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Deep-rooted Africanophobia: Academic left – discourses, practices, and contradictions

Deep-rooted Africanophobia: academic left – discourses, practices, and contradictions

Deeply rooted Africanophobia: the academic left – discourses, practices and contradictions

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Abstract:

Using a qualitative approach, memorial research method, participant observation, and document analysis, this article presents a critical analysis of the relationship between African students and the Brazilian academic left. The text problematizes the multiple aspects of the training process, ranging from welcoming, integration, and retention – but also the ideological-epistemological implications that mark the process as a whole. The results indicate a clear discrepancy between the geopolitical strategies maintained by the Brazilian State within the framework of Africa-Brazil academic diplomacy –

These issues are particularly amplified in left-wing governments, particularly regarding the *modus operandi* of the main agents responsible for implementing and carrying out such policies, which is dominated by the academic left. The insidious, prejudiced, and paternalistic behavior of certain sectors of the academic left towards African academics contradicts the discourses widely propagated by the progressive field and, consequently, creates risks of a total or partial ideological-epistemological split already underway in some university contexts. This is a situation that, sooner or later, may escalate to broader contexts, entering African universities and their respective national political-party structures with the return of thousands of African professionals disillusioned by bitter experiences that a truly egalitarian, intercultural, inclusive, and prejudice-free South-South dynamic can ever be established.

Keywords: Africanophobia. African students. Academic left.

Abstract

Using a qualitative approach, memorial research method, participant observation, and document analysis, this article presents a critical analysis of the relationship between African students and the Brazilian academic left. The text problematizes the multiple aspects of the training process, ranging from welcoming, integration, and retention – but also the ideological and epistemological implications that mark the process as a whole. The results indicate a clear discrepancy between the geopolitical strategies maintained by the Brazilian State within the framework of Africa-Brazil academic diplomacy – primarily potentiated during left-wing governments – and the modus operandi of the main agents responsible for the implementation and effectiveness of such policies, dominated by the academic left. The insidious, prejudiced, and paternalistic behavior of certain sectors of the academic left towards African academics contradicts the discourses widely propagated by the progressive field and, consequently, creates risks of a total or partial ideological and epistemological split already underway in some university contexts. This is a situation that, sooner or later, could escalate to broader contexts, penetrating African universities and their respective national political party structures with the return of thousands of disillusioned African professionals, disillusioned by bitter experiences, who believe that a truly egalitarian, intercultural, inclusive, and unprejudiced South-South dynamic can ever be established.

Keywords: Africanophobia. African students. Academic left.

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Abstract

Using a qualitative approach, memory research method, participant observation and documentary analysis, this article presents a critical analysis of the relationship between African students and the Brazilian academic community. The text problematizes the multiple aspects of the training process, from acceptance, integration and retention, to the ideological and epistemological implications that mark the process as a whole.

The results indicate a clear discrepancy between the geopolitical strategies maintained by the Brazilian State within the framework of Africa-Brazil academic diplomacy —enhanced mainly by government governments— and the modus operandi of the main agents responsible for the implementation and effectiveness of political directives, dominated by the academic left. The insidious, harmful and paternalistic behavior of certain sectors of the academic community has African academics contradicting the discourses widely disseminated by the progressive field and, consequently, generating risks of an ideological and epistemological split, total or partial, that is being produced in some university contexts. This is a situation that, late or early, could extend to other broader contexts, reaching African universities and the structures of their respective national political parties with the return of thousands of African professionals disillusioned by bitter experiences that prevent them from truly establishing a dynamic of Sur-Sur relations. egalitarian, intercultural, inclusive and free from harm.

Keywords: Africanophobia. African students. Academic left.

1. Introduction

Academic Africanist of Bantu macro-ethnicity and Bantu Bakongo sub-ethnicity – nation of the ancient Powerful federated kingdom of Kongo, I am a native of the province of Luanda, Republic of Angola, Southern Africa. At the time of writing, I am nearing nine years of residency. uninterrupted in Brazil, where I am undertaking a training course that transcends the levels of undergraduate studies through doctoral studies – still in progress.

During this period, among the experiences lived, observed, and the countless exchanges with For other African academics, the memories of a life journey remain, and with it, the training. from a solid critical-ideological conception of the concepts of integration and South-South dialogues so evoked among left-wing academic circles. It was not a confined learning experience. not concepts, theories, and ready-made/embellished discourses. But rather, a learning process where... Action, observation, and participation play a central role and attest to the effectiveness of the discourses. advertised.

I seek to highlight why African academia cannot simply be reduced to condition of reproducing "anti-colonial" concepts and studies developed in other regions of the Global South. It is crucial to view such perspectives with suspicion and address any possibility of adopting them cautiously. From now on, I declare and assume a position from an academic/Africanist convinced of Pan-Africanist ideology, skeptical of any

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a theoretical and conceptual perspective foreign to the African continent, as well as to its matrices.
ideological frameworks that underpin them. I start from the perspective that any and all types of coloniality,
Regardless of the region, it must be categorically highlighted and forcefully emphasized.
The tense Global South is no exception.
When considering the combination of Africa, Latin America, and Asia, the Global South is the
The most complex and diverse macro-region in the world. Sociology shows that where there is
Interaction between parties involves power relations (Bourdieu, 1989), which includes so-called power relations.
South-South. Even internally, Brazil lives enveloped in intrinsic ethnocentrism to the extent that
which is configured as a structurally and institutionally hierarchical society in terms
of racial relations (Almeida, 2018). Not only the world, but each macro-region, region or country.
It possesses its own intrinsic colonialities, and in this text, I problematize precisely those.
inherent to the Global South. Moreover, the Global South is a concept that has spread rapidly in response to...
from the proliferation of debates on the prospect of (re)structuring a multipolar world
which I am particularly fond of.
Still, I believe that – despite the often attractive names such as
South-South dialogues, center for African studies and promotion of racial equality, the perspective
The decision to join certain groups and initiatives needs to be carefully considered beforehand, including the advantages and disadvantages.
The risks identified and the results widely disseminated among African academic communities in Africa and the
African diaspora1 .
After a career marked by strong criticism of epistemological neocolonialism
Western thought and traditional ideological-epistemological currents in dialogue with studies
decolonial, participation in projects, study groups, research and outreach of the left.
From a decolonial academic perspective, I present this work in the form of a scientific article as a means of...
to challenge and problematize colonialities beyond the Global North, with a cross-cutting focus on
ideology, epistemology, and the African academic in universities of the Global South based on
Two Brazilian universities are used as case studies, with a view to understanding a context.
broader than it is, it transcends the boundaries of academia, shaping and being shaped by it.
Political movements and evidence of anthropological clashes that have been largely silenced. In this study,
I pay particular attention to the contradictions of the so-called "identity-based academic left" which –
Moreover, contrary to what many believe, it does not include Africans2 .

[1] African diasporas in this context refers to Africans living outside their respective countries.
[2] Do not confuse important institutional programs resulting from the demands of black movements in coordination with the national left and which have universal scope (for any black person), such as quotas.

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Criticism of decoloniality is not an affront to the concept of decoloniality itself, much
less to the most notorious concepts and theories developed by its forerunners such as Hannibal
Quijano (1928 - 2018) or Walter Mignolo, whose ideas, to a certain extent, can be appropriated and contextualized
in Africa. The problem begins when many academics
Self-proclaimed decolonial thinkers seek to impose foreign social, political, and geopolitical facts.
to African sociocultural contexts and make silence and aggressive passivity the
subterfuges to the foundation of epistemological approaches questioned and strained in
classroom and beyond.

Intoxicated by the rapid spread of the movement and, perhaps, by a touch of fad and frenzy
Despite the power that criticism has generated, many decolonial academics forget that...
The approaches they rely on, as well as the universalized Western epistemological currents (Grosfoguel, 2016),
are equally provincial and presumed to be those of Africa.
The mistaken notion of being at the base of the knowledge chain is a huge and complex one.
civilization of civilizations with very deep ideological and epistemological roots – for example
of the Bantu Ubuntu philosophy.

Like Edward Said, Said (1990), who realized the need to create a
a theoretical and conceptual perspective specific to their region, different from those of their origin.
Westerners, he developed the work *"Orientalism,"* instead of simply reproducing studies.
Counter-hegemonic movements created and developed in, and for, colonial contexts other than
While they addressed the Palestinian cause and superficially touched upon the Arab socio-geopolitical issue, the
results of this study indicate that, with the exception of a few isolated dialogues, the studies and
Decolonial/anti-racist actions developed in Latin America have proven insufficient.
If not sub-hegemonic and perhaps even discriminatory when it comes to reading and interpreting Africa and
Africans.

But first of all, it is fair to acknowledge that the university is not a monolith, as there are...
Right-wing groups within the right-wing spectrum, just as left-wing groups are within the left-wing spectrum.
departments, sectors, programs and centers that are in tension and oppose each other,
functioning as checks and balances mechanisms that prevent potential abuses.
that cross-cutting biases can produce. Alongside these, there are truly academics.
committed to observing the precepts that guide the fundamental principles of Africa-Brazil transcultural dialogues,
as established in the documents and memoranda

racial), with the modus operandi of so-called identity groups in universities, which are often discriminatory and act according to double standards when it comes to African students.

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Official decrees ratified, decreed, and sanctioned by the Brazilian government. They are academics with the which must be safeguarded and open channels of communication maintained with a view to building a truly egalitarian Africa-Brazil dialogue perspective, supportive, intercultural, diverse and without prejudice.

2 Methodology

From a qualitative approach, this article uses multiple research methods, which They include the methods of memorial research, participant observation, and document analysis, by through which I analyze the integration process of African students in universities. Brazilian women. The text discusses the multiple aspects of the formation process, ranging from... the welcoming, integration and permanence – but also the ideological implications- epistemological factors that characterize the process as a whole.

According to the French sociologist Maurice Halbwachs, individual memory "is not entirely Isolated and closed off. Often, to remember their own past, a person needs to resort to the memories of others. It refers to points of reference external to itself" (Halbwachs, 2004, p. 54). It is from the theoretical logic of Halbwachs (2004) that, more than memories and Individual recollections; part of this work is based on memories and narratives from others. African colleagues with whom I have had, and maintained contact with, during my almost nine years of... studies in Brazil.

According to Gil (2002, p. 13), "participatory research, as well as action research, is characterized by through the interaction between researchers and members of the investigated situations." Although it does not have Having premeditated and elaborated a plan for this purpose, I draw upon my experiences, contacts, and experiences with different actors during my ongoing journey through Brazilian universities are a source of research par excellence.

In this text, I do not narrate and describe social facts that are extrinsic and foreign to me, because I am part of constituent and inherent to the university community that I analyze as the object of a sociology of sociological knowledge (Bourdieu, 2004). Therefore, in accordance with Elias (1994), I observe, follow, and participate in the social events inherent to the academic environment itself. I analyze.

Furthermore, according to Gil (2002, p. 14), "participatory research proves to be quite Committed to minimizing the relationship between leaders and the led, and for this reason has focused primarily on research with disadvantaged groups." It is from this logic

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I am prepared to problematize the dilemmas that mark the integration process of
African students within Brazilian academic structures and the dynamics of relationships
power around them.

According to Gil (2002, p. 5), “documentary research makes use of materials that do not receive
still an analytical treatment, or that can still be reworked according to the objects.
"of the research." In this text, the analysis of the referenced documents is part of the method of
reinterpretation of the data according to the context of the theme, object and problem raised
In this research, it
is from this logic that, in this work, documents and legal instruments such as... were analyzed.
Law No. 10,639, of January 9, 2003, which makes the teaching of Afro-Brazilian History and Culture and the study of the History of Africa and Africans mandatory in educational establishments.
elementary and secondary education. Law No. 12,289, of July 20, 2010, which decrees the creation of
University of International Integration of Afro-Brazilian Lusophony (UNILAB). The Decree
Law No. 11,923, of February 15, 2014, which updates the Program
Student Exchange Program (PEC) and its respective modalities. And the draft Law INC no.
Bill 2356/2025 (Recommendation) currently under consideration in the Chamber of Deputies, which proposes the creation of the Africa-Brazil University (UFAB).

Although based on two main university contexts, given the author's relationship with the
Regarding the institutions in question (UNILAB and UFSC), the criticism carried out in this text does not...
It is intended for a specific person, course, program, or university. The target audience, however, is primarily everyone.
a structure responsible for the (re)production and maintenance of the *modus operandi* that constitutes the
The object of this study – Africanophobia in universities and the contradictions of the left.
academic.

This does not imply a rightward leaning or absolution of the right; it is simply because the left self-identifies and claims for itself the status of a pro-African, anti-racist, anti-
colonialist and anti-imperialist. However, such claims and self-designations contrast
strongly linked to the adversities faced by African academics in universities.
Brazilian women.

Furthermore, the academic right is a historically Western-leaning field with which there exists
There is little or no academic dialogue with the African continent. Therefore, what comes to mind is random.
This is not a consideration of an ideological-epistemological shift to the right – something entirely
That's out of the question. The goal isn't to equate both spectra – but rather, to question how much.
Serious indeed are the speeches about South-South dialogue and solidarity, so widely touted by certain individuals.

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segments of the academic left and, in what way, the so-called decolonial academics
They see and interact with African students and the academic community in their daily university life. Is the academic left an ally of Africa and Africans?

3. Discussion and results

3.1 *Academic Diplomacy Africa-Brazil, National Left*

In 2003, President Luiz Inácio Lula da Silva (PT) signed Law No. 10,639, of January 9,
After being approved by the National Congress under a proposal from the government of the same name, the law makes the teaching of Afro-Brazilian History and Culture and the study of African History mandatory. of Africans in primary and secondary schools, both public and private.
private individuals (Brazil, 2003).

In 2010, after being approved by the National Congress at the initiative of his government, the President Lula da Silva signs Law No. 12,289, of July 20, which decrees the creation of University of International Integration of Afro-Brazilian Lusophony (UNILAB). According to Article 2 of the aforementioned law – UNILAB aims to provide higher education courses, to develop research and promote university outreach in the most diverse areas of knowledge with a view to training human resources that contribute to integration between Brazil and the other member countries of the Community of Portuguese Language Countries (CPLP) especially African countries, as well as promoting regional development and "cultural, scientific and educational exchange" (Brazil, 2010, p. 1).

Africans make up about 25% of the student body at UNILAB, despite the project to foresee a balanced composition between Brazilian and African students (+East Timor) (Brazil, 2025). Despite the aforementioned challenge, UNILAB is today the main instrument for training African professionals and future professionals in Brazil. According to their PDI (2023-2027), the UNILAB's mission is to train "human resources to contribute to the integration between Brazil and the other member countries of the Community of Portuguese Language Countries - CPLP, especially African countries, as well as promoting regional development and "cultural, scientific and educational exchange" (UNILAB, 2023, p. 34).

Within the context of the internationalization of higher education, Unilab is among the institutions... Brazilian Federal Higher Education Institutions (IFES), focused on expanding the strategy of South-South Cooperation, understood as "a mechanism for joint development between

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"Emerging countries in response to common challenges" (UN Brazil, 2017). The institution, when
Promoting this development model aligns with international guidelines that highlight the...
expanding the availability of higher education courses in underserved regions, while simultaneously expanding
cooperation relations with the African continent (UNILAB, 2023, p. 59).

As countries recently integrated into the geopolitical landscape of nations (independent of
From 1974 to 1975, the Portuguese-speaking African Countries (PALOP) still face
basic structural problems of different kinds, causes and effects concerning the supply of
In general education, higher education is no exception. In Angola, for example, the largest country in the
PALOP and the second largest member of the Community of Portuguese Language Countries (CPLP) after Brazil,
The situation is as follows:

The country has 106 higher education institutions, of which 31 are public and 75 are private.
(Angola, 2022). For the 2024/2025 school year, 191,752 places were offered, however, only
27,936 (15%) places were in public institutions, while 163,816 (85%) were in private higher education institutions.
(Angola, 2024 *apud* Sala, 2026). For an extremely young country with social problems
(such as unemployment) in various cases, the supply does not meet the demand.

Through institutions such as UNILAB and other reparation policies through cooperation.
Academically supportive of African countries like Angola, Brazil has been contributing
actively involved in the intellectual, professional, and technical training of thousands of young Africans,
giving a significant number of young people who were neither studying nor working (NEETs) the
An opportunity to realize their dreams, becoming technicians and specialists, and in this way –
contributing to the development and progress of their respective countries of origin. By 2024,
Statistics showed that since its inauguration in 2011, UNILAB has already graduated approximately
1,747 students from Angola, Cape Verde, Guinea-Bissau, Mozambique, São Tomé and Príncipe and
East Timor (Antonio, Tavares, 2024).

Another important project that has contributed to the training of several African professionals.
originating from Portuguese-speaking African Countries (PALOP) is the Student Program
Agreement (PEC). The Student Agreement Program (PEC) was created in 1965, in its first year.
from the military dictatorship, as the Undergraduate Student Exchange Program (PEC-G). In 1981,
Even during the military dictatorship, the Graduate Student Exchange Program was created.
(PEC-PG) (Brazil, 2025).

Updated by President Lula da Silva's administration in 2024 – by Decree No. 11,923, of 15
February – the PEC has two main modalities: the Student Agreement Program of
Undergraduate Studies (PEC-G) and the Graduate Student Exchange Program (PECPG). The other

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This modality is the Student Exchange Program for Portuguese as a Foreign Language.
(PEC-PLE), created in 2024 by the aforementioned decree (Brazil, 2024).
The historical nature of the program spans the different political and ideological phases of Brazil.
completely antagonistic, added to the attribution of responsibility for the coordinated management of the PEC-
G between the Ministry of Foreign Affairs (Itamaraty) and the Ministry of Education (MEC) and,
the management of PEC-PG under the primary responsibility of the Ministry of Foreign Affairs in
coordination with the two main federal research funding agencies – namely:
the Coordination for the Improvement of Higher Education Personnel (Capes) and the Council
The National Council for Scientific and Technological Development (CNPq) (Brazil, 2024) attests to...
The strategic nature and importance that Brazil attributes to the program – shaping policy.
of the State. For example, of the 59 countries participating in the PEC-G, 25 are African. Of the approximately
Of the 9,000 students who have already graduated from the program, 76% come from African countries, with
Cape Verde, Guinea-Bissau and Angola stand out (USP, 2024).
The creation of the Student-Agreement Program for Portuguese as a Foreign Language (PEC-
The PLE (Proposed Law) by Decree No. 11,923, of February 15, added to the project to create the Africa-Brazil
University (UFAB) from the facilities of UNILAB in Malês-Bahia, currently being processed in the Chamber of
Deputies,[3] foreshadow the expansion in the offer of training for African professionals.
far beyond the African countries where Portuguese is an official language. According to the proposal, "The Federal
University of Africa-Brazil (UFAB), as suggested here, to be created from emancipation
from the Malês Campus of the University of Integration of Afro-Brazilian Lusophony (UNILAB),
It is based on the principles of historical reparation and international solidarity" (Brazil, 2025, p.
2).
Relations between Brazil and African countries in the 21st century, especially during the governments of
Luís Inácio Lula da Silva (2002-2010) and Dilma Rousseff (2011-2016) reflect important advances in the sense of
including the relationship with Africa in historical and cultural terms in...
educational area. These actions are connected to demands and proposals that,
Historically, social movements, particularly Brazilian Black movements, have already...
They had been demanding this for decades (Brazil, 2025, p. 2). Even though they were not the forerunners, the governments
Brazilian leftists are – by far – the main protagonists in the process of expanding, innovating, and establishing a
solid and functional Africa-Brazil academic diplomacy.
constantly evolving. At the level of government and state policies, strategies are...

[3] Bill presented by Congressman Valmir Assunção (PT/BA) and others from the left-wing spectrum (PCdoB, PV, PSB, PSOL, União and PSD).

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in agreement with any self-respecting country, a central player in the geopolitical landscape of nations.

That's because the government conducts academic diplomacy and charts the geopolitics of education, the

Academics are responsible for establishing and implementing inter-institutional dialogues.

In his speech at the 37th African Union Summit in Addis Ababa, Ethiopia, in 2024, the President

Lula da Silva stated:

> I am proud to say that thousands of Africans have completed their studies in Brazil. But we will do even more. We will expand the number of scholarships offered to receive African students in our public higher education institutions. We are willing to develop educational programs in Africa and promote an intense exchange of professors and researchers. We will collaborate so that Africa can become independent in the production of food and clean energy (Brazil, 2025, p. 5).

Therefore, left-wing Brazilian governments understand – and rightly so – that the future

Professionals and potential national leaders hold special regard for the countries responsible for their respective

academic and, often, ideological formations. It is a

A game that has been played extensively by major powers such as the USA, the USSR (succeeded by

Russia) and China. As a major emerging geopolitical player, Brazil does not intend to remain behind.

outside of this match which, in the long term, has proven to be strategic in the geopolitical landscape.

of nations. However, in the Brazilian case – there is a nuance of a *sine qua non nature:*

Contrary to what constitutes foreign policy, the aspirations and projections of the State

Brazilian long-term policies, particularly those boosted by left-wing governments, would not be...

It's an exaggeration to say that there are literally sectors of the academic left that truly...

They are striving to transform current African academic allies into future adversaries.

political-ideological and, consequently, geopolitical.

3.2 *Academic Left: Discourses, Practices, and Contradictions*

3.2.1 *Conceptualization and Contextualization*

The visible adversary keeps us on alert, while the false ally acts precisely where we lower our guard.⁴

[4] Popular interpretation of The Prince 1532 (Ed. 2013, Editora Vozes Limitada) by Niccolò Machiavelli (1469 - 1527). Post by: SILVA, willames, facebook.

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Figure 1: False ally.



Source: Dreamstime.com

I use the term Africanophobia instead of racism and xenophobia for conceptual and contextual reasons. It's a combination of two widely known terms - African and xenophobia. But when combined, it ceases to have the same meaning as saying xenophobia against Africans, because it's not just an aversion to foreigners – it's racism, because This foreigner has to be African. The Argentinian foreigner in Brazil – for example, no. receives the same treatment given to African foreigners, however, the Argentinian may be... a frequent practitioner and reproducer of Africanphobia – and often is.

In contrast to the term xenophobia, which has a general applicability to any foreign, or racism, generally referring to the prejudices faced by black people. For Brazilians and other Afro-diasporic people, the term Africanophobia refers to a type of racism and xenophobia faced specifically by African migrants. Some, like an editorial from Novo Jornal (2017) uses the term afrophobia in reference to the racism faced by African migrant communities in Europe, primarily spurred by speeches and proposals from right-wing and far-right fascist political parties. In this case, racism is... generally more open, evident and easily detectable.

In addition to Africans – Black people born on the African continent – the prefix Afro has been traditionally used in reference to everything related to African ancestry, from people, cultures, etc. To avoid misinterpretations, in this specific text I make use of The term "Africanophobia" refers to a *unique* type of racism experienced by the African community. of African students in Brazilian universities. With a focus on the academic left. decolonial – but not only that, the practice of Africanophobia is generally presented in a veiled way and It hides behind a supposed ideological-epistemological alliance, however forged and guided by the logic of acculturation, imposing narratives and worldviews that are foreign to the contexts.

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African sociocultural, political and geopolitical factors.

Even the university contexts from which this study is configured are quite...
Antagonistic – yet open to dialogue. UNILAB is a decolonial university by nature, fostering academic integration between Africa and Brazil, located in the interior municipalities of the Northeast region. (Ceará and Bahia), in states and regions historically left-leaning. On the other hand, UFSC is a Central university located in the southern region of Brazil, in Santa Catarina, Florianópolis. (capital), a historically right-wing region and state increasingly to the extreme of the spectrum.

Nevertheless, despite the discrepancies in the aforementioned contexts, it is possible to perceive a pattern in the behavior of so-called academic leftists in both contexts – the paternalistic, imposing, preconceived and discriminatory dynamics in their interactions and relationships. with African students. This happens because both segments share a
an intrinsic common denominator in Brazilian social dynamics – historically Africanophobia.
rooted (Munanga, 2015). By this I mean that, although the analysis is based on contexts
University students, Africanophobia is not a type of prejudice that is localized and restricted to specific contexts.
academics – as it has historical, social and political roots (Almeida 2018) as well as the racism in Brazil (Munanga, 2004).

No other type of prejudice has proven so intense as to subjectively unite people.
movements as antagonistic as those of the extreme right and certain groups of the so-called Identity politics under the same acronym – the spectrum of Africanophobia. Due to Africanophobia. deeply rooted – the trajectory of an African student is never linear, oscillating between Support segments and sabotage attempts that only, and simply, stem from the belief in compliance. A civilizing mission becomes the source of resilience and the guarantor of the completion of studies. as planned.

The terms “Africanophobia”, “origin-based racism” and “ethnically targeted” will be used in alternating form throughout the text, in reference to the racism specifically faced by Africans. The concept of "origin" used in this context is not one of ancestry, but rather of Direct origin, from people born on the African continent – that is, Africans.

3.2.2 *Reception and integration*

As seen in the previous section (national left), even though they were not the forerunners, the Brazilian left-wing governments are – by far – the main protagonists in the process of expanding, innovating, and establishing a solid Africa-Brazil academic diplomacy.

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Functional in constant evolution. At the level of government and state policies, the strategies
They are in line with any self-respecting country that considers itself a central player in the geopolitical landscape of nations. Furthermore, the government conducts academic diplomacy and charts the geopolitics of education. Academics are responsible for establishing and implementing inter-institutional dialogues. This is where the problem begins!

As one might expect, the first issue to be addressed is the reception of international students, particularly those from Africa. Instead of a continuous process and Permanent, the reception of the international student is limited to two or three hours of Lectures and artistic performances in an auditorium at the institution. End of this, the student Migrants are abandoned to their own fate, each one for themselves. The hardships encountered on the streets and In these communities, they are treated as private matters. The assistance centers Psychosocial services do not, in fact, have departments prepared to deal with health issues. The psychosocial profile of the migrant student, which clearly possesses *unique characteristics.* The affection and welcoming atmosphere so often touted by left-wing academic groups are absent. discriminatory, if not xenophobic, when it comes to African students. The pain The psychological state of the migrant student does not move the self-proclaimed agents of empathy, distributors of smiles and hugs. For the children of Africa, perhaps, just a smile. forced by those, more fake than a 3 real note, as the popular saying goes.

The Afro-Bantu Ubuntu philosophy is misunderstood, and/or perhaps intentionally so. instrumentalized by certain sectors that, in addition to not giving due credit to their The originators of the ideas obliterate the participation of their contemporaries (present-day Africans). Stereotypes determine the judgment of the African student's way of being, existing, and acting. influenced by issues inherent to all human beings such as homesickness, shock cultural, social, etc. However, in the name of a biased institutional framework and moralism. Ethnically driven, clearly ethnocentric individuals put themselves on alert. to declare their conduct indecent and uncivilized at any time. The listening and the Outbursts of emotion are deliberately dismissed – because the hearing is held in absentia and hastily. The moral judgment is summary and arbitrary, and the evidence is based on conjecture and prejudice. Deeply rooted. Guilty! For daring to be human and show emotions!

A clean academic and social record is not taken into account, and the slightest slip-up is considered. Psychosocial factors generate prior disqualification. It seems, like a camera system. pre-programmed to monitor a social experiment 24 hours a day, the simulations of figures and Anti-racist organizations (but racist by definition) are silently waiting for something.

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that could at least minimally be considered erratic behavior on the part of the African student.
Programs promoting racial equality and centers for African studies are coordinated by
white people for years, or at least have a large portion of their college staff dominated by them.
These groups and centers for decolonial studies sometimes surpass their adversaries.
Marxists and conservatives, by silencing Africanist ideals, ostracized the participation of
African student. The academy, its departments and programs, more than making people sick,
They psychologically and socially torture the African student.
Africanophobia and the certainty of the incontestability of actions influence the behavior of a
a segment of institutional actors obsessed with playing at being gods and goddesses who, by focusing
only the finish line is considered, to the detriment of the life story behind each African student.
Those who seek to sabotage ignore an entire long and difficult journey – truly overcome by
strength stemming from the belief that one is facing a civilizational mission intrinsic to all and
any culturally/geopolitically literate African.
At UFSC, located in the most reactionary state in Brazil – the one with the highest number of cells.
neo-Nazis and a stronghold of the far right in proportional terms (Piauí, 2023)5 , the situation is
much more complicated. The sociopolitical dynamics of the region are reflected within the
university and the identity-based left, which considers itself the segment of inclusion and by
Diversity is surprisingly negative. Africanophobia – explicit or veiled – is reproduced with
greater intensity by those who consider themselves the protagonists and the greatest promoters of
racial equality.
Here, if we were to borrow and contextualize it within the debate currently underway...
This is a sentence from an article with which I fully agree, authored by the professor.
Ricardo Alexino Ferreira (USP), entitled: *Santa Catarina dystopias: "humanity" through the dog and*
Indifference to human racism could be transformed into: *Dystopias of the Left*
Academic from Santa Catarina, humanity through the dog and ingrained Africanophobia.
Ultimately – at least as far as the African student is concerned – it doesn't demand much.
It is difficult to deduce that there is a set of racist programs promoting racial equality.
Inclusion projects that exclude, shelters that leave people helpless, and circles of affection.
Insensitive. The contradiction is terrifying!
The figure of the teacher – so important in the teaching-learning process – becomes the great
the source of toxicity and mental intoxication in some cases, rather than a link between the

5 The research is by anthropologist and historian Adriana Dias, and was published by various media outlets, including Piauí magazine, 2023.

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The student and the topic to be discussed in class. As an exception to the rule, some abuse the...
They have authority figures and speak, or at least believe they have the right to speak rudely to the student.
African. Often, rituals of humiliation mark the African teacher/student relationship.
aiming to assert power.

Numerous anti-racist research projects, studies, and research on the socio-historiography of Africa ignore and render invisible the institutional presence of bodies.
African minds, when not completely marginalized, are transformed into sources
of living epistemological raw materials for local researchers seeking the spotlight.
and self-promotion (Ndlovu-Gatsheni, 2018). Behavior also known as
academic extractivism or Afro-opportunism, as discussed by Mbembe (2001), which Yankha (2016) addresses.
from the perspective of the relationship between Western universities and African academics.
What we observe in this context is a behavior that goes far beyond the theory about...
Cida Bento's whiteness pact (2022), because in this specific case, the colonization of
Knowledge, and the racism or coloniality of the being that sustains it, stems from – Africanophobia.
Therefore, although racism originates from a historical structural and institutional apparatus-
socially designed to maintain the privileges of the European-descendant population such as
As Almeida (2018) points out, the practice of Africanophobia is not limited to whiteness, as it is
This is also reflected by many Black people in the diaspora. Despite this, whiteness persists.
as the sole and exclusive ultimate beneficiary of Africanophobia, making black self-immolation a reality.
a paradoxical behavior that is historically, politically, and socially constructed (Munanga, 2019).

In pedagogical terms, Paulo Freire (1921 - 1997) already explained this in his celebrated work *Pedagogy.*
The Oppressed: the contradictions and challenges faced by the oppressed in the context of a liberating education.
which gave rise to the popular saying that "the dream of the oppressed is to become the oppressor".
According to Freire (1987, p. 17), “almost always, in the first moment of this discovery, the
The oppressed, instead of seeking liberation through struggle and for it, tend to become oppressors themselves.
or sub-oppressors”.

The structure of their thinking is conditioned by the contradiction experienced in the concrete situation.
existential, in which they are "formed." Their ideal is, in fact, to be men, but, for them, to be
men, in the contradiction in which they have always been and whose overcoming is not clear to them, is to be
oppressors. These are their testimony of humanity (Freire, 1987, p. 17).

In this sense, the academic and professional advancement of Black people bothers white people.
The academic and professional advancement of Africans bothers white people and a segment of...
Black people who, instead of seeing Africans as allies, perceive them as competitors and therefore rivals.

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Appiah (1997) calls this phenomenon intrinsic racism (between people of the same group).
ethnic-racial), we could – perhaps – readapt and complement Appiah's definition (1997)
Introducing concepts such as "intrinsic envy," intrinsic hatred, etc.
In academic and professional terms, Africanophobia is the desire, or the conscious and intentional act.
to disqualify and eliminate an African student/academic considered a competitor.
potentially. In sociopolitical and historical terms, Africanophobia is both a cause and
a consequence of structural racism.
In universities, the intellectual disqualification of Africans begins as early as the examination boards.
entrance selection processes extend to classroom debates and exams.
Evaluation of the teaching-learning process. Examiners with only mini-courses, reviews,
three or six months of exchange in Angola or another African country are presented as
Experts in the field of African political sociology question and evaluate knowledge.
endogenous to the African candidate or student based on stereotypical interpretations. Furthermore
Furthermore, there are cases of assigning low grades that are inconsistent with the students' academic performance.
Africans are a constant presence. This deliberate movement is part of the disqualification strategy.
prior notice is required, since many scholarship and paid internship applications use the final average.
or partial as one of the main selection criteria.

3.3 *South-South Dialogues: Discourses, Practices, and Contradictions*

Dialogue and cooperation between Africans and people of African descent is a distant possibility, a
Since whiteness has transformed origin into sub-races. International chairs for promotion.
to racial equality – such as those of UNESCO, segregate or exclude black people based on
origin, and automatically, leads many diasporic people to the mistaken belief, however
held with the strong conviction that being born and raised under the Western cultural aegis makes them
superior to Africans (Appiah, 1997).
The *modus operandi* is not new. Black people – including those who consider themselves racially literate –
They confront, harass, silence, and sabotage other Black people in order to please and serve as an alibi for...
whiteness[6] . Co-optation is evident, the ends justify the means, divide and conquer.
Patriarchy – for example, a Eurocentric cosmogony and worldview Oyÿwùmí (1997),

[6] SOUZA, Neusa Santos. *Becoming Black:* or the vicissitudes of the identity of the rising Black Brazilian.
social, 2021.

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just as all the violence that originates from it is mistakenly, if not even intentionally attributed to the African.

Chairs and mini-courses are offered in the name of a non-existent African feminism (Ogundipe-Leslie, 1994), in contrast to the true African concept of *African womanism.* (Ogunyemi, 1985) and the local collectivist-inclusive approach of *negotiation womanism* (Nnaemeka, 2004). Great African intellectuals and thinkers on gender relations such as Oyèrónkÿÿ Oyÿwùmí ou Amadiume (2026) are neither found nor considered, the references are Western, Brazilian, and Latin American women.

African students are placed in the position of recipients instead of active participants in a topic that concerns them. The African man becomes the preferred target and the goat expiatory act of a xenophobic/racist Western feminism, in retrospect to the most atrocious acts. colonial-slaveholding acts that transformed the black man into the traditional model suspect. even to the present day (Oyÿwùmí, 1997).

As a consequence, research and outreach groups from the so-called identity-based left are seen viewed with suspicion and avoided by many African students, who consider them camps trapped. Not because of the ideological-epistemological nature they enunciate, but because of their *modus operandi* are often biased. In some of these – intransigence, the Spite and hatred find a breeding ground, and Africanphobia breeds consensus.

There are numerous reports of malicious tests and provocations focusing on gender relations. with the cruel intent of vilifying the African man by portraying him as a trivial misogynist. In In some cases, opportunism, arrogance, and desperation in the face of growth serve to... Africanphobia, as well as racism, is one of the issues considered central by many to be on the agenda. structural (Almeida, 2018) factors help in selecting targets considered easy and defenseless, which It presupposes the *cowardly essence of Africanophobia.*

In part, this happens because there is a recurring and reckless search for support for preconceived notions at any cost from an invented Africa (Mudimbe, 2019) that They presume to know, instead of conducting a rigorous search based on scientific evidence, what This makes many of these groups less suitable as segments of methodical academic studies and research. but in bastions of the propagation of sociocultural stereotypes and racism of origin à la left.

But these are not innocent or selfless actions; there is intentionality behind them. all of this. Racism rests in the social (sub)conscious (Souza, 2021), in the conscious of Academics and anything else can serve as a trigger and/or, perhaps, a pretext.

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Paraphrasing/quoting an article from the Viomundo portal (2026): *“The use of the label 'aggressor'*
using the tactic of targeting a Black man of exemplary conduct is a classic example of structural racism.
seeks to delegitimize the intellectual and moral authority of Black leaders through
"criminalization of their bodies and speech."

Added to all this is the reminder that it is pointless to wear clothes made of cloth.
Traditional African practices are flawed when such actions are not accompanied by a genuine appreciation of the
African person. In the colonial era, the colonizer did not become pro-Africa simply because...
It disguised itself as, and pretended to value, African cultural decorations and costumes. When isolated,
Such actions are nothing more than well-rehearsed pseudo-progressive clichés, displays of spoils.
and/or perhaps of fads and cultural appropriation driven by "fetishism for the exotic," or rather
– through exoticism.

Without diminishing the merit and importance of clothing in the context of anti-colonial resistance, such as
As Fair (2004), Byfield (2004), Hay (2004) or Moorman (2004) clearly demonstrate in Angola, it is
I need to make it clear that the true essence of being and becoming African does not reside in
inanimate cloaks that can be put on and taken off at any time. But first, however,
in a complex civilizational consciousness of multiple identities, which values otherness and
It distances itself from intrinsic ethnocentrism by placing the African person at the center of its concerns. This is
because African things only have the value they have because Africa is a...
an enigma whose power lies in the diversity emanating from its peoples – the African people (Couto,
2005).

Valuing African culture inevitably involves valuing the African person.
Eurocentric academia proceeds in the opposite way, as it attempts to force an African identity without
Africans, by seizing the cultural spoils of the peoples they deliberately render invisible and
marginalizes people from spaces of debate.

I've said it before (Sala, 2024) and I'll say it again: Africa is not a fictional land like a
Black Atlantis, Wakanda, or a civilization that perished through enslavement so that it may be...
continuously fetishized, imagined rather than experienced by those who evoke a
Cinematic ancestry while traveling on tours through Europe and North America.
Africans exist empirically and can speak for themselves; they number one and a half billion.
of people distributed across thousands of ethnocultural groups, and with them, a mosaic of
Knowledge that many can only dream of.

Therefore, with a few exceptions, decolonization does not actually take place – only staged performances and
In theatrical performances, context is not respected. Given these facts, the question that arises is...

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The question is: are we facing something that can truly be called a South-South dialogue, or is it a...
Neocolonialism and South-South coloniality? There are no free exchanges or debates, only actions.
unilateral actions aimed at imposing ideas. There is no opposing viewpoint and, explicitly or subtly,
Any attempt at counter-argument is censored beforehand.
Moreover, the so-called African Studies, which should be done with, and in dialogue with, the
African students and authors as subjects, are mostly studies about Africans with
the hosts reduced to objects (Houtondji, 2008). Paternalism is evident and the relationship of
markedly disproportionate power. Self-proclaimed decolonial professors – including
Black people suppress and silence the speech, or attempts at argumentation, of African students.
In many disciplines with decolonial matrices, a kind of coloniality prevails.
subimperialist, commonly reproduced in the classroom by a segment of teachers who...
It finds itself a bulwark of the anti-colonial and progressive struggle throughout the Global South. In other words, the
Coloniality is reproduced in the classroom at the same time as it is debated and theorized.
Decoloniality and the counter-hegemonic struggle. Antagonistic behaviors to the initiatives of the
national left, such as those described in the Africa-Brazil university project, which leaves
It is evident that the objective is to strengthen "public policies for the creation of universities based on..."
in a symmetrical intellectual, political and institutional dialogue, based on Afro productions
referenced from a perspective of bilateral and multilateral cooperation" (Brazil, 2025, p. 3).
Historically, politically, and socially constructed prejudices are very present and,
When it comes to interpreting African psychology and social thought, the line between
conclusions based on scientific evidence and those based on common sense are
extremely tenuous. Thus, no matter how many departments and study centers are created
Africans, these operate from a Western vocabulary, concepts and meanings and end up reproducing
the same colonial logic that they claim to combat (Macamo, 2022). It is
Racism based on origin – Africanphobia – and true decolonization requires...
to recognize such a reality.

In the meantime, the impression that remains is that the academy, a Eurocentric and colonial institution
Essentially, it views the African student and researcher as part of a civilizational structure.
distinct, as a threat because generally, this brings a worldview that threatens.
to destabilize the concepts and theories that constitute the theoretical basis of traditional epistemological
currents, but also of the so-called decolonial ones which, at least with regard to Africa and
Towards Africans, they are equally protectionist and, to a certain extent, sub-hegemonic.
Therefore, regardless of the ideological and epistemological nature of the groups of

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studies, research and outreach (right, left, liberal, Marxist or decolonial), the university
It is structurally a conservative and colonizing institution in its actions, where the student
Africans don't find a place to fit in – except in a group where they can simulate integration.
perform agreements and serve as an example of diversity and internationalization for the "English to see"[7] .

Anti-racism under the tutelage of whiteness, whether national or international – such as
Promoted by UNESCO, it's a racist anti-racism – because it doesn't consider the academic.
African. Many self-proclaimed teachers, students, and administrative staff.
Progressives, who claim to be anti-racist on a national level, are unable to contain their
Prejudice and xenophobia against African students. For these students, it is important to remember that *"the Hypocrisy doesn't transform into solidarity simply by being disguised as something else. "progressive language" (Osman, 2026).* As Freire (1987, p. 17) says, "it can never
to understand this "generosity" that true generosity lies in fighting for them to disappear
"The reasons that fuel false love."
At the national level, the commitment and merit of the Brazilian governments must be acknowledged.
The left has been instrumental in the creation and implementation of public policies that, so far, have resulted in...
resulting in the training of thousands of African professionals and a strategic geopolitical (re)approachment
between Africa and Brazil.
In my master's thesis – Sala (2024), I discuss how conceptual misunderstandings
lead many African students in Brazil to identify with the political spectrum of
right. A conservative-Western-loving field totally opposed to the concept of
African conservatism, which by its very nature is pan-Africanist, anti-colonial, and anti-imperialist.
However, after a cross-sectional reanalysis of the facts, I have come to the unequivocal conclusion that,
Beyond the conceptual errors and literacy deficit of an approach...
Critical geopolitical vector on the part of many Africans – very common among societies
colonized, the insidious behavior of the academic left strongly contributes to this.
state of affairs.

Call it a paradox or self-sabotage, it goes against what is considered...
Brazilian foreign policy, aspirations and long-term projections enhanced
Especially in left-wing governments, it wouldn't be an exaggeration to say that, literally, there are

[7] It is a game of make-believe where the African academic pretends to dissolve into the neocolonial machinery while the various actors of the Eurocentric university pretend to welcome and integrate him.

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sectors of the academic left that are genuinely striving to transform their current allies.
African academics as future political-ideological adversaries and, consequently,
geopolitical.

The consequences are already being felt on the horizon, as is the case with the elections for the rector of...
UNILAB – for example, where the once pro-left African academic community has been
refused to support and vote for left-wing university candidates in successive elections.
In this case, the Africans realized that the guiding principle that “Unilab is a space
continuous effort to ensure that the recognition of differences between peoples and cultures becomes part of
"Unique field and space for problematization and critical analysis" (UNILAB, 2023, p. 60) is
continually violated and integration reduced to the status of a pretty pseudonym.
aiming at the projection of a South-South alliance that, in principle, should be democratic-
equal in terms of human intercultural relations. But which, through neglect or
Deliberately, little or nothing is done to achieve it. It's a situation
that, sooner or later, can escalate to other, broader contexts, entering into...
African universities and their respective national political party structures with the return
of thousands of disillusioned African figures, due to the bitter experiences of knowing that one day, if
can establish a dynamic of South-South relations that is truly egalitarian,
intercultural, inclusive and without prejudice.

Nevertheless, the end or reduction in the influx of young African students among the
Brazilian universities, so coveted by the African-phobic segments of the community.
academics who consider them competitors will not succeed – because it is configured as
State policy of mutual interests, historically reiterated at the highest levels of
Brazilian public administration (heads of state and government) and their respective
African countries involved. As President Lula said in 2010, “the relaunching of relations with Africa is also a
reunion of Brazil with itself” (Brazil, 2025, p. 4).

On November 22, 2023, the Campus dos Malês received a visit from a delegation formed
by 17 Ambassadors from African countries. The visit stemmed from an interest expressed by this delegation in
To get to know a university that welcomes African students and is open to cooperation.
The group is following an agenda that includes visits to institutions in Salvador, as well as participation.
in a seminar on public cooperation policies (Brazil, 2025, p. 4).

Thus, to the extent that Africanphobia begins to harm the geopolitical interests of
In the long term, the Brazilian state's dilemma of the false alliance ceases to be a situation restricted to...
The relationships of these segments with African academic communities take on a dimension

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of a national order, still hidden from the main spaces of socio-political and academic debate.

Africanophobia has a strategic cost, and unfortunately, those who practice it will not be the ones to accept it.

They are the only ones who have to deal with the (geo)political consequences of their actions.

The ideological-epistemological realignment of part of the African academic community may

to be interpreted – perhaps from the psychosocial theory that says that the breakdown of mutual trust

The act of an "ally" who turns out to be a fraud generates even more contempt than...

the actions of an openly declared adversary (Simmel, 1964).

In 1963, Malcolm X shared this vision in his famous speech entitled *"Message to the*

"Grassroots" (Message to the Base), delivered on November 10, 1963, at King Solomon Church.

Baptist Church – at an event titled *“Northern Negro Grass Roots Leadership Conference”*

(Northern Black Grassroots Leadership Conference) (Facebook, 2026). According to Malcolm

X: Conservatives (the right) are like wolves, because they openly show their teeth and let go.

It's clear that they are enemies. The liberals (left-wing in that historical-geographical context) are...

Like foxes, they are much more cunning and dangerous because they smile, but they hide their true colors.

intentions (Youtube, 2026).

The difference with Malcolm X is that, despite sharing an aversion to liberals...

(The left, in that context) is equivalent to what many Africans feel today about the left.

As an academic, he never assumed or implied that the solution lay in a reorientation.

ideologically leaning to the right, it certainly didn't exonerate or minimize the actions openly.

racists perpetrated by the conservative camp. Quite the contrary, what Malcolm X suggested

It was a distancing from both spectra, so that black people could turn inward.

Malcolm X understood that both sides of the spectrum were (or are) racist and that their differences vary.

only in the way they configure and manifest racism, highlighting the behavior

paternalistic stance of the American left, supposedly friendly to black people, as a strategy

of containment and control of dissent that would enable the establishment of a

Real racial autonomy. In the context of the topic analyzed in this text, this means an ideological-

epistemological reorientation of Africans towards "African-inside," instead of the exchange of

one ideological-epistemological tutelage over another.

Cornered, the African student community finds itself caught in the crossfire of the far right.

overtly racist on one hand, and on the other – by a left whose insidious actions

They could easily be classified as vile. Upon realizing that power relations are not made...

Not with legal jargon – but rather with cunning, distrust should be the main shield of

African academic and all others considered suspects until proven otherwise.

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Regarding the centers and departments of African Studies that are predisposed to read and interpret Africa from a vertical position – as history demonstrates with the revolution ideological-epistemological approach carried out by Africans at the School of Students of the Empire in Portugal (Castelo, 2011), the most forceful and painful break with, and for any Ethnocentrism is that which departs from structures created specifically to co-opt and tutor those which are mistakenly assumed to be easily subordinated. Awareness civilizational – so powerful for those who feel it and difficult to understand for those who only They hear about it, but it prevents the conscious African academic from assuming a character role. secondary and becomes an appendage of the reality of others. A fact that the fascist regime Portuguese colonialism learned this the hard way.

Empirical evidence and credibility support the theory that, in the Social Sciences and Humanities, is built upon lived experience. (Schutz, 2018). The lived experience of African students in Brazilian universities This demonstrates that there is no dialogue, but rather impositions and epistemological dystopias when one of the Both sides assume that they have the supreme right to dictate to the other how they should see, be, and position themselves in the world. In the proposal to create the Africa-Brazil University, the Members of parliament from the national left correctly observe that "the proposal reverberates and will strengthen the commitment to relaunching the Africa-Brazil relationship as an important one." "historical reparation" (Brazil, 2025, p. 4).

UFAB, as an Institution of Higher Education (HEI), is born from its institutional purpose. internationalized, therefore globalized - in a strategy based on the production of force. skilled work based on intercultural logic or awareness, not only in acquisition of professional technical skills on a global scale as well as providing a quality academic education in light of an understanding of repair requirements historical damage caused by slavery and colonization (Brazil, 2025, p. 5).

However – contrary to the national left, the academic left makes a grave mistake by to refuse to understand that cooperation is not subjugation and that attempts at acculturation They invalidate the logic of reparations, as it is neocolonialism. In the end, the university It becomes a place of disputes and tensions between sectarian groups (both right-wing and...). (left-wing) each with its own ingrained prejudices. It (re)colonizes, subdues the struggle Anti-racism under the tutelage of whiteness stifles Africanism by obliterating the participation of African students. It is a place where, for some, practice contradicts discourse, *praxis* becomes... Utopia and the anti-racist struggle are reduced to mere simulations.

Perhaps one day we will be able to speak of horizontal dialogue in the context of academic relations.

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South-South, as suggested by Berkin and Kaltmeier (2012), when the university begins to address the...
African academics as central actors with something to say, rather than empty vessels.
where any aspiring Nobel Prize winner of academic opportunism presumes to be able to dump
all of their theoretical and epistemological assumptions without encountering resistance.
In light of all this, it becomes clear that – at least for now – the so-called South-South dialogues are a chimera and
that a radical ideological-epistemological reorientation towards Africa is not the answer.
This is necessary. The academic left, just like the right, is Eurocentric and African-phobic.
Paternalistic and neocolonial perspectives, as well as decolonial studies and liberal/capitalist and Marxist currents,
do not consider Africa and Africans.
Egalitarian dialogues are welcome, never tutelage or co-optation, and postcolonial studies are also unacceptable.
Pan-Africanists and (neo)Africanists are available to serve as an ideological basis and
Sustainability for the construction of endogenous African epistemologies.
As Thomas Sankara (1949 - 1987) once said: *"we want to preserve from each*
Revolution is merely the essence of purity that forbids us from becoming servants of reality.
others, although we think there is a community of interests among us" (Thomas
Sankara, UN General Assembly, 1984 *apud* Sala, 2025, p. 3).

Final considerations

Therefore, even if they weren't the forerunners, the left-wing Brazilian governments are – by far,
The main protagonists in the process of expanding, innovating, and establishing a solid and functional academic
diplomacy between Africa and Brazil that is constantly evolving. At the level of
Government and state policies, the strategies are in line with any self-respecting country.
a central player in the geopolitical landscape of nations. This is because the government conducts diplomacy.
Academics are responsible for establishing the geopolitics of education and shaping its academic landscape.
inter-institutional dialogues and their implementation.
Therefore, left-wing Brazilian governments understand – and rightly so – that the future
Professionals and potential national leaders hold particular regard for countries.
responsible for their respective academic and often ideological backgrounds.
However, there is a nuance of *an essential nature:* Contrary to what is configured as
Brazilian foreign policy, aspirations and long-term projections enhanced
Especially in left-wing governments, it wouldn't be an exaggeration to say that, literally, there are
sectors of the academic left that are genuinely striving to transform their current allies.

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African academics as future political-ideological adversaries and consequently,
geopolitical.
Contrary to the national left, the academic left makes a grave mistake by excusing-
if one realizes that cooperation is not subjugation and that attempts at acculturation invalidate the
The logic of reparation, because it is neocolonialism. Given all this, it becomes clear that – at least
For now, the so-called South-South dialogues are a chimera, and an ideological-epistemological
reorientation towards Africa-inside is necessary.
The academic left, like the right, is Eurocentric, African-phobic, paternalistic, and...
Neocolonial and decolonial studies, as well as liberal/capitalist and Marxist currents, do not consider
Africa and Africans. Egalitarian dialogues are welcome, but never tutelage or...
Co-optation and post-colonial, pan-Africanist and (neo)Africanist studies are available.
to serve as an ideological basis and support for the construction of epistemologies
endogenous African. As Thomas Sankara (1949 - 1987) once said: *"we want*
to preserve from each revolution only the essence of purity that forbids us from becoming servants.
from the reality of others, even though we think there is a community of interests among us"
(Thomas Sankara, UN General Assembly, 1984 *apud* Sala, 2025, p. 3).

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