



## Making the colonial flee: Southern cosmopolitanism and subaltern policies of citation

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For some time now, some researchers, such as Silviano Santiago (2004) and Boaventura de Sousa Santos (2003), among others (MIGNOLO, 2017; GROSFUGUEL, 2016), have focused on the power dynamics that govern relationships between the global North and South, as well as on the responses (LUCAS LIMA, 2017; BUTLER, 2018), often creative and politically powerful in our opinion, which, since subalternity, have been elaborated with a view to overcoming this asymmetrical relationship. Social movements, activists<sup>3</sup> (DE LUCAS; ROCHA; ALÓS, 2020; COLLING, 2018), intellectuals, among other people and collectives, have developed paths, escape routes perhaps, with the purpose of distancing, as far as possible, , what we have named in our research and classes on *colonial echoes* , is to say: the resonances - political, ethical, aesthetic - of the colonial in the present.

And it was in order to make the *colonial echoes* flee, that, in 2020, in the midst of the outbreak of a worldwide disease, Covid-19, we proposed, and effectively founded, Sul-Sul, a periodical with an inter/trans perspective. and multidisciplinary and based on critical

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<sup>3</sup> In the Portuguese language version of this text, we note "a(r)tivistas", a word that, through this register, plays a game between the words "activist" and "artist", that is, the latter is a combination of art and activism.

theories in the Humanities and Social Sciences, such as De(s)colonial Studies, *Queer Studies*, different critical feminisms, Post-Colonial Studies, critical pedagogies, *Crip Studies*<sup>4</sup>, among other areas and fields. It is a magazine deeply committed to the claims, which we understand to be fair and necessary, from minorities for changes in the perverse logic that governs the world today: capitalism and its latest guise, psychopolitical neoliberalism (HAN, 2014).

All the texts that we have published in Sul-Sul are examples of the commitment we mentioned. But not only the texts, but also the partnerships we established, in the course of preparing the dossiers, with research people from different regions of our country, the rest of Latin America and even countries located on other continents, reveal the South-South interests, that is, its zone of enunciation, which is how we understand the sociopolitical marking of an entity in the world. In times like these in which we live, it is more than ever necessary that we write down the address of our enunciation: it is, Sul-Sul, a magazine critical of the *status quo* and the powers of governance of life. In this sense, it is worth mentioning James Williams (2013, p. 20), who, on post-structuralism, states:

If left in politics is defined as a politics for the marginalized, for the excluded, and for those defined as inferior and kept so, then *poststructuralism is a politics of the left*. If the right in politics is defined as one of fixed truths and values, whether fixed traditions, or inalienable values, or eternal moral truths, then poststructuralism is opposed to this politics. And it attracts the fury and repudiation of the right.

We think, in the wake of Williams, that Sul-Sul, and in line with all the theoretical work we have developed throughout our career, and especially within the PPGCHS, is committed to the margins, to excluded people. and considered inferior. These are the subjects and their problems that interest the journal. They are of interest as problems to be critically faced and, from the different theories and perspectives supported by the

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<sup>4</sup> Since the foundation of Sul-Sul, and before, we have worked, in courses and extension activities, as well as in postgraduate classes that we teach inside the PPGCHS, with reflections on the different bodily capacities. Our efforts have focused on bringing these reflections closer to gender and sexuality issues, basically asking ourselves the following questions: what can a body do? How far can he go? What are the limits that marks of gender, sexuality and bodily capabilities place on bodies? In that sense, we understand that the Studies *crip*, as conceptualizes Francisco B. Trento (2020, p. 94), and it is worth mentioning: "Crip theory, as a discipline, emerged in the last decades, and it usually builds on the intersection between Critical Disability Studies and Queer Theory. If the previously offensive interpellation 'queer' was appropriated by academia and activism to value the nonnormative subjectivities and their potential to disrupt the status quo (Butler, 2011), a similar movement happened with the 'crip' bodies – including bodies that are also queer.", they can, and a lot, help us move forward on these issues. Professor Murillo da Silva Neto, a member of our research group, *Corpus Possíveis*, has addressed these questions. We believe that, soon, Sul-Sul will be able to produce a dossier on the subject.

Journal, *overcome* by creative and heterotopic thinking (FOUCAULT, 2013; DE LUCAS; CAETANO; SOUSA, 2021):

Heterotopias, then, whether as a response of highly regulatory societies, or as we want here, and we bet on that, as instances of minority subjectivation, place, or rather, counter-place and setback of affection and affectations, open up very interesting possibilities of being analyze the ways in which power works and, perhaps, help us to think of ways to overcome it ( DE LUCAS; CAETANO; SOUSA, 2021, pp. 490-491).

That is to say, and as we stated on another occasion, and here we reaffirm:

(...) it is pertinent, and deeply imperative, that we reflect on and (re)elaborate political strategies capable of facing these enemies of livable life, making it possible, as (...) within a democracy”. And for bodies to move freely, for them to occupy spaces and be able to (re)exist, whiteness, heteronormativity, fundamentalism, capacitism, and why not say capitalism, taken here as political and epistemological regimes of governance of life, must be removed through critical action (LUCAS; ALÓS, 2014, p. 01).

During these two years of academic production, Sul-Sul - Revista de Ciências Humanas e Sociais has much to thank all the hands that have collaborated and have collaborated so far with its political role as a communicative tool at the service of the various forms of expression. , whether scientific or not. Its first edition came to light in May 2020, in the midst of the pandemic disruption , as we mentioned, in addition to the chaos that preceded it and which, with it and for it, was accentuated. It can be said that, in this context, Sul-Sul became the spokesperson for re(ex)resistance, productive disobedience, creative denial, in search of other ways of existing, of breathing, a gesture so dear in times virulent.<sup>5</sup>

In your editorship, we cross the days, follow the flow of the waters, change routes, open spaces to better welcome textual creations in their diversities of genre, in the verbal and non-verbal <sup>6</sup>, in Portuguese and in Spanish, in the construction of a South-

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<sup>5</sup> This time of ours is, as you all know, a time that will be marked not only by the emergence of the Coronavirus pandemic, which caused Covid-19, but also by another pandemic, namely the *infodemic*, that is, a pandemic of misinformation.

<sup>6</sup> In Special Issue 01, entirely dedicated to the political-theoretical-activist legacy of Marielle Franco, we published a Photo Album, which was curated by Raylele Barbosa Moreira, from Profa. Dr. Amanda Motta Castro, a long-time partner in our intellectual endeavors, and black activist and intellectual Anielle Franco, Marielle's sister. To access this material, just access this *link* : <https://revistas.ufob.edu.br/index.php/revistasul-sul/article/view/846> . Another photo gallery appeared in Vol. 01 N. 03, entitled “Our American and decolonial feminisms: amphibian writings between militancy and academia”, which was coordinated by our companions Profa. Dr. Paola Bonavitta and Prof. Dr. Gabriela Bard Wigdor , both from Argentina, and economist Jeli Camacho Becerra . The photo gallery was curated by Prof. Dr. Ximena Irene Cabral (2021), from the National University of Cordoba, Argentina. To access the material,

International, intercultural, restless, interdisciplinary and, most importantly, *undisciplined South*, in its epistemic vocation to be more. And it was with its solar youth that, at the end of 2021, the journal leaves its nascent space, the Research Group *Corpus Possíveis*, to flow into the Graduate Program in Human and Social Sciences (PPGCHS), which welcomes it in its two lines of research, namely: **Language, Culture and Power** and **Society, Public Policies and Sustainability** . *The institutional dimension of the journal's publishing changes, but its line and its political and theoretical commitments are maintained* . In fact, with the movement of the Sul-Sul to the interior of the PPGCHS, the perspectives, always critical, and the approaches to the problems of the present are expanded. We hope that the answers to which the Journal arrives will also be expanded. So we wait.

In this commemorative outpouring, Sul-Sul presents a special edition with six texts, already published, but which are now translated into English. With this act, we expanded its internationalization. It is the magazine crossing borders (and aren't borders made to be crossed? <sup>7</sup>) as a body in the world and with the world in its intertwining of linguistic flows and compulsory geopolitical movements. With the English version of part of the magazine's content, we intend to bet on a subaltern cosmopolitanism with an almost clandestine approach. A traffic of texts from the South to the North. A smuggling of ideas. From authors, many of them researchers in small towns in the interior of Brazil. It loses the global North, as Boaventura de Sousa Santos admonishes us, in knowing little or nothing about the South. From the South and *from* the South. And the edition that we now offer aims to cover part of this knowledge gap.

The first text in this issue is *The Emerging Nazi capitalist anti-intellectualism and the role of scientific, philosophical, artistic, and mystical knowledge as critical and creative resistance in the social diffusion of knowledge*, by Dante Augusto Galeffi, who, in an ingenious, sensitive and creative way, proposes a

reflection of the emerging phenomenon of the anti-intellectualism

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just access this *link* : <https://revistas.ufob.edu.br/index.php/revistasul-sul/article/view/826> .

<sup>7</sup> This is not simply a rhetorical question, but it brings with it a very important question for the studies we have carried out throughout our careers: borders, whether physical or symbolic, are being *threatened* more than ever by bodies considered invaders, criminals, dangerous: trans, immigrant, non-white, effeminate, disabled bodies, whose dimensions rebel against normative standards of beauty and social admissibility. It is for this reason that the extreme right movements around the world are once again growing. We understand that they constitute a response of power, or rather, *of the powers that want to imprison us* , to this crossing of borders, to this *invasion* that we refer to. "Bodies escape", as Guacira Lopes Louro once said so beautifully and powerfully. They escape and will continue to escape. To the point where the borders themselves will lose the meaning of existing, since they are erased by *displacements* . many of the unwanted bodies.

ideology that has become the hegemonic narrative of the extreme right political worldwide at the present time and, particularly in Brazil, it has gained a space that has taken over the discourse of established power, which requires a careful and polylogical investigation of the genesis of the political use of social networks that propagate the Nazi capitalist discourse and promote what can be called “psychopower” and “psychopolitics”, according to the philosopher Byung- Chul Han, seeking to unmask the devices for the production of truths based on a dogmatic denial of science and traditional and available human knowledge.

Galeffi 's text has the strength to be widely cited, not only in Brazil, but, and that's why it appears in this issue, abroad, since it proposes a concept, that of Nazi-capitalism , extremely valuable for reading and understanding the present tense. this time marked by the emergence of multiple fascisms.

The second text, by José Francisco dos Santos, *Some Historiographical Aspects about African and Afro-Brazilian Black Men and Women in the Diaspora and in the Formation of Brazil* , proposes "another narrative about the history of black women and men in the African and Afro-Brazilian diaspora that will restore to this humanity its place of protagonism and resistance in the formation of Brazil". It is a relevant piece of writing in that it (re)places the black person (women and men) at the center of the formation of Brazil. Recovering the character of subject, instead of object, as black people were treated for many years, is what is most valuable in Santos' writing.

The third text, *Memories of pain: The Sensitive Heritage of the Pandemic*, by Jamile Borges, advocates for "the creation of new digital memorials and obituaries to preserve and tell the story of people who were victims of the coronavirus, and the political and cultural aspects of these projects of patrimonialization of mourning ", in one writing to both beautiful and deeply painful . Only the sensitivity of an anthropologist of livable life could provide us with such a powerful text.

The fourth text, *Political History , Black Movement and Black Feminism: "#Marielle Seed" ("#Marielle Seed ")*, *black women in politics* , by Ana Lúcia da Silva and Angelo Priori, focuses on the life trajectory and political legacy of councilwoman Marielle Franco, who was brutally murdered on March 14, 2018 in the city of Rio de Janeiro. Still based on the legacy of Marielle Franco, Diego dos Santos Reis, in the fifth text , reflects on "the revolt as a force of resistance also resonates in these lines, whose cry for justice is materialized in the insurgent voices and bodies, which denounce the intolerable measures, gestures and actions anchored in the racial and sexual pacts in the country". It is a tremendous text and

one that will certainly cause revolts to erupt. So we hope.

In the last and sixth text, Tania Kuhn, from Latin American feminisms and the experience of women in that continent, presents some elements to think about an (eco)feminism of the Global South. The "Marcha das Margaridas", movement analyzed by the researcher in, "Constructs alternative paths for policies of colonization of life, based on confronting agribusiness and monocultures destined to the production of commodities, in the socioenvironmental preservation through agroecological practices and in the support of human and non-human forms of life and in the defense of the autonomy and diversity in the life of peasant women". Kuhn's text is extremely important if one wants to build alternative paths to the colonization of life.

Before closing, we would like to briefly address the *subaltern policies of citation* with a view to evading the colonial. What do we mean by that? That, strategically, we, from the South, need to think of objective ways to face the almost irresistible force of coloniality, which spreads, as we know from Anibal Quijano (2005) and Enrique Dussel (2005), by being, knowledge, power and also by feeling. And the objective strategy we propose is this:

*We need to give prominence to our texts, to the writings of the South and the South, which, from a theoretical point of view, are anchored in it, through their direct citation in our reflections, articles/essays, in the programs of the curricular components that we teach, in the classes we teach, in the lectures we give, in the projects we submit to funding agencies, both national and, above all, international, etc. Citing texts from the South with both feet on subalternity and criticality is imperative since this gesture has the potential, we believe, of disseminating minority knowledge, setting in motion heterotopic micropolitics. We also understand that the version of our texts in English, and also Spanish, is something unavoidable if we want to establish a productive and creative dialogue, not without tensions, with the Global North.*

We ratify this urgent and necessary protagonist action as our final considerations. Taking the South-South as an object of reflection, we add that in the dissemination of minority knowledge there is experience, the subject of experience and the knowledge of experience (BONDÍÁ, 2002). As experience is what touches us, what challenges us, the crossing, exposing oneself to something, the South-South, as an artifact of experience,

denotes to this word its courage to launch itself in a time/space to to make existence, or rather, re(ex)resistance: the resistance made by the very presence of minority existence. In this sense, it is not enough to simply resist: it is necessary to go further. To present, as we argued at the beginning, responses to the governing powers of life, powers based on the colonial that return as coloniality.

According to Bondía , difference, heterogeneity and plurality are present in the logic of experience, so their sharing is a movement of dialog without losing its heterology. And Sul-Sul is part of this movement . In relation to the knowledge of experience, as he says, “(...) it is a knowledge that cannot be separated from the concrete individual in whom it incarnates” (p27.), that is, it has to do with cosmoperceptions , with the opening oneself to the world, to experiences in their outstanding capacity to form and transform us.

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