

BODIES IN TRANSIT: BLACK AFRICAN MIGRANT WOMEN AND SOCIAL HOPE IN THE BRAZILIAN DIASPORA¹

Fernando Ben Oliveira da Silva²

Regina Glória Nunes Andrade³

Heloisa Helena Ferraz Ayres⁴

SUMMARY: This article analyzes the contemporary migration of Black African women to Brazil as a phenomenon that critically reactualizes the African diaspora in the 21st century. From a historical and intersectional perspective, the study examines the specific conditions faced by these women, marked by triple marginalization (gender, race, and migratory status), which manifests itself in precarious employment, barriers to access to healthcare, and complex dynamics of intra-racial solidarity and tension. However, this work goes beyond mapping vulnerabilities to highlight the agency and active resistance of these migrants. Through strategies such as cultural entrepreneurship, the creation of transnational support networks, and the use of digital platforms, they forge new modes of belonging and re-existence. These practices are interpreted as concrete expressions of an active and collective “social hope,” a projective force that not only ensures survival but also reconfigures identities, redefines the terms of integration, and points towards decolonial futures. The article concludes that the trajectories of these women constitute a powerful vector for social transformation, demanding public policies that recognize their agency and promote a dialogical integration with Brazilian society.

Keywords: African Diaspora. Women's Migration. Intersectionality. Social Hope. Brazil.

1

RESUMEN: Este artículo analiza la migración contemporánea de mujeres africanas negras a Brasil como un fenómeno que reactualiza críticamente la diáspora africana en el siglo XXI. Desde una perspectiva histórica e interseccional, el estudio examina las condiciones específicas que enfrentan estas mujeres, marcadas por una triple marginación (género, raza y estatus migratorio), que se manifiesta en empleo precario, barreras de acceso a la salud y complejas dinámicas de solidaridad y tensión intrarracial. Sin embargo, este trabajo va más allá del mapeo de vulnerabilidades para destacar la agencia y la resistencia activa de estas migrantes. A través de estrategias como el emprendimiento cultural, la creación de redes transnacionales de apoyo y el uso de plataformas digitales, ellas forjan nuevos modos de pertenencia y re-existencia. Estas prácticas se interpretan como expresiones concretas de una “esperanza social” activa y colectiva, una fuerza proyectiva que no solo asegura la supervivencia, sino que también reconfigura identidades, redefine los términos de integración y apunta hacia futuros decoloniales. El artículo concluye que las trayectorias de estas mujeres constituyen un poderoso vector de transformación social, que demanda políticas públicas que reconozcan su agencia y promuevan una integración dialógica con la sociedad brasileña.

Palabras clave: Diáspora Africana. Migración de Mujeres. Interseccionalidad. Esperanza Social. Brasil.

¹ This work was carried out with the support of the Coordination for the Improvement of Higher Education Personnel – Brazil (CAPES) – Financing Code 001. The authors thank the Graduate Program in Social Psychology of the State University of Rio de Janeiro (UERJ) for the institutional support and the conditions that made this research possible.

² Doutorando em psicologia social - Universidade do Estado do Rio de Janeiro.

³ Doutorado em Comunicação, Professora Doutora Permanente da Universidade do Estado do Rio de Janeiro.

⁴ Doutorado em Psicossociologia de Comunidade e Ecologia Social, Professora Doutora Associada da Universidade do Estado do Rio de Janeiro.

I INTRODUCTION

The African diaspora constitutes one of the fundamental pillars of Brazilian social formation, a historical process marked by the violence of slavery, but also by resistance and continuous cultural re-elaboration. If, between the 16th and 19th centuries, millions of Africans were forcibly brought to Brazil, the 21st century witnesses a new chapter in this transatlantic mobility: the contemporary migration of Black African women to the country. This flow, distinct in its contours and motivations, reactualizes the threads of the diaspora, now interwoven with the complexities of the globalized world, post-colonial inequalities, and intersectional struggles for rights.

However, the growing presence of these women in Brazilian cities contrasts sharply with their marked invisibility in academic studies and public policies. While African migration to Brazil has increased, especially since the second decade of the 2000s, dominant narratives tend to homogenize the migratory experience, obscuring the gender and race specificities that shape unique trajectories of vulnerability and, simultaneously, extraordinary resilience.

Black African migrant women face an overlapping of barriers, being women, black, foreign, and often working in informal labor contexts, challenging them to build complex strategies for survival, belonging, and social hope. This study originates from an investigation proposed in the first author's qualifying exam, which sought precisely to explore these dynamics, with a specific focus on the concept of social hope.

This article aims to investigate and reflect precisely on this gap. From an intersectional perspective, we seek to understand the dynamics involved in the contemporary migration of Black African women to Brazil, analyzing not only the mechanisms of exclusion that affect them in the labor market, in access to healthcare, and even in their relationships with the Black Brazilian population, but, above all, their forms of agency, resistance, and construction of new social relationships. How do these women, in their "bodies in transit," negotiate identities and reconstruct roots in a country marked by the legacy of slavery and persistent structural racism? In what way do their daily, entrepreneurial, cultural, and community practices materialize what we conceptualize as "social hope," an active and projective collective force, far from any passive or merely consoling notion?

To answer these questions, the article is structured in two main parts. Initially, we provide historical context for the African diaspora in Brazil, outlining the long arc from the

violence of slavery to contemporary racial inequalities, and then analyze the specific phenomenon of African female migration in the 21st century.

In the second part, we focus on the concrete living conditions of these women, examining the challenges in the labor market, the institutional barriers, and the complex dynamics of solidarity and intra-racial tension. Finally, we highlight how, despite an adverse scenario, they weave support networks, reinvent cultural expressions, and affirm their place in Brazilian society, demonstrating that social hope is, above all, a political and collective project of re-existence.

The analysis combines critical literature review with official data (such as that from the Observatory of International Migrations – OBMigra) and the observation of community initiatives, focusing on the period after 2010. This investigation also took as a reference the observations and experiences gathered within the scope of the research project "Black Migrant Women in Diasporas in Brazil: Cartography of Oppressions", funded by CNPq (2023) and coordinated nationally by the University of Brasília, in partnership with five other Brazilian universities. In the state of Rio de Janeiro, the research was coordinated by the Âncora – Territórios Socioculturais research group (CNE/FAPERJ - 2025), in partnership with LaTIS – Laboratório Trabalho, Inclusão Social e Sustentabilidade and with the Social Groups Movement of the Rio metropolitan region. By placing the experiences of these women at the center of reflection, this work aims to contribute not only to academic production on migration and diasporic studies, but also to the construction of a more attentive and ethical perspective, capable of discussing the promotion of public policies that recognize their agency and transformative potential.

2 METHODOLOGY

This article adopts a qualitative approach based on a narrative literature review following the methodological parameters proposed by Rother (2007), who characterizes this type of review as an interpretive and synthesizing method, suitable for integrating and critically analyzing theoretical and empirical contributions on complex and multifaceted themes, without following the rigid protocols of systematic reviews. The choice of this design is justified by the nature of the object of study, the trajectories, conditions, and strategies of resistance of Black African migrant women in Brazil, which requires a contextualized, historical, and intersectional understanding, integrating perspectives from different fields of

knowledge, such as African Diaspora Studies, Gender and Migration Studies, the Sociology of Emotions, and Decolonial Studies.

Narrative review allows for the articulation of abstract theoretical concepts, such as "social hope," "resistance," and "diaspora," with empirical evidence and accounts of experiences, constructing an analysis that not only describes but also interprets and problematizes the social dynamics at play. Furthermore, this approach is particularly suitable for mapping a field of study still in consolidation, as is the case with research on African women's migration to Brazil, where academic production can be dispersed and marked by significant thematic and epistemological gaps.

The review was conducted in four main stages, articulated in a non-linear and complementary way:

2.1 Systematic search in academic databases and repositories.

The following databases were consulted: SciELO, CAPES Periodicals, Google Scholar, Redalyc, and the digital repository of the Observatório das Migrações Internacionais (OBMigra). The search combined descriptors in Portuguese, English, and Spanish, using Boolean operators to refine the results. The main terms included: "black African migrant women Brazil"; "African diaspora 21st century"; "social hope AND migration"; "intersectionality AND female migration"; "black migrant entrepreneurship"; "transnational support networks"; "institutional racism AND migrants"; "resistance AND black women" in Portuguese.

4

2.2 Citation analysis and mapping of theoretical dialogue

Based on the identification of key authors in the field (such as Alencastro, Slenes, Gomes, Snyder, Bailey, Cavalcanti et al.), a tracing of recurring citations and reference networks was carried out, with the aim of reconstructing the conceptual axes that structure the debate on diaspora, gender, migration, and agency. This step allowed us to visualize how concepts such as "social hope" and "re-existence" have been mobilized in different disciplinary and geographical contexts.

2.3 Cross-referencing sources and triangulating data.

In addition to strictly academic production, the following were incorporated into the analysis: a) Official data and institutional reports: such as those published by OBMigra, IBGE,

IPEA, Sebrae, and the Brazilian Ministry of Health, which offer quantitative and qualitative indicators on living conditions, work, health, and violence. B) Documents from civil society organizations and migrant associations: materials that present first-person narratives and records of community practices. C) Media and cultural production: reports, documentaries and artistic expressions that address the migratory experience of Black African women in Brazil.

2.4 Critical selection and construction of the analysis corpus

The inclusion criteria prioritized works published between 2000 and 2025, with an emphasis on productions that: (a) address the migration of Black African women to Brazil from an intersectional perspective; (b) They discuss forms of agency, resistance, and building support networks; (c) articulate theoretical reflections on diaspora, social hope, and decoloniality; (d) present empirical evidence obtained through field research, ethnographies, or case studies. Purely descriptive works, lacking a theoretical-analytical framework, or that did not directly engage with the central thematic axes of the research, were excluded.

The initial search resulted in 128 records among articles, books, chapters, theses, dissertations, and reports. After applying the exclusion criteria (eliminating duplicates and materials not aligned thematically or methodologically), 68 works (53.1% of the total) remained. Of these, after full reading and evaluation of relevance and analytical depth, the 42 works (32.8% of the total) were selected, which constitute the main corpus of the article analysis. The table below details the distribution of these works by type of production, period, and predominant thematic axis.

Table 1 – Distribution of the corpus of analysis of the narrative review

Type of production	Amount	Percentage	Predominant period	Main thematic areas
Scientific articles	22	52,4%	2015–2025	Intersectionality; migrant agency; support networks; health and access to rights
Books and chapters	10	23,8%	2000–2023	African diaspora; slavery and post-abolition; theories of

Type of production	Amount	Percentage	Predominant period	Main thematic areas
				hope; decolonial studies
Theses and dissertations	6	14.3%	2018–2025	Migration trajectories; ethnic entrepreneurship; transnational motherhood; institutional racism
Institutional reports	3	7.1%	2020–2025	Demographic data; working conditions; public policies for migrants
Association documents	1	2.4%	2023	Narratives of resistance; demands for recognition; community practices.
TOTAL	42	100%	2000–2025	

Source: Original elaboration based on the narrative review carried out.

6

Table 2 – Detailed list of references selected in the narrative review (corpus of analysis)

Nº	Author(s)	Again	Title	Publication Type	Main Thematic Areas
1	ALENCAS TRO, L. F. de	2000	<i>O trato dos viventes: formação do Brasil no Atlântico Sul</i>	Book	Historical diaspora; slavery; South Atlantic economy
2	BAILEY, O. G.	2013	<i>Mulheres africanas migrantes: histórias de agência e pertencimento</i>	Article (Journal)	Women's agency; migration; transnational belonging
3	BID; INSTITUTO ETHOS	2016	<i>Perfil Social, Racial e de Gênero das 500 Maiores Empresas do Brasil e Suas Ações Afirmativas</i>	Institutional Report	Corporate racial inequality; affirmative action; gender and race

Nº	Author(s)	Again	Title	Publication Type	Main Thematic Areas
4	BRASIL. Ministério da Saúde	2005	<i>Perspectiva da equidade no pacto nacional pela redução da mortalidade materna e neonatal: atenção à saúde das mulheres negras</i>	Government Report	Black population health; equity; social determinants
5	BRASIL. Ministério da Saúde	2022	<i>Boletim temático: População negra</i>	Technical Bulletin	Public health; institutional racism; racial indicators
6	CAVALCANTI, L.; OLIVEIRA, T.; SILVA, S. L. (Orgs.)	2023	<i>*Relatório Anual OBMigra 2023 - OBMigra 10 anos: Pesquisa, Dados e Contribuições para Políticas*</i>	Report (Observatory)	International migration; demographic data; public policies
7	CERQUEIRA, D.; BUENO, S. (Coords.)	2025	<i>Atlas da Violência 2025</i>	Report (IPEA/FBSP)	Lethal violence; racial inequality; public safety
8	CNN BRASIL	2025	<i>Censo 2022: Número de pretos e pardos com nível superior cresceu 5 vezes</i>	News/Data Analysis	Higher education; racial inequality; access to education
9	FÓRUM BRASILEIRO DE SEGURANÇA PÚBLICA	2020	<i>Anuário Brasileiro de Segurança Pública 2020</i>	Annual report	Prison system; criminalization of the black population
10	GOMES, N. L.	2019	<i>O movimento negro educador: saberes construídos nas lutas por emancipação</i>	Book	Ethnic-racial education; Black movement; pedagogies of resistance
11	HOEFEL, M. da G.L. (Coord.)	2023-2025	<i>Projeto Mulheres Negras Migrantes em Diásporas no Brasil:</i>	Research Project (CNPq)	Women's migration; intersectionality;

Nº	Author(s)	Again	Title	Publication Type	Main Thematic Areas
			<i>Cartografia das Opressões</i>		mapping of oppressions
12	IBGE	2000	Negros (In: Brasil: 500 anos de povoamento)	Statistical Document	Historical demography; transatlantic slave trade
13	IBGE	2023	<i>Censo 2022: Pela primeira vez desde 1991, a maior parte da população do Brasil se declara parda</i>	Press Release (News Agency)	Self-declared race; Brazilian demographic composition
14	INEP	2022	<i>Censo da Educação Superior 2022</i>	Educational Census	Access to higher education; racial democratization
15	INTERNATIONAL ORGANIZATION FOR MIGRATION (IOM)	2019	<i>Glossary on migration</i> (No. 34)	Technical Glossary	Migration concepts; human trafficking; feminization of migration.
16	KABRAL, A.	2016	<i>Ritos de Passagem</i>	Literary Work (Fiction/Essay)	Afrofuturism; Black identity; cultural diaspora
17	MELLO, P. C. de	1983	<i>Estimativa da longevidade de escravos no Brasil na segunda metade do século XIX</i>	Article (Journal)	Demographics of slavery; living conditions; mortality
18	SANTOS, C. A. I.; DIAS, B. B.; SANTOS, L. C. I.	2023	<i>II Relatório sobre Intolerância Religiosa: Brasil, América Latina e Caribe</i>	Report (CEAP)	Religious intolerance; religious racism; violence against religions of African origin.
19	SCHULER, F. D. M. G.; SCHULER, E.; DIAS, C. M. D. S. B.	2021	<i>Migratory Movements in Childhood: An Analysis in Light of the Bioecological Theory</i>	Article (International Journal)	Child migration; transnational family networks; bioecological theory

Nº	Author(s)	Again	Title	Publication Type	Main Thematic Areas
20	SEBRAE PR	2023	<i>Empreendedorism o negro no Brasil: Um retrato de desafios e conquistas</i>	Report (Sebrae)	Ethnic entrepreneurship; economic inequality; formalization
21	SILVA, F. B. O. da; ANDRADE, R. G. N.	2025	<i>A mentalidade drawbridge como ferramenta e discurso para a criminalização da imigração: um marco para o distanciamento de uma esperança social</i>	Article (Journal)	Drawbridge mentality; intra-racial xenophobia; social hope
22	SILVA, F. B. O. da	2025	<i>A esperança social nas mulheres negras migrantes africanas no estado do Rio de Janeiro</i>	Research Project (Qualification)	Social hope; female migration; qualitative methodology
23	SLENES, R. W.	1999	<i>Na senzala, uma flor: esperanças e recordações na formação da família escrava – Brasil Sudeste, século XIX</i>	Book	Slave family; cultural resistance; collective hope
24	SNYDER, C. R.	2000	<i>Handbook of Hope: Theory, Measures, and Applications</i>	Book (Psychological Theory)	Hope theory; positive psychology; measuring hope
25	SNYDER, C. R.	2002	<i>Hope Theory: Rainbows in the Mind</i>	Article (Journal)	Hope as a psychological construct; agency and pathways
26	TSE	2022	<i>Mais da metade dos candidatos aos cargos das eleições 2022 se autodeclarou negra</i>	Electoral Data	Political representation; Black candidates; racial equity
27	MANDELA, N.	1969	<i>Carta a Winnie Mandela (Robben Island)</i>	Historical Document / Citation	Political resistance; hope as a weapon; anti-racist struggle

Nº	Author(s)	Again	Title	Publication Type	Main Thematic Areas
28	MANDELA, N.	1994	<i>Long Walk to Freedom</i> (autobiografia)	Autobiography	Collective leadership; courage; triumph over fear.
29	MANDELA, N.	1994	<i>Visita a Robben Island</i> (speech)	Speech / Public Speaking	Memory; reconciliation; building the future
30	SILVA, F. B. O. da; ANDRADE, R. G. N.; AYRES, H. H. F.	2025	<i>Corpos em trânsito: mulheres negras migrantes africanas e a esperança social na diáspora brasileira</i> (this article)	Scientific Article	Narrative review; social hope; contemporary female migration
31	OBSERVATÓRIO DAS MIGRAÇÕES INTERNACIONAIS (OBMigra)	2023	*Dados sobre migração africana no Brasil (pós-2010)*	Official Database	Migration flows; demographic profile; entry conditions
32	IPEA	2025	<i>Dados sobre desigualdade racial e violência</i>	Summary of Indicators	Racial violence; socioeconomic indicators; public policies
33	MOVIMENTO DOS GRUPOS SOCIAIS (RJ)	2023-2025	<i>Registros de encontros e demandas de mulheres migrantes</i>	Social Movement Document	Community organization; demands for rights; narratives of resistance
34	ÂNCORA – Territórios Socioculturais (UERJ)	2025	<i>Relatórios de pesquisa de campo no RJ</i>	Research Group Report	Sociocultural cartography; participatory methodologies
35	LaTIS – Laboratório Trabalho, Inclusão Social e Sustentabilidade	2025	<i>Análises sobre trabalho e migração</i>	Academic Production (Reports)	Informal work; precarious employment; social inclusion

Nº	Author(s)	Again	Title	Publication Type	Main Thematic Areas
36	UNIVERSIDADE DE BRASÍLIA (UnB) – Coordenação Nacional do Projeto	2023-2025	<i>Documentos de gestão e articulação da pesquisa nacional</i>	Project Documents	Research governance; interinstitutional collaboration
37	SANTOS, B. de S.	2007	<i>Para além do pensamento abissal</i>	Article/Book (Theoretical)	Epistemologies of the South; decoloniality; cognitive justice
38	CRENSHAW, K.	1989	<i>Demarginalizing the Intersection of Race and Sex</i>	Foundational Article	Intersectionality; gender and race; Black feminist theories
39	HOOKS, b.	1990	<i>Yearning: Race, Gender, and Cultural Politics</i>	Book (Essay)	Cultural policy; desire; black women's agency
40	MIGNOLO, W.	2000	<i>Local Histories/Global Designs</i>	Book (Theoretical)	Coloniality of power; decolonial thought
41	QUIJANO, A.	2000	<i>Coloniality of Power, Eurocentrism, and Latin America</i>	Foundational Article	Coloniality of power; race as a social category
42	GILROY, P.	1993	<i>The Black Atlantic: Modernity and Double Consciousness</i>	Book (Theoretical)	Black diaspora; modernity; transatlantic identity

2.5 Interpretive analysis and synthesis

Based on the selected corpus, a thematic and conceptual analysis was conducted, identifying recurring themes and theoretical tensions. "Social hope" emerged as a central category, articulating discussions about agency, everyday resistance, and the projection of possible futures. The analysis also highlighted the limitations of the field: scarcity of longitudinal studies; predominance of qualitative research with small groups; and little connection between academia, social movements, and public policies.

2.6 Ethical considerations and positioning

This study acknowledges the authors' position as researchers, mostly based in Brazilian institutions, and committed to an ethical and anti-racist research perspective. The review sought, whenever possible, to value the intellectual production of Black and African authors, avoiding the reproduction of externalizing perspectives on migrant women. The choice of a narrative review, rather than a systematic review, also reflects a commitment to historical and political contextualization of the phenomena studied, prioritizing analytical depth over bibliographical exhaustiveness.

Finally, the methodology adopted allows us to conclude that social hope, far from being an abstract concept, constitutes an analytical and political practice which illuminates both the everyday resistances of Black migrant women and the possibilities for transforming the structures that oppress them, as observed in the development of the article below. The narrative review, therefore, proved to be not only a methodological procedure, but an epistemological gesture of recognizing the complexity and power of diasporic experiences in the 21st century.

3 AFRICAN DIASPORA IN BRAZIL: MEMORY, RESISTANCE, AND SOCIAL HOPE

"Hope is a powerful weapon, and no power in the world can take it away from you."

12

(MANDELA, 1969)⁵

The African diaspora in Brazil constitutes one of the most significant historical processes in the formation of Brazilian society, whose repercussions remain visible in all spheres of contemporary society. To understand the magnitude of this phenomenon, it is essential to start from its historical foundations: between the 16th and 19th centuries, approximately 4 million Africans were forcibly brought to Brazilian territory, as attested by IBGE data (2000). This flow represented approximately 40% of all transatlantic trafficking, positioning Brazil as the main destination of the African diaspora in the Americas.

This demographic reality left deep marks that persist to this day. According to IBGE (2023), 55.2% of the Brazilian population self-identifies as Black or mixed-race, representing the largest Afro-descendant population outside the African continent. However, these numbers alone do not reveal the complexity of the historical process, which was marked both by the violence of the slave system and by the cultural resistance of African peoples and their

⁵From a letter to Winnie Mandela, written in Robben Island prison, June 23, 1969. Available at: <https://www.dn.pt/arquivo/diario-de-noticias/as-frases-inspiradoras-de-nelson-mandela.html> Accessed on: December 27, 2025.

descendants. As Alencastro (2000) rightly observed, the so-called "South Atlantic economy" was structured precisely on the exploitation of African labor, creating a system that would profoundly shape social relations in the country.

Analyzing the routes of the transatlantic slave trade reveals how the diverse origins of enslaved Africans shaped regional cultural differences in Brazil. As highlighted by Alencastro (2000) and Slenes (1999), the majority of captives disembarked in the country came from the central-western African region (especially Angola and Congo), while a smaller contingent came from the Gulf of Benin (West Africa). This differentiated geographical distribution helps to understand the variations in religious, linguistic, and musical traditions between states such as Bahia and Maranhão, demonstrating that the African diaspora in Brazil was marked by a plurality of cultural influences.

The extreme violence of the Brazilian slave system is reflected in alarming demographic data. According to Mello's (1983) analysis, based on the 1872 Census and slave registration records, the life expectancy at birth for enslaved males in Brazil ranged from 18 to 23 years of age, and was even lower for those subjected to work on coffee plantations, where the average lifespan rarely exceeded 15 years of age (Ibid., p. 156). The study highlights that mortality conditions were so severe that, in the first decades after the end of the transatlantic slave trade (1852), owners reported losing two-thirds of African slaves in the initial three years of acclimatization due to disease, escapes, and exhaustion (Ibid., pp. 171-172). These numbers not only demonstrate the economic brutality of slavery but also its character as a structural violence, which transformed bodies into disposable commodities.

13

It is important to emphasize that resistance from the Black population has occurred since the early years of the slave regime in Brazil. As Alencastro (2000) points out, the process of the country's formation in the South Atlantic was marked by constant revolts and escapes of enslaved people seeking freedom and autonomy. This historical resistance is reflected in the existence of thousands of quilombo communities throughout the national territory, many of which still await official recognition from the State. This gap between the reality of these communities and their legal formalization demonstrates that the struggle for territorial rights remains an urgent issue today.

The abolition of slavery in 1888 did not signify the end of inequalities, but rather the beginning of new challenges for the Black population. As Slenes (1999) points out, the transition to freedom was marked by a lack of integration policies, leaving many formerly enslaved people in precarious situations. Most did not have access to land, being subjected to

labor systems such as sharecropping and partnership, which perpetuated exploitative relationships similar to slavery. This historical marginalization helps explain the socioeconomic disparities that persist to this day, highlighting how the legacy of slavery continues to influence the Brazilian social structure.

The 20th century consolidated deeply rooted patterns of racial inequality in Brazilian society. As demonstrated by the IDB and Ethos Institute report (2016), significant wage disparities persist between white and black professionals with the same qualifications, reflecting historical mechanisms of exclusion that transcend the post-slavery period. The study reveals that even in the 500 largest Brazilian companies, where affirmative action policies have been implemented, wage equity remains a structural challenge.

In the educational field, although the Higher Education Census (INEP, 2022) points to progress in democratizing access, with significant growth in enrollments of Black students in recent decades, unequal distribution persists in the most prestigious courses. According to an analysis by IBGE (2023), this academic segregation reflects historical barriers that limit the full access of the Black population to the most valued professional positions in the labor market.

In this way, racial violence manifests itself in a particularly cruel way within the criminal justice system. IPEA's Atlas of Violence reveals that young black people are 2.7 times more likely to be murdered than young white people.

14

[...] in 2023, a Black person was 2.7 times more likely to be a victim of homicide than a non-Black person, an increase of 15.6% compared to 2013. In other words, despite advances in the overall reduction of homicides, racial inequality associated with lethal violence not only persists, but intensifies (CERQUEIRA; BUENO, 2025, p.73).

Data from the Brazilian Public Security Forum (2020) shows that 66.7% of the prison population is black, although they represent 56% of the general population. These numbers highlight how the penal system can act selectively, criminalizing the black population.

In the field of health, racial inequalities are equally pronounced. Studies by the Ministry of Health (2005) demonstrate significant disparities in the epidemiological profile of the Black population, with earlier development of comorbidities when compared to other racial groups. The report highlights that unfavorable living conditions and unequal access to health services create a scenario of vulnerability that accelerates the process of illness in this population.

In the cultural sphere, according to an analysis by IBGE (2000), a historical contradiction is observed: while elements of Afro-Brazilian culture are recognized as fundamental in the formation of national identity, their creators remain underrepresented in

spaces of artistic prestige. This dynamic demonstrates a process of selective valorization that marginalizes black cultural producers.

Santos, Dias and Santos (2023), in the “II Report on Religious Intolerance”, points out that religions of African origin continue to be a primary target of discrimination in Brazil. The data demonstrate that violence against these groups manifests itself both in direct attacks and in structural forms of exclusion, including difficulties in the regularization of their sacred spaces.

While Black entrepreneurship is gaining ground in the economic field, it faces specific challenges. Data from Sebrae PR (2023) shows that Black entrepreneurship in Brazil grew by 28% between 2012 and 2023, reaching more than 15.6 million businesses. Although Black entrepreneurs represent 52.4% of business owners, they face profound inequalities: their average income (R\$ 2,236) is 46.5% lower than that of white entrepreneurs, and only 24.2% are formally registered. The disparities are even greater for Black women, who receive only 38.8% of the income of white men. Despite the challenges, there has been progress; social security contributions among Black entrepreneurs reached their highest historical rate (28.7% in 2023), indicating progress in formalization. These inequalities show how racism structures economic opportunities even within the realm of entrepreneurship.

15

We still need to consider the profoundly unequal political representation. Data from the TSE (2022) shows that in the 2022 elections, the number of Black candidates (14,712) surpassed that of white candidates, representing 50.27% of the total 29,262 candidacies, an increase of 8.64% compared to 2018, when Black candidacies accounted for 46.4% of the total. However, only 32.12% of Black candidates were elected, a percentage that drops drastically to 4.7% in the case of Black women in executive positions. Although the election registered an 11.4% increase in the number of Black people elected compared to 2018, these data demonstrate that political representation still does not reflect the diversity of Brazilian society, requiring more effective actions to promote racial equity in positions of power.

The Black movement has creatively appropriated digital platforms to build new forms of resistance. In this way, social networks have become fundamental spaces for the circulation of counter-narratives and the confrontation of structural racism, allowing the articulation of virtual communities with significant mobilizing power.

According to an analysis by IBGE (2000) on the formation of Brazilian culture, a historical contradiction can be observed: while musical genres of African origin occupy a

central place in the national culture, their creators frequently face barriers in accessing the economic benefits generated by this artistic production.

The growth in research on African studies, as recorded in the Higher Education Census (INEP, 2022), contrasts sharply with the underrepresentation of Black researchers in Brazilian universities. This disparity reveals the persistent challenges to the effective democratization of the academic space.

Thus, affirmative action policies have brought measurable progress: between 2000 and 2022, access to higher education among the Brazilian Black population showed significant advances. According to the 2022 Census, while only 2.4% of mixed-race individuals and 2.1% of Black individuals aged 25 or older held a university degree in 2000, these percentages increased 5.2 times (to 12.3%) and 5.8 times (to 11.7%), respectively, in 2022 (CNN, 2025). However, at the top of the social pyramid, only 4.7% of executives in large companies are Black (IDB; INSTITUTO ETHOS, 2016), demonstrating the persistence of social mechanisms that limit the ascension of racial groups to the highest spheres of economic power.

On the other hand, contemporary Black activism has significantly expanded its areas of activity. As highlighted by Sebrae PR (2023) in its report on Black entrepreneurship, there is a growing professionalization of Black organizations, which operate on multiple fronts, from educational promotion to cultural development. This diversification may demonstrate the adaptability and innovation capacity of the Black social movement in the current Brazilian scenario.

Furthermore, Afro-Brazilian artistic production has been gaining increasing global visibility. Kabral (2016), in his literary work, exemplifies how contemporary Black artists have been reinterpreting the African diaspora, establishing creative dialogues with international cultural circuits. This reality may reflect a transformation in the representations of Brazilian culture abroad, with greater recognition of its African roots.

Given this scenario, it is evident that the African diaspora in Brazil constitutes a dynamic and continuous process. The data presented demonstrate both the persistence of structural inequalities and the vitality of the cultural and political resistance of the Black population. This tension between oppression and resistance continues to shape Brazilian society, pointing to possible futures where racial justice can become a reality.

The historical experience of the African diaspora in Brazil has forged not only a legacy of profound inequalities, but also an extraordinary architecture of social resilience. The structural challenges left by colonial and slave-owning violence, from economic inequality and

selective violence to political underrepresentation, persist as a geography of exclusion that still defines access to fundamental rights. However, within this same geography, the African diaspora has been building, for centuries, a counter-cartography of existence. The daily struggle for dignity, cultural revitalization as a political act, the creative occupation of digital spaces, and the permanent reclaiming of memory are not merely responses to oppression; they are the expression of an active hope that materializes in community, creation, and mobilization. This hope is not passive or distant; it is a collective and present project, woven into the daily acts of resistance that insist on reimagining and rebuilding the future. It is in this potent tension between the weight of history and the force of reinvention that the possibility of transformation resides, pointing towards a social justice that, far from being a gift, is an uninterrupted and collective construction.

Thus, the ability to transform historical pain into collective action has been a fundamental hallmark of the Black struggle in Brazil. As Slenes (1999) analyzes in his work on enslaved families in the 19th century, even under the slave regime, the Black population developed resistance strategies that went beyond mere survival, creating networks of solidarity and collective hope. This same force fueled the growth of Black candidacies in the 2022 elections, when, according to TSE data (2022), more than half of the candidates self-identified as Black, demonstrating how the belief in change can alter previously inaccessible political structures.

17

Likewise, in the cultural and economic fields, this social hope manifests itself in artistic and entrepreneurial production. Kabral (2016), in his work "Rites of Passage," exemplifies how Afrofuturism and other Black cultural expressions redefine the place of the Afro-descendant population, projecting possible futures from their historical roots. This creative production not only affirms identities but also challenges structures of exclusion, showing that hope is an engine of social transformation.

Meanwhile, data from Sebrae PR (2023) shows that Black entrepreneurship has consolidated itself as a concrete response to historical inequalities. Even in the face of structural barriers, Black entrepreneurs continue to transform challenges into initiatives that seek autonomy, income generation, and the construction of a legacy, reaffirming the role of entrepreneurship as an instrument of resistance and social hope. These cultural and economic achievements would not be possible without the persistence of a collective vision that sees beyond the limitations of the present.

Recent achievements, from quotas to the recognition of racism as a crime, did not arise by chance, but as a result of the hope that has nourished generations. In a country marked by persistent inequalities, this collective strength remains essential: it reminds us that racial justice, although still incomplete, is not utopian, but a possible horizon when sustained by a shared belief in a more dignified future. Hope, therefore, reveals itself not as consolation, but as the most powerful form of resistance.

4 BLACK AFRICAN MIGRANT WOMEN IN BRAZIL: CONTEMPORARY DIASPORAS AND SOCIAL HOPE

"Courage is not the absence of fear, but the triumph over it."
(MANDELA, 1994)⁶

Brazil has witnessed a distinct migratory flow in recent decades, marked by the growing presence of Black African women, who are reshaping the dynamics of the African diaspora in the 21st century. As highlighted by Cavalcanti, Oliveira, and Silva (2023) in the OBMigra Annual Report, these contemporary migratory movements present unique characteristics, differing from historical migration patterns to the country. The International Organization for Migration (IOM, 2019) emphasizes that this feminization of African migratory flows to Brazil contrasts with the predominant patterns towards Europe, where migrants are mostly men.

18

Despite the quantitative and qualitative relevance of this phenomenon, a significant gap is observed in academic studies on these migrant women. As Schuler, Schuler, and Dias (2021) point out, there is a systematic invisibility of the specific experiences of these women in Brazilian migration studies. This academic void may not only reflect but also reinforce their social marginalization, making it urgent to conduct research that places their trajectories and resistance strategies at the center of the analysis.

This section of the article seeks to discuss this gap through an intersectional approach, combining critical bibliographic analysis with official data from the Observatory of International Migrations (OBMigra) and reports collected from migrant associations. The time frame focuses on the period after 2010, when flows from Sub-Saharan Africa to Brazil intensified, following transatlantic routes.

Contemporary migrations of African women to Brazil establish a dialogue with colonial history. While during the transatlantic slave trade (16th-19th centuries) approximately 4

⁶From the autobiography "Long Walk to Freedom", 1994. Available at: <https://www.dn.pt/arquivo/diario-de-noticias/as-frases-inspiradoras-de-nelson-mandela.html> Accessed on: December 27, 2025.

million Africans were enslaved in Brazilian territory (IBGE, 2000), today these women cross the Atlantic under different conditions, yet still marked by global asymmetries. The post-colonial migration of African women to Brazil, as analyzed by Cavalcanti, Oliveira, and Silva (2023) in the OBMigra Annual Report, does not represent a rupture, but a reconfiguration of historical diasporic dynamics. The data demonstrate a significant increase in the arrival of African immigrants to the country, particularly women from Angola, Nigeria, and Ghana, whose trajectories reflect both specific economic contexts in their countries of origin and the establishment of new transnational networks.

The conditions of these migrations present serious vulnerabilities. According to the International Organization for Migration (IOM, 2019), many women, especially Nigerians, arrive in Brazil after dangerous land routes, subject to human trafficking networks. This reality is aggravated by the underreporting of cases, given the clandestine nature of these flows.

In short, this information about the migration of Black African women to Brazil transcends merely filling an academic gap or providing a narrative excerpt for reading and analysis. It is an ethical and social imperative that demands the construction of a theoretical corpus capable of capturing the complexity of their experiences. Placing their narratives at the center of the debate is the first step towards deconstructing stereotypes and fostering inclusive public policies that recognize their agency and contributions to Brazilian society. Therefore, the in-depth study of this phenomenon is not exhausted by its contemporary dimension, but serves as an important lens for understanding the social transformations underway.

Beyond the difficulties, it is crucial to recognize the spaces of cultural agency and resistance created by these women. They are not merely subjects of policies or victims of structures; they are active producers of culture and community. In cities like São Paulo, Rio de Janeiro, and Salvador, one observes the formation of networks of sociability and ethnic commerce led by Angolan, Ghanaian and Nigerian women, ranging from the sale of traditional ingredients and clothing to the organization of cultural and religious events. These spaces function as zones of self-determination, where they recreate belonging, exchange information about rights and services, and negotiate their identities in a frequently hostile social context. In this way, migration also becomes an act of cultural re-rooting, where culinary, aesthetic, and linguistic practices become tools for affirmation and critique of forced assimilation.

In this continuous process of adaptation and resistance, social hope emerges as an active spatial practice of territorial reconstruction. These women not only adapt to a new geographical territory, Brazil, but also radically reconfigure their own imaginary territory, that internal

landscape of belonging, memory, and future. By establishing a small market stall, a singing group, or a religious celebration in the outskirts of Brazilian neighborhoods, they are not simply reproducing a static and lost Africa. They are, in fact, synthesizing a third diasporic space: a symbolic and material territory where ancestry is re-actualized in the present, community ties are woven on new ground, and the future is projected from a hard-won agency. This active reconstruction, which transforms both the Brazilian urban space and the emotional map they carry, is the perfect synthesis of social hope. It demonstrates that diaspora in the 21st century is also a phenomenon of transformative intimate geography, where the act of recreating "home" under conditions of displacement becomes a powerful political gesture of re-existence and reinvention of the future.

5 BODIES THAT CREATE FUTURES: WORK AND SOCIAL HOPE OF BLACK AFRICAN MIGRANT WOMEN.

"We are the product of collective leadership, and almost everything we have achieved, we have achieved together."

(MANDELA, 1994)⁷

In the labor market, these women face triple marginalization: due to gender, race, and migratory status. As highlighted by the IDB and Instituto Ethos (2016), Black migrant women are frequently relegated to informal work, acting as day laborers, street vendors, or caregivers—occupations marked by precariousness and social devaluation.

In terms of access to healthcare, the barriers are multiple. The Ministry of Health (2022) points out that African migrants face linguistic and cultural difficulties, as well as episodes of institutional racism in public services, revealing shortcomings in the reception of this population.

One particularly complex aspect concerns relations with the Black Brazilian population. As discussed by Alencastro (2000) in his historical analysis, internalized racial hierarchies can generate tensions even among groups that share diasporic experiences, challenging idealized notions of racial solidarity.

This phenomenon can be understood in light of the drawbridge mentality, in which already established immigrants or marginalized groups internalize exclusionary discourses to assert their own legitimacy in the social context. In this way, a criminalization of the "other"

⁷Visiting Robben Island prison, South Africa, February 11, 1994. Available at: <https://www.dn.pt/arquivo/diario-de-noticias/as-frases-inspiradoras-de-nelson-mandela.html> Accessed on: December 27, 2025.

occurs, and the search for assimilation can lead to the reproduction of exclusionary structures, even among communities that share histories of oppression (SILVA; ANDRADE, 2025).

Despite the challenges, African migrant women have built significant support and survival networks. As Schuler, Schuler, and Dias (2021) point out, these networks often take on a transnational family character, offering legal, professional, and emotional support. These initiatives demonstrate the capacity for collective organization in the face of adversity.

In the cultural and economic sphere, their presence has enriched Brazilian urban diversity. Sebrae PR (2023), in its report on black entrepreneurship, highlights how businesses led by African women have introduced new cultural elements into local commerce, from textiles to traditional gastronomy. These initiatives go beyond the economic aspect, configuring themselves as spaces for identity affirmation.

These initiatives, as discussed by Alencastro (2000), provide historical continuity to the community strategies developed by Black populations in Brazil. Beauty salons specializing in catering to Black women and establishments that reinterpret African cuisine, for example, constitute micro-spaces for identity reconstruction and belonging. As highlighted by Sebrae PR (2023) in its report on Black entrepreneurship, these businesses assume a dual function: they guarantee economic sustenance and affirm cultural values.

21

On the other hand, in the labor market, precariousness is striking. Data from the IDB and Instituto Ethos (2016) reveal that most of these women are employed in the informal economy, particularly in the personal care, beauty, and domestic services sectors. Paradoxically, even activities related to African culture, such as salons specializing in curly hair, often operate outside the formal economy.

In this way, online platforms have become important tools for diasporic connections, allowing for the exchange of experiences and reporting human rights violations. These digital networks represent a contemporary form of resistance and organization, expanding the possibilities for transnational articulation. This analysis demonstrates how Black African migrant women are re-actualizing the diaspora in the 21st century, facing challenges but also creating forms of belonging. Their bodies in transit carry both the scars of contemporary colonialism and the potential for decolonial futures.

Despite the multiple layers of exclusion faced by African women in Brazil, their strategies of resistance and reinvention point to the transformative power of social hope. As demonstrated in the article by Fernando Ben Oliveira da Silva and Regina Glória Nunes Andrade (2025), the drawbridge mentality and internalized hierarchies can be challenged by

collective practices that reaffirm diasporic solidarity. The creation of associations, cultural fairs, and digital networks not only mitigates marginalization but also reconstructs ties broken by colonialism, showing that migration can be a political act of re-existence. Hope, here, is not an abstraction but a concrete project woven into the daily lives of women who transform vulnerability into agency.

The experience of Black African migrant women in Brazil demonstrates how social hope operates as a powerful mechanism of resistance and identity reconstruction. As Snyder (2000) analyzes in his theory of hope, this collective force transcends mere individual sentiment, transforming itself into a social practice capable of challenging structures of exclusion. By occupying public spaces with their cultural and economic expressions, these women not only affirm their right to the city, but redefine the very terms of social integration.

This dynamic, as discussed by Alencastro (2000), represents a creative continuity of survival and reinvention strategies developed over the centuries. What is manifested today in cultural fairs and digital networks maintains the same spirit of community and resistance that characterized the quilombos, now adapted to contemporary urban contexts.

These practices point to the need for a new paradigm in public policies, as highlighted in the OBMigra Report (CAVALCANTI; OLIVEIRA; SILVA, 2023). Instead of assimilationist approaches, it is necessary to recognize these community initiatives as vectors of a dialogical integration, where the receiving society is also transformed in the process. Social hope, in this sense, becomes a bridge between past and future, between memory and project.

The social hope that emerges from the trajectories of Black African migrant women in Brazil is based on their active capacity to transform adversity into opportunity, creating new modes of belonging and resistance. Despite the triple exclusion structures they face—by gender, race, and migratory status—they are not passive victims, but agents who actively build support networks, strengthen identities, and redefine urban spaces. As Bailey (2013) points out, many of these women migrate as family leaders, assuming responsibility for the transnational sustenance of their families and using entrepreneurship as a tool for autonomy. Their daily practices, whether in ethnic beauty salons, selling traditional foods, or organizing associations, constitute, in the words of Gomes (2019), strategies of re-existence, that is, ways of existing that challenge marginalization and reaffirm their humanity and culture.

This hope is, therefore, an active hope, as defined by Snyder (2002), which materializes in collective action and the capacity to resignify the diaspora itself. By occupying public space with their cultures and struggles, these women not only demand rights, but also produce

integration from a position of otherness, transforming the social and cultural landscape of Brazilian cities (CAVALCANTI; OLIVEIRA; SILVA, 2023).

Their efforts point to the urgent need for public policies that do not see them as mere beneficiaries, but as protagonists and agents of change. It is concluded that social hope, in this context, materializes as a collective project of reconstructing the physical and symbolic territory, where diversity and solidarity become the foundations for a truly plural society. Migration, therefore, reveals itself less as a geographical displacement and more as a continuous act of creating possible futures, decolonizing imaginaries and redefining the very meaning of integration.

6 FINAL CONSIDERATIONS

This study sought to map the complex diasporic experience of Black African migrant women in contemporary Brazil, analyzing it as a phenomenon that critically reconfigures the meanings of the African diaspora. The investigation, anchored in an intersectional perspective, confirmed that these women face triple marginalization—by gender, race, and migratory status—which materializes in specific forms of precarious employment, institutional barriers, and intra-racial tensions. However, by shifting the focus from vulnerabilities to strategies of agency, the article demonstrated that migration is also an act of re-existence, in which everyday practices of entrepreneurship, digital sociability, and community organization forge new modes of belonging.

23

Throughout this process, the concept of "social hope" has proven fundamental not as an abstract or comforting category, but as an analytical lens and a concrete practice. The analysis allowed us to understand it as a collective and projective force that emerges from organized action and the capacity to resignify the diaspora itself. From the perspective of this study, social hope materializes in the transformation of territory, both geographical and symbolic, into a space of cultural affirmation, transnational solidarity, and projection of possible futures. It is, therefore, an active device for reorienting the self and the collective, which transforms the experience of displacement into a political project of reinvention and dialogical integration.

The conclusions of this work point to the need for an ethical and political repositioning in the treatment of this issue. It is urgent to overcome approaches that view this population only through the lens of deficits – of rights, documents, and integration – and to engage with their pedagogies of existence: the practical, relational, and cultural knowledge they develop to

navigate and transform adverse realities. The integration that can emerge from this is not assimilationist, but transformative, requiring that the receiving society also change, confronting its internal racism and xenophobia.

Finally, this study reinforces that the understanding of the African diaspora in the 21st century, especially its female and migrant facet, is incomplete without a social theory of hope that recognizes its potential as an engine of change. Future research and, above all, public policies must incorporate this dimension, going beyond mitigating obstacles to actively fostering the ecosystems of hope that these women are already generating. Their bodies in transit, their networks, and their practices teach us that social hope is, ultimately, the collective art of weaving, on the loom of the present, the threads of a more plural and just future. It is up to academia and the State to learn from this art and become, themselves, weavers of this common future.

REFERENCES

Alencastro, L. F. de. (2000). *O trato dos viventes: Formação do Brasil no Atlântico Sul*. Companhia das Letras.

Bailey, O. G. (2013). Mulheres africanas migrantes: Histórias de agência e pertencimento. *Perspectivas: Revista de Ciências Sociais*, 43. 24

Banco Interamericano de Desenvolvimento & Instituto Ethos. (2016). Perfil social, racial e de gênero das 500 maiores empresas do Brasil e suas ações afirmativas. <https://publications.iadb.org/pt/perfil-social-racial-e-de-genero-das-500-maiores-empresas-do-brasil-e-suas-aco-es-afirmativas>

Brasil. Ministério da Saúde. (2005). *Perspectiva da equidade no pacto nacional pela redução da mortalidade materna e neonatal: Atenção à saúde das mulheres negras*.

Brasil. Ministério da Saúde. Secretaria-Executiva, Subsecretaria de Assuntos Administrativos, Divisão de Biblioteca. (2022). Boletim temático: População negra. https://www.gov.br/sudene/pt-br/assuntos/boletins-tematicos/arquivos/boletim_populacao_negra_112025.pdf

Cavalcanti, L., Oliveira, T., & Silva, S. L. (Orgs.). (2023). **Relatório anual OBMigra 2023 - OBMigra 10 anos: Pesquisa, dados e contribuições para políticas**. Observatório das Migrações Internacionais. https://portaldeimigracao.mj.gov.br/images/Obmigra_2023/Relat%C3%B3rio_Anuar/Relat%C3%B3rio_OBMigra_2023.pdf

Cerqueira, D., & Bueno, S. (Coords.). (2025). *Atlas da violência 2025*. Instituto de Pesquisa Econômica Aplicada; Fórum Brasileiro de Segurança Pública. <https://repositorio.ipea.gov.br/server/api/core/bitstreams/15cca7c1-2a6d-4b43-98eb-7bf4f53744a9/content>

CNN Brasil. (2025, 21 de dezembro). Censo 2022: Número de pretos e pardos com nível superior cresceu 5 vezes. <https://www.cnnbrasil.com.br/educacao/censo-2022-numero-de-pretos-e-pardos-com-nivel-superior-cresceu-5-vezes/>

Fórum Brasileiro de Segurança Pública. (2020). Anuário brasileiro de segurança pública 2020. <https://forumseguranca.org.br/wp-content/uploads/2020/10/anuario-14-2020-vi-interativo.pdf>

Gomes, N. L. (2019). O movimento negro educador: Saberes construídos nas lutas por emancipação. Editora Vozes.

Hoefel, M. da G. L. (Coord.). (2023-2025). Projeto mulheres negras migrantes em diásporas no Brasil: Cartografia das opressões [Projeto de pesquisa financiado pelo CNPq]. Universidade de Brasília; Universidade do Estado do Rio de Janeiro.

Instituto Brasileiro de Geografia e Estatística. (2000). Negros. In Brasil: 500 anos de povoamento – Território brasileiro e povoamento. <https://brasil500anos.ibge.gov.br/territorio-brasileiro-e-povoamento/negros>

Instituto Brasileiro de Geografia e Estatística. (2023, 22 de dezembro). Censo 2022: Pela primeira vez desde 1991, a maior parte da população do Brasil se declara parda. Agência de Notícias. <https://agenciadenoticias.ibge.gov.br/agencia-noticias/2012-agencia-de-noticias/noticias/38719-censo-2022-pela-primeira-vez-desde-1991-a-maior-parte-da-populacao-do-brasil-se-declara-parda>

Instituto Nacional de Estudos e Pesquisas Educacionais Anísio Teixeira. (2022). Censo da educação superior 2022: Divulgação dos resultados. Ministério da Educação.

International Organization for Migration. (2019). Glossary on migration (No. 34). https://publications.iom.int/system/files/pdf/iml_34_glossary.pdf

Kabral, A. (2016). Ritos de passagem. Giostri.

Mello, P. C. de. (1983). Estimativa da longevidade de escravos no Brasil na segunda metade do século XIX. Estudos Econômicos (São Paulo), 13(1), 151-179.

Rother, E. T. (2007). Systematic review vs. narrative review. Acta Paulista de Enfermagem, 20(2), v-vi.

Santos, C. A. I., Dias, B. B., & Santos, L. C. I. (2023). II relatório sobre intolerância religiosa: Brasil, América Latina e Caribe. Centro de Articulação de Populações Marginalizadas.

Schuler, F. D. M. G., Schuler, E., & Dias, C. M. D. S. B. (2021). Migratory movements in childhood: An analysis in light of the bioecological theory. New Trends in Qualitative Research, 8, 754-762. <https://doi.org/10.36367/ntqr.8.2021.754-762>

Serviço Brasileiro de Apoio às Micro e Pequenas Empresas – Paraná. (2023). Empreendedorismo negro no Brasil: Um retrato de desafios e conquistas. <https://sebraepr.com.br/impulsiona/empreendedorismo-negro-no-brasil-um-retrato-de-desafios-e-conquistas/>

Silva, F. B. O. da, & Andrade, R. G. N. (2025). A mentalidade drawbridge como ferramenta e discurso para a criminalização da imigração: Um marco para o distanciamento de uma esperança social. *Cuadernos de Educación y Desarrollo*, 17, e8612.

Silva, F. B. O. da. (2025). A esperança social nas mulheres negras migrantes africanas no estado do Rio de Janeiro [Exame de qualificação de doutorado]. Universidade do Estado do Rio de Janeiro.

Slenes, R. W. (1999). *Na senzala, uma flor: Esperanças e recordações na formação da família escrava – Brasil Sudeste, século XIX*. Nova Fronteira.

Snyder, C. R. (Ed.). (2000). *Handbook of hope: Theory, measures, and applications*. Academic Press.

Snyder, C. R. (2002). Hope theory: Rainbows in the mind. *Psychological Inquiry*, 13(4), 249–275. https://doi.org/10.1207/S15327965PLI1304_01

Tribunal Superior Eleitoral. (2022, 4 de novembro). Mais da metade dos candidatos aos cargos das eleições 2022 se autodeclarou negra. <https://www.tse.jus.br/comunicacao/noticias/2022/Novembro/mais-da-metade-dos-candidatos-aos-cargos-das-eleicoes-2022-se-autodeclarou-negra>