and the Four Genocides/Epistemicides of the Long 16th Century,” *Revista Sociedade e Estado* 31, No. 1 (2016): 25-49.

³⁸ Garcês-da-Silva, “Representações Sociais.”

teaching these courses, and white teachers feel uncomfortable to insert such discussions because it is not their “place of speech.”³⁹ Yet, many were unaware of Black authors and scholars in the national or international librarianship-information field because they did not consider the ethnic-racial belonging of the person who writes and/or which strand or discourse the chosen author represents. The curriculum, including its development, is a political act and the exclusion of emerging socio-political discussions also reflects a response by the teaching group to the demands brought by the students themselves. Such students are representatives of people who, for a long time, were not on the university benches and were not considered as producers of knowledge within librarianship.⁴⁰

If racism is a white problem,⁴¹ why should only Black people address it in their teaching and practice? For us, the answer lies in whiteness and racial privilege, about which Peggy McIntosh offers an important reflection:

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work which will allow “them” to be more like “us.”

Such an analysis could explain why white professors do not reflect on their ethnic-racial belonging, as well as why they do not make conscious choices to incorporate anti-racism in the curriculum and in the representation of minority groups in their teaching practice. This gap left by the lack of discussions on ethnic-racial issues demonstrates how the understanding of racial difference is disarticulated from LIS education, and how it

³⁹ According to Maria Aparecida Clemêncio (2019, p. 151): “The affirmative action policy, in the form of quotas, is the result of many years of struggle by the Black and indigenous movement and different groups of Brazilian civil society, in defense of public schools and free. It also had the support of universities, governments, and the judiciary. It was a slow process, marked by several resistances. The State University of Bahia – UNEB (2002) and the University of Brasília – UnB (2004), were pioneers in the implementation of quotas in federal higher education. It is worth mentioning that only after a decision by the Superior Federal Court, in 2012, Law 12,711/2012 was approved, which allowed admission through quotas in Federal Education institutions (high school and undergraduate).”

⁴⁰ Djamila Ribeiro. *O Que é Lugar de Fala?* (Belo Horizonte: Letramento, Justificando, 2017); Garcês-da-Silva, “Representações Sociais.”

⁴¹ Garcês-da-Silva, “Representações Sociais”; Garcês-da-Silva, “Inserção das Temáticas Africana e Afro-Brasileira.”

promotes, as “universal” knowledge, a white perspective of teaching within the area, which is not questioned and is not recognized as such.⁴²

In this sense, the study of the historical contexts of populations and elements that make up Brazilian race relations is essential for the formation and awareness of librarians. Introducing materials written and produced by Black intellectuals is one of the ways to show Black representation in the production of knowledge. In this way, the struggle is not only for the representation and creation of ethnic-racial and intellectual identity of marginalized peoples, but mainly against epistemicide.

BRAZILIAN BLACK LIBRARIANSHIP AND THE INSURGENCE OF BLACK STUDIES

Brazilian historiography sought to make invisible and erase cultures of African origin in various areas of knowledge and allow Eurocentric perspectives to become the “norm” and “standard” to be followed. Although we are aware that studies in LIS created in Brazil are influenced by the American and French traditions, we reflect that only a “certain side of history” was highlighted within the teaching and training of librarians and Brazilian information professionals.

In Brazil, only recently has Brazilian Black Librarianship experienced renewed attention as an intellectual, professional and bibliographic movement. This movement ranges from professional training and performance to theoretical-epistemological reflections produced by Black scholars, as well as research on ethnic-racial issues and the Black population within LIS.⁴³

The year 2005 marks the origin of the Brazilian Black Librarianship movement, when Mirian Albuquerque de Aquino, Joselina da Silva, Maria Aparecida Moura, Ana Virginia Teixeira da Paz Pinheiro, Marcos Luiz Cavalcante de Miranda, and other professors were already working to guide Black librarians and/or produce works within the field that addressed ethnic-racial issues. Among research themes, these researchers promoted reflections and studies on the gaps in knowledge organization instruments, the right to information by Black people and populations placed in situations of informational and educational vulnerabilities, anti-racist library training, among other aspects linked to the Brazilian Black Librarianship (BNB).

According to the BNB chronology developed by Garcês-da-Silva,⁴⁴ this research began to be presented and debated in national events of the Brazilian LIS from 2005 onwards. However, it was only from the 2010s onwards that ethnic-racial issues began to

⁴² Kilomba. *Memórias da Plantação*.

⁴³ Peggy McIntosh, “‘White Privilege: Unpacking the Invisible Knapsack’ and ‘Some Notes for Facilitators,’” *SEED: the National SEED Project*, <https://nationalseedproject.org/Key-SEED-Texts/white-privilege-unpacking-the-invisible-knapsack>, accessed May 15, 2023.

⁴⁴ Garcês-da-Silva, “Representações Sociais.”

be deepened in research within LIS. One of the reasons for furthering the studies was the establishment of legislation such as Federal Laws 10.639/2003 and 11.645/2008, which required the teaching of African, Afro-Brazilian, and Indigenous histories and cultures in Brazilian education networks at elementary levels, high school, and some higher education courses, such as licentiate degrees.⁴⁵

This legal obligation created the need for professional training for ethnic-racial issues, especially for school and university librarians. The latter needed to build collections in order to combat informational injustices, contribute to anti-racist agendas, and promote the representation of Black people, Indigenous people, *quilombolas*, riverside dwellers, among other ethnic-racial and social groups within libraries and information units in educational institutions. Additionally, one of the criteria for allocating financial resources to educational institutions and libraries established by the Ministry of Education was the inclusion of the aforementioned federal laws, via the inclusion of bibliographies in the collections that reflected these communities and ethnic-racial groups that contributed to the construction of Brazilian society. Another important factor was the creation of Law No. 12,711, known as the Quota Law, which established a percentage of places for Black and indigenous students and public-school students to enter Brazilian public higher education institutions.⁴⁶ With the admission of these students, the university is not a completely white and elitist space.⁴⁷

Over time, the BNB movement gained strength in the Brazilian context through, in particular, the production of books written by Black librarians to disseminate their research. Moreover, the movement was also strengthened by articulation of these professionals in collectives, such as the National Collective of Black Librarians (CNBN) and the Ethnic-Racial Relations and Decolonialities Working Group (GT RERAD), the latter linked to the Brazilian Federation of Librarians, Information Scientists, and Institutions Associations (FEBAB). Another important point was the gathering of these professionals in events dedicated to the debate and experiences of Black librarians and anti-racist professionals, such as the creation of the events I and II National Meeting of Black and

⁴⁵ Brasil. *Lei n. 10.639*, de 9 de janeiro de 2003. Brasília: Presidência da República, 2003; Brasil. *Lei n. 11.645*, de 10 março de 2008. Brasília: Presidência da República, 2008.

⁴⁶ Brasil. *Lei nº 12.711*, de 29 de agosto de 2012. Brasília: Presidência da República, 2012.

⁴⁷ Garcês-da-Silva, "Representações Sociais"; Franciéle Carneiro Garcês-da-Silva, "A Inserção das Temáticas";

Franciéle Carneiro Garcês-da-Silva and Gustavo Silva Saldanha, "As Culturas Africanas e Afrodescendentes em Biblioteconomia & Ciência da Informação no Brasil: Epistemologia Histórica, Pensamento Crítico e Meio Social," in *Formação e Atuação Política na Biblioteconomia*, ed. Daniela Spudeit, Danielle Pereira, Irajayna Lobão, Jéssica David (São Paulo: ABECIN, 2018), 291-318.

Anti-Racist Librarians (ENBNA) (2019 and 2021) and the I International Meeting of Black and Anti-Racist Librarians (2021).⁴⁸

Therefore, to present further context and impact of this movement, we offer at the end of this paper an annotated bibliography with the epistemological perspectives of Black librarians who are researchers in the field of ethnic-racial relations at BNB.

FINAL CONSIDERATIONS

As shown in this text, librarians can be part of struggle movements or contribute to their strengthening, following an ethical-political commitment to making information available to the public, while proposing critical debates about what and for whom the library and the librarian profession serve. Inside and outside librarianship, librarians can exercise critical thinking, develop learning skills and information competence, as well as engage with epistemic and ethnic-racial diversity, information ethics, academic freedom, human rights, social justice, among other topics relevant to our society. In the union between movements for rights and political, educational, and economic discussions, libraries are promoters of ideas and arguments, as well as essential components in the process of emancipation and liberation.

By removing the idea of neutrality from the equation, both of the librarian and the library, we make it possible for them to assume their responsibility in the face of social criticism and the current social order, which still privileges certain ethnic-racial and social groups over others. Moreover, without the discourse of impartiality, there is no way to justify the lack of commitment to social, educational, and political change in the community and the context in which it is inserted.

Being able to assess library contributions to meet the information needs of different audiences is what will define how socioeconomic, informational, educational and access inequalities will be overcome, and how values such as social justice, democracy and ethnic-racial equity will be expanded, in contemporary societies.

As for the epistemological perspectives, we present research carried out by Black librarians beyond the racial debate, in addition to elucidating that critical studies and different approaches are part of the Brazilian Black Librarianship. What is expected is that scientific work takes into account other forms of knowledge and that the perspectives that seek criticality, inclusion, respect for diversity and plurality of thoughts, are evidenced in contemporary librarianship.

⁴⁸ 1st and 2nd International Meeting of Black and Anti-Racist Librarians, <https://encontredebibliote.wixsite.com/enbnaeibna>, accessed May 17, 2023.

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APPENDIX. ANNOTATED BIBLIOGRAPHY

Aquino, Mirian Albuquerque de. "Políticas de Informação para Inclusão de Negros Afrodescendentes a Partir de uma Nova Compreensão da Diversidade Cultural." *Inclusão Social* 3, no. 2 (2010): 25-35. <https://revista.ibict.br/inclusao/article/view/1629>.

This article discusses the inclusion of Black people of African descent in Brazilian cultural diversity, addressing the historical process of exclusion as a remnant of slavery that prevailed for more than three centuries as a result of power relations exercised by the demands of Portuguese colonizers. The context of the information and knowledge society requires a redefinition of information policies in the social and applied sciences with a view toward accessing and using information. The article concludes that information science tends to place new topics for investigative actions on its agenda based on the specific needs of different audiences.

Aquino, Mirian Albuquerque de. "A Inclusão Étnico-racial na era da Informação." *Revista Digital de Biblioteconomia e Ciência da Informação* 11, no. 2, (2013): 61-75. <https://brapci.inf.br/index.php/res/download/114304>.

The text addresses the context of intellectual technologies as an urgent need for Black people to face a world of uncertainties, hopes and responsibilities. As a main objective, the article discusses the negative and positive effects of technologies and exclusions in the access and use of digital information by the Black population. The author concludes that access and use of information do not democratize education, nor do they favor the growth of opportunities for Black people to participate concretely in digital culture.

Barroso, Danielle, Elisângela Gomes, Erinaldo Dias Valério, Franciéle Carneiro Garcês-da-Silva and Graziela dos Santos Lima (ed.). *Epistemologias Negras: Relações Raciais na Biblioteconomia*. Florianópolis: Rocha Gráfica e Editora, 2019. <https://www.nyota.com.br/catalogo>.

Written and organized by Black librarians, this book brings together texts with discussions about racial relations intersected with gender, sexualities, information, and communication, in a counter-narrative to the hegemonically white academic formation.

Biblioteca Nacional. *Para uma História do Negro no Brasil*. Rio de Janeiro: Biblioteca Nacional, 1988.

This book published by the National Library addresses slavery in Brazil, the end of trafficking Black people, the abolitionist movement, and the search for citizenship and equality by the Black population.

Cardoso, Francilene do Carmo. *O Negro na Biblioteca: Mediação da Informação para a Construção da Identidade Negra*. Curitiba: CRV, 2015.

This book promoted the discussion about Black people, the public library, and its role in the construction of ethnic-racial identity in Black people.

Cavalcante, Raphael and Clarissa Estrêla, eds. *Repertório Bibliográfico Sobre a Condição do Negro no Brasil*. Brasília: Câmara dos Deputados, 2018.
<https://bd.camara.leg.br/bd/handle/bdcamara/34741>.

Developed in partnership between the Management Committee of the Pro-Equity of Gender and Race Program of the Chamber of Deputies and the Library of the Chamber of Deputies, this bibliography contains sources of information on ethnic-racial issues in Brazil. The objectives of this bibliography are to facilitate society's access to quality texts that discuss the condition of Black people in Brazil from varied angles, offer a reliable research tool on racial issues in Brazil, and organize information related to the theme to help facilitate legislative production.

Fevrier, Priscila Rufino. *Informar para Emancipar: Mulheres Negras em Foco*. Florianópolis, SC: Rocha Gráfica e Editora, Selo Nyota, 2023.
<https://www.nyota.com.br/catalogo>.

This book is the result of the author's master's thesis and promotes understanding information as a tool for transforming social realities and empowering Black women. By focusing on Black women from Casa da Maré in Rio de Janeiro as research subjects, the book highlights the discussion on information, oppressions, racial dispositifs (necropolitics, altericide, epistemicide, feminicide), and their influences on the lives of these women.

Garcês-da-Silva, Franciéle Carneiro and Gustavo Silva Saldanha. "Biblioteconomia Negra Brasileira: Caminhos, Lutas e Transformações." *Tendências da Pesquisa Brasileira e Ciência da Informação* 12, no. 2 (2019): 1-24.
<https://brapci.inf.br/index.php/res/download/151981>.

This article recognizes the construction of a Black Brazilian Librarianship based on the historicity, praxis, and curricular transformation of the librarian in the context

of African and Afro-Brazilian cultures in Brazil. The study brings the concept of Brazilian Black Librarianship and the facts, actors, actions, and research that gave rise to the movement to introduce Afro cultures. The conclusions point to the distinctions in the formation of critical schools of thought in the field, making visible and problematizing the formation of a Brazilian tradition of theories and methods through the struggles and resistance of the country's Black society.

Garcês-da-Silva, Franciéle Carneiro and Graziela dos Santos Lima, eds. *Bibliotecári@s Negr@s: Ação, Pesquisa e Atuação Política*. Florianópolis: ACB, 2018.

Written by Black librarians, this book indicates new strategies for the historical confrontation of racism within the framework of the expansion of the Black presence in the field of Information Science and related areas. This work seeks to demonstrate that the Black woman trained in librarianship is present in different spaces than just the academic one; they fight, research and act within the academy, discussing issues related to Black populations, but who can also research and act by discussing other topics, as well as being outside the academic environment, acting in other sectors.

Garcês-da-Silva, Franciéle Carneiro, ed. *Bibliotecári@s Negr@s: Informação, Educação, Empoderamento e Mediações*. Florianópolis: Rocha Gráfica e Editora, Selo Nyota, 2019. <https://www.nyota.com.br/catalogo>.

All the texts in this book come from the practices and knowledge of Black activism and resistance recorded by researchers, professors, students, librarians, and information professionals committed to the Brazilian ethical and social transformation, intellectuals who promote the knowledge revolution.

Garcês-da-Silva, Franciéle Carneiro, ed. *Mulheres Negras na Biblioteconomia*. Florianópolis: Rocha Gráfica e Editora, Selo Nyota, 2019. <https://www.nyota.com.br/catalogo>.

This book presents a discussion, reflection, and anti-racist practice undertaken by Black women in Brazilian and Latin American Librarianship. The purpose of this work was the construction of an increasingly representative, diverse, and anti-racist librarianship, which highlights the minds and bodies that were, are, and will be essential for the constant development and strengthening of the area.

Garcês-da-Silva, Franciéle Carneiro. "Representações Sociais Acerca das Culturas Africana e Afro-Brasileira na Educação em Biblioteconomia no Brasil." PhD diss., Universidade Federal do Rio de Janeiro; Instituto Brasileiro de Informação em

Ciência e Tecnologia, 2019. https://ridi.ibict.br/bitstream/123456789/1047/1/GARCES_Franciele_Versao%20%20%20Final_novembro_2019.pdf

This research aims to understand the social representations about African and AfroBrazilian cultures in the Education in Library and Information Science in Brazil from normative instruments (pedagogical project, syllabus, program and bibliography of the disciplines) and speeches of teachers belonging to federal and state educational institutions that offer the courses of Library Science. This research contextualizes and discusses the racial issue in Brazilian society and addresses the elements that unite Brazil and Africa, as well as their historical, socio-cultural and educational aspects of populations of African origin. The results brought five points of discussion, namely: the complexity and diversity of the social challenges of the current librarian training; the formation of the librarian and the incipient relationship with African and Afro-Brazilian cultures; the unfamiliarity on actions that insert these cultures in courses of Library Science; the indication of bibliographic sources, authors, disciplines or projects on African and Afro-Brazilian cultures and the development of the Brazilian Black Librarianship and the (awareness of) whiteness present in the teaching discourses.

Garcês-da-Silva, Franciéle Carneiro, ed. *Bibliotecári@s Negr@s: Pesquisas e Experiências de Aplicação da Lei 10.639/2003 na Formação Bibliotecária e nas Bibliotecas*. Florianópolis: Rocha Gráfica e Editora, Selo Nyota, 2020. <https://www.nyota.com.br/catalogo>.

This book promotes an analysis of librarianship praxis, teaching and the library science curriculum based on Federal Law No. 10,639/2003, legislation that instituted the mandatory teaching of African and Afro-Brazilian culture in Brazilian schools and higher education. The study enters epistemological questions about the Law and its importance for the anti-racist struggle and discusses the application of said Law in libraries and collections. The book also presents reflections related to Black representation and ethnic-racial relations and ends with professional experiences of Black librarians in social media, libraries, and other information units.

Garcês-da-Silva, Franciéle Carneiro, ed. *Bibliotecári@s Negr@s: Perspectivas Feministas, Antirracistas e Decoloniais em Biblioteconomia e Ciência da Informação*. Florianópolis: Rocha Gráfica e Editora, Selo Nyota, 2021. <https://www.nyota.com.br/catalogo>.

Containing 14 chapters, the fourth volume of the book Black Librarians represents a collective dream in favor of epistemic justice and the protagonism of Black intellectuality and representativeness in the library-informational field. With the

theme “Feminist, anti-racist and decolonial perspectives in Librarianship and Information Science”, the work reflects on Black experiences in the field, presenting counter-narratives to colonialist and racist narratives that intertwine with the promotion of whiteness within the scientific, educational, and professional contexts.

Garcês-da-Silva, Franciéle Carneiro, Dirnele Carneiro Garcez, Priscila Rufino Fevrier, and Ana Paula Meneses Alves. “Justiça Social e População Negra: Um Olhar Teórico-Crítico para Competência em Informação.” *Perspectivas em Ciência da Informação* 27, no. 2 (2022): 129-162, 2022.

<https://periodicos.ufmg.br/index.php/pci/article/view/40060/30703>.

What approaches in scholarship in the library-informational field link information literacy and social justice for the Black population? This is the problem that this article aims to answer, and for which the general objective was to reflect on social justice and the Black population, under the theoretical lens of Information Literacy. This is a theoretical, bibliographical, and documental study, based on articles, books, book chapters and other informational resources collected in the scientific literature in LIS. The theoretical reflection is structured by the discussion on information literacy for social action, it promoted a cartography of the discussions on capitalism, globalization, and racial capitalism as instruments of injustice to Black and other non-white people, and, finally, brought four strategies that make up the theory of social justice for Black people, from the perspective of information literacy.

Gomes, Elisangela. “Afrocentricidade: Discutindo as Relações Étnico-Raciais na Biblioteca.” *Revista ACB: Biblioteconomia em Santa Catarina*, 21, no. 3, (2016): 738-752. <https://revista.acbsc.org.br/racb/article/view/1216>.

This article investigates the potential of professional librarians working in libraries to promote racial equity through Afrocentric thinking. The objective of the study was to analyze the social role of the library and discuss the ethnic-racial theme within the proposal of resources and services already offered, which are mediated by the librarian in the daily work of the profession. The work uses exploratory research to understand the concepts and characteristics of the Afro-centered philosophy and its applicability in the library environment, regarding knowledge, appreciation and dissemination of Afro-Brazilian and African history and culture.

Lima, Dandara Baçã de Jesus and Francilene Cardoso. “Biblioteconomia e Questão Racial: Notas para Pensar Uma Biblioteconomia Social e Etnicamente Diversa.” In *Biblioteconomia Social: Epistemologia Transgressora para o Século XXI*, edited

by Daniela Fernanda Assis de Oliveira Spudeit and Marielle Barros de Moraes, 119-133. São Paulo: ABECIN Editora, 2018. <https://portal.abecin.org.br/editora/article/view/216/191>.

This study analyzes the effects of European supremacism on Brazilian Librarianship, the debate on racism and ethnic-racial diversity in libraries, as well as the representativeness of Black authorships in LIS.

Lima, Graziela dos Santos. *Cabeçalho de Assuntos de Estudos Africanos e Afro-Brasileiros*. Florianópolis: Universidade do Estado de Santa Catarina, 2016.

This research was aimed at building a subject heading on African and Afro-Brazilian studies. The conclusions indicate that a list of headings can help in the representation and organization of the field. However, the construction of a specialized thesaurus in the field of African and Afro-Brazilian Studies is still an ongoing imperative, given the need to conceptualize some terms that have a double meaning or meanings, depending on the area of study to which it is linked.

Melo, Diogo Jorge de, Luane Bento dos Santos, Nathália Lima Romeiro, Thayron Rodrigues Rangel, eds. *Repensar o Sagrado: As Tradições Religiosas no Brasil e Sua Dimensão Informacional*. Florianópolis, SC: Rocha Gráfica e Editora, Selo Nyota, 2021. <https://www.nyota.com.br/catalogo>.

This book is a collective effort of authors from different fields of the humanities and social sciences, including librarians and information professionals. It is a theoretical work embraced by religious women, activists, and anti-racist, decolonial, progressive, democratic activists and above all by intellectuals who believe in scientific work committed to social changes and guaranteed human rights. This work aims to build reflective alternatives to (re)think some of the traditions and religious manifestations that we have in Brazil. Re-think, retell, bring narratives of those and those who were silenced, erased, excluded, and always placed on the margins, throughout the historical process and consolidation of the State and Brazilian society. This book includes voices from different fields of knowledge, from people of generation, gender, race, ethnicity, education and among other distinct social markers that respond to the initiative of the book that says Rethinking the sacred.

Moura, Maria Aparecida. "Representação Informacional e as Temáticas Nacionais: Desafios e Tendências para a Elaboração de Linguagens de Indexação." In *Encontro Nacional de Pesquisa em Ciência da Informação*, Florianópolis: UFSC, 2005. <http://hdl.handle.net/20.500.11959/brapci/174195>.

This work reports three experiences of research and elaboration of thesauri in which the specificity of the national context was evidenced in terms of the representation of information: Electronic Thesaurus of Brazilian Cinema, Electronic Thesaurus for indexing work certificates and thesaurus of Afro-Brazilian religions in Minas Gerais (Congado, Umbanda, and Candomblé).

Moura, Maria Aparecida. "Racismo Estrutural, Epistemologia da Ignorância e a Produtividade do Discurso Colonial: Impactos na Manutenção do Acervo Bibliográfico da Fundação Cultural Palmares." *Liinc em Revista* 17, no. 2 (2021): 1-22. <https://doi.org/10.18617/liinc.v17i2.5789>.

This article systematizes the concepts of structural racism, epistemology of ignorance and productivity of colonial discourse. Based on a content analysis of the technical report, "Portrait of the Collection: Three Decades of Marxist Domination at the Palmares Cultural Foundation," the author elaborates a cartography of social controversies with the objective of understanding, in empirical terms, the productivity, persistence, and limits of the colonial discourse in spaces of production and circulation of knowledge. The author concluded that the assumption of the epistemology of ignorance in spaces of organization and dissemination of knowledge can provide a dogmatic environment and, by extension, validate partial epistemic justifications that tend to deny the effects of cumulative inequality and the unilateral management of memory records.

Silva, Andreia Sousa da. "Os Núcleos de Estudos Afro-Brasileiros de Santa Catarina e o Contexto Informacional: Análise Sobre o Facebook Como uma Fonte de Informação Étnico-Racial." Master's thesis, Universidade Federal de Santa Catarina, 2018. <https://repositorio.ufsc.br/handle/123456789/193913>.

The main objective of this work was to verify how the Afro-Brazilian Studies Centers use the social media Facebook to disseminate knowledge, use and appropriation of information about Black, African and diaspora studies.

Silva, Dávila Maria Feitosa da, Marcela de Oliveira Muccillo, Izabel França de Lima, and Carlos Xavier de Azevedo Netto. "Práticas Informacionais e Relações Étnico-Raciais: Um Olhar Sobre o Selo Nyota." *Folha de Rosto* 8, no. 1 (2022): 104-120. <https://periodicos.ufca.edu.br/ojs/index.php/folhaderosto/article/view/853/615>.

Guided by an approach to studies of informational practices, this article aimed to develop a discussion about the initiative of the Nyota seal in the field of information science. It starts from the following questions: how and if the informational practices of Black researchers are related to their Black identity

formation? How does the Nyota seal initiative configure itself as an instrument of struggle in the scientific field of information science? The study presents some productions of Black librarians that deal with the theme in question specifically in Librarianship and Information Science.

Silva Júnior, Jobson Francisco. *Identidade Negra e Mediações da Informação Étnico-Racial em Blogs de Funk*. Florianópolis: Rocha Gráfica e Editora, Selo Nyota, 2022. <https://www.nyota.com.br/catalogo>.

Born from the author's doctoral thesis, this work addresses black ethnic-racial identity and the need to fight against racism in Brazil. Its content includes reflections on ethnic-racial belonging and the mediation of information in funk blogs as a tool for contributing to black identities. Additionally, it discusses ethnic-racial relations in Brazil, anti-Black racism, the historical panorama of funk, and the relationship between information science and cultural studies.

Silva, Leyde Klébia Rodrigues da. *Feminismo Negro e Epistemologia Social: Trajetórias de Vida de Pesquisadoras Negras em Biblioteconomia e Ciência da Informação*. Rio de Janeiro: IBICT/UFRJ, 2020. <https://ridi.ibict.br/handle/123456789/1166>,

This research is to (re)count the life trajectories and epistemic articulations of Black women researchers in the field of librarianship and information science, based on the foundation of social epistemology. Specifically, the study discusses social epistemology as a theoretical basis for the analysis of life trajectories, in addition to reflecting on Black feminism, feminist epistemologies, debates and confrontations of Black women in science. In addition, it narrates the trajectories of the protagonist Black researchers from the selected biobibliographic sources and identifies the intellectual articulations of researchers in Librarianship and Information Science from the notion of Genealogical Baoba. The research results show that the narrative fragments of the researchers' life trajectories and the respective Genealogical Baobas served as a contribution to an understanding of the performance, experience, struggle, activism, and resilience of these women in their spaces.

Silva, Márcio Ferreira da and Carlos Cândido de Almeida. "A Questão da Representação das Religiões de Matriz Africana na CDD: Uma Análise Crítica da Umbanda." *Scire* 24, no. 2 (2018), 63-68. <https://brapci.inf.br/index.php/res/download/168310>.

This research problematized the way in which Blacks and subjects related to the Black community are represented in knowledge organization systems taught in

Librarianship courses in Brazil. The general objective of the study was to understand the structure of representation of themes associated with Blacks in the knowledge organization systems used in Brazil. Specifically, the research analyzed the Dewey Decimal Classification (DDC) with emphasis on the analysis of the Umbanda religion. The systems taught in Librarianship schools in Brazil do not sustain themselves sufficiently to cover cultural aspects and, singularly, religions of African origin in the DDC. The themes present in the DDC categories, in addition to not adequately representing the themes related to Afro-descendant religions, hide these groups and all their diversity. As a result, the author infers that the systems are inadequate when they turn to specific issues of a complex reality like the Brazilian one. The posture required, throughout the discussions, requires more incisive approaches to the social representations referring to people of African descent in Brazil.

Valério, Erinaldo Dias. "Informação Antirracista que Circula no Movimento Social Negro." *Revista Conhecimento em Ação* 6, no. 1 (2021): 25-46.
<https://revistas.ufrj.br/index.php/rca/article/view/39588/24019>.

This article reflects on the way in which the Grupo de Valorização Negra do Cariri (GRUNEC), a Black social movement, in Ceará, Brazil, produces, uses, and communicates information. The study infers that the Black movement in question makes use of anti-racist information to reduce the social disparities between Black and white people. The survey also informs that GRUNEC communicates information through different processes and that society appropriates this disseminated knowledge to take a political position in the fight against racism and in the struggle for affirmative social actions.

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