

Ao Sul das referências: Reflexões decoloniais para desierarquizar os processos de produção de conhecimento

South of the references: Decolonial reflections to desierarchize the processes of knowledge production

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Resumo: *O artigo apresenta uma reflexão a respeito de uma experiência de pesquisa na área da comunicação e dos estudos feministas e de gênero, realizada com mulheres do Brasil e de Moçambique, que privilegiou a utilização de referenciais teóricos decoloniais. O texto discute aspectos relacionados às escolhas de autoras(es) e apresenta os conceitos: axé (SODRÉ, 2017) e disponer de una misma (TZUL TZUL, 2016), para evidenciar a potencialidade dos referenciais decoloniais para democratizar o processo de produção do conhecimento. Nesse contexto, afirmamos que os estudos que promovem o diálogo entre países do sul global, a partir da incorporação de referentes teóricos decoloniais, contribuem para reposicionar, socialmente, os sujeitos e de nutrir o processo de teorização com as experiências de sua gente: autoras(es), pesquisadoras(es) de todos os níveis, comunidades, coletivos e movimentos sociais.*

Palavras-chave: *Produção do conhecimento; referências decoloniais; estudos feministas e de gênero.*

Abstract: *The article presents a reflection about a research experience in the area of communication and feminist and gender studies, carried out with women*

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*from Brazil and Mozambique, which privileged the use of decolonial theoretical references. The text discusses aspects related to the choices of authors and presents the concepts: *axé* (SODRÉ, 2017) and *disponer de una misma* (TZUL TZUL, 2016), to evidence the potentiality of decolonial references to democratize the process of knowledge production. In this context, we affirm that studies that promote dialogue between countries of the global south, based on the incorporation of decolonial theoretical references, contribute to the social repositioning of subjects and to nourish the theorizing process with the experiences of their people: authors, researchers from all levels, communities, collectives and social movements.*

Keywords: *Knowledge production; decolonial references; feminist and gender studies.*

*“Invoking these laws
I beg you Exu
To plant in my mouth
Your verbal axé
Restituting me the language
That was mine
And was stolen from me”.*
(NASCIMENTO, 1981)

Invocations

This excerpt of the poem “Padê para Exu Libertador” of the Afro-Brazilian intellectual Abdias Nascimento, locates us in relation to the communication strategies that emerge from the African ancestry premises that persist in the Brazilian territory, sustaining the political action of resistance of Afro Diasporic communities. Exu is the lord of possibilities, because he rules the communication among all forms of life, in a complex articulation between technologies, human and natural resources, without any hierarchic order dictating his action. The de-naturalization of hierarchy is in the political basis of the de-colonial thinking, introducing a disorder in the Western linearity, and, with that, giving visibility to other senses of the world (OYĚWÙMÍ, 2017).

The senses of this poem are the inspiration for this text, that seeks to present reflections on the use of theoretical de-colonial references in the realization of scientific research. Their ponderations are centered in the articulation between the field of communication and feminist and gender studies and are supported in a research experience that were in between Brazil and Mozambique³. This is a writing product crossed by memories of an experience of intercultural research, which is inserted in the scenario of communicational discussions and are geared towards the uses of social media made by women on the Internet. This use was

3 This research was developed not in the area of the doctorate-sandwiches carried out in 2017-2018 at the Pedagogical University, in Maputo, not in the area of the Abdias Nascimento Academic Development Program - Edital 02/2014 - SECADI / MEC / CAPES.

studied in both countries, through the analysis of stories made by women in the fan page “Vamos Juntas?” on Facebook (Brazil), and in the group Algo Mais (Mozambique).

This research, its processes and results, was guided ethically and politically towards the south. And, when we think and write this term - South - we take into consideration, at least, two dimensions of significance: one is geographic and talks about the physical map, locatable home of the institutions that hosted the study, of the researchers that developed it and the people of the community that interacted as participating subjects of the investigation; the other dimension is political, where south is a space of memory, is an epistemic birthplace, it is social resistance, it is our point of view, it's a place of feeling, it is a perspective of an existence that crosses the lives and texts upon which we are going to reflect. In this sense, during all the investigation we have been aware to our practices, in order to avoid – and we hope we did it successfully – the reproduction of a geographic essentialism. Because of that, in the field of theorizations, we invite you to walk with us in the process of investigation of those ideas that are a product of political decisions of problematizing the hegemony of those who always have a “north”.

Throughout all the process that involved the investigations – which lasted 3 years and 9 months –, we chose to present in this text two moments. The first, that aims problematizing and discussing about who is authorized to produce knowledge, and from which social place will take place a critical reflection about the choice of the authors for the theoretical reference. The second moment is the presentation of two concepts, forged in the de-colonial intellectual context and employed in the research: *axé* (SODRÉ, 2017) and *dispor de si* (TZUL TZUL, 2016). By presenting them, we want to show the potential of de-colonial references as a resource to de-hierarchize and democratize the process of theoretical production of knowledge.

Methodologic gaze

The reflections that will be approached in this texts were articulated to think about the reality of Brazilian and Mozambiquean women through a feminist approach. The theoretical field of feminism was profoundly modified by the decolonial gaze of many intellectuals, such as, for instance, Maria Lugones (2014), Gladys Tzul Tzul (2016) and Carla Akotirene (2019). They introduce, beyond the problematization of gender, other elements through which is possible to reflect about an idea of femininity, of being born female and come to be designated as a woman in situated contexts. They claim that elements of class, culture, race and religion should be considered without hierarchizations among themselves, applied to each context and articulated to the desires and projects of these women. Far from meaning a question about how fundamental the feminist theory is, this process of questioning complexified and deepened the debate, as well as revealed the hegemonic face and conservative aspects of this theory, conceiving a more just and equal approach:

When we don't see debate and discussion as antagonist and bellicose forms of communication, we can practice them as rhetoric means to clarify practical and theoretical differences and to pay respect to different feminist voices and perspectives as something that strengthen us and do not weaken the distinctive fights. FIORENZA, 2009, p. 43).

In this context of reflection, in this article, our methodologic gaze will come from the feminist critical hermeneutics (FIORENZA, 2009). We were inspired in the hermeneutics of suspicion to talk about the issue of the choice of authors and the hermeneutic of creative imagination to reflect about the already mentioned concepts.

In the hermeneutic of suspicion, recommends the author, we should not take the texts "literally", but rather, analyze what role they play in the interest of dominance. This exercise can be emotionally tough, because we already interiorized the authority of the academic text, and it demands, than, that we face our emotions, anxieties and fears. In the words of Fiorenza (2009, p. 198):

A hermeneutics of suspicion cannot be confused with a hermeneutics of discovery, that assumes that in the world there is some order that can be discovered if we become aware of the different disguises used to uncover the Truth and conceal the reality.

Thus, this hermeneutic spin enables a surveillance over the dominant strategies of production of meaning and make visible the roles and values implied in, for instance, dichotomic and hierarchized peers, such as masculine/feminine, superior/inferior, us/them. In turn, in the hermeneutics of creative imagination, the author recommends seeking to generate utopian views still not accomplished, or not fully accomplished. In this exercise, one can look in the texts to “dream” with a world of justice and well-fare and find, in the imagination, the space of memory and possibilities.

Thanks to our imaginative capabilities, we can put ourselves in other people’s shoes, connect ourselves with our feelings and take place in their decisions and fights. The historic imagination allows us to see the struggle of women in the past and establish connections with our own struggles. (FIORENZA, 2009, p. 202)

In her conception, this spin is concerned in bringing up the capacity of conceiving change and noticing how situations can be transformed, as well as celebrating the people that brought change (FIORENZA, 2009). Both hermeneutics guide the reflexive construction of the two items of text coming next.

*“Olorum
Pai nosso e teu
Exu
de quem és fruto alado
da comunicação e da mensagem”.*
(NASCIMENTO, 1981)

Who can be called an intellectual?

The selection of theoretical references for the development of the research is one of the methodologic procedures that ask a reflection from researchers that involve an alignment with the established goals, but which also implies – even if not always consciously – a stance of political position on the investigation. In the experience of research Brazil-Mozambique over which we were supporting the elaboration of this text, the process of deciding which references would compose the theoretic body went through different moments. In the beginning of the studies, we started in the field of Communication and Feminist and Gender Studies in a very wide form, and then we considered the possibility of making a cut-out exclusively feminist and with women authors. Finally, when the de-colonial studies started to compose our way of problematizing and thinking of paths, we were called to complexify (GANDARILLA, 2016) our choices.

It was in this moment that the hermeneutics of suspicion emerged as a path for the construction of this complexity, since it invites us to demystify the structures of dominance inscribed in the texts, but also in our own experiences, including those as researchers (FIORENZA, 2009). This movement of suspicion allowed us to authorize ourselves to choose for South American, African and a few authors from the global north, as long as, in their works, there were a sensitive dialogue with the south, or their reflections pointed towards critique on the hierarchic relations implied in the north-south relations.

We want to detain ourselves a little in this affirmation about “authorizing oneself”, because this process is fruitful for a reflection on the adoption of decolonial theoretical references. Fiorenza (2009, p. 198) warns that “us women do not know if grammatically masculine texts are directed towards ourselves or not. That is why we need to think twice and ask if something talks to us or not”. This hegemonic form of text production produces an effect of putting ourselves, as women, outside of the context of production of knowledge, gesture that we internalize through numberless social mechanisms of oppression. Then, a feeling

of not belonging – we are often not aware of it – calls us to seek for paths that legitimate us and support us in this place and using “established authors” is one of this mechanisms.

When we suspect about this feeling of not belonging, and its products about our scientific work as women, and, more specifically, women of the South, we have the possibility of drafting other paths. Therefore, the first movement, usually, is the one of presenting the “established authors”, to, then, produce and extensive and exhaustive refutation, with feminist and decolonial bases, for instance. An attentive reading of suspicion hermeneutics (FIORENZA, 2009) shows us this is a trap. The “confrontational” elaboration, that seem to be a mandatory path for us that want to put thoughts in the center of our research that inhabit the social margins of the academic thinking, in reality evidence that we are still gravitating around an “ideal North” and employing our creative and intellectual energy in a subordinate way. It also means that we do not come from our own “cosmoperception” (OYE-WÙMÍ, 2017), but we are reporting ourselves to the hegemonic thinking, seeking acceptance so that then our elaborations can be worthy of existing in a theoretical universe. This type of understanding is one of the goals of the decolonial thinking.

This is about, according to José Gandarilla (2016), restoring the complexity of the world through a criticism to the modern/colonial thinking and its systems of universal categories, hierarchized and homogenizing, to refuse the place of immobility of subjects categorized by the colonial project. It is this system that supports the attribution of generified social roles and takes women out of the field of scientific reasoning. According to the author, the problem is in the universal categories – as the subordinate – that enclose people into predetermined labels, hiding their practices and knowledges and silencing their voices and not recognizing them as their interlocutors.

The author warns that recognizing the marks of the colonial projects go through the need of understanding its classificatory power and the constant reduction of complexity of the other – that gets limited to a

fixed category: woman, indigenous, black – of its ethics and its practices, devastating, thus, human diversity. Therefore, the challenge is to migrate from universal categories to universalizable categories. In this sense, it should happen a negotiation – democratic and collective – with the groups that represent human diversity and that would give us social conditions to propose useful categories of analysis, that would have power to become universalizable (GANDARILLA, 2016). In the author's point of view, categories such as equality, reciprocity and horizontality could be taken to discussion, because they are carried of this power to generate more ethical and aesthetic answers to the challenges of social transformation.

In this line of thought, two authors – Bell Hooks (2017) and Giovana Xavier (2019), American and Brazilian black intellectuals, respectively – point how decolonial critiques can translate into elements to be incorporated in research practices. The first author raises, among others, two aspects. She says that the format of text must be object of reflection, because it is a political option as it promotes more or less access to that content. In this perspective, Hooks (2017) invites us to revise the style of writing, refusing the academic flowery vocabulary that is reproduced into highly abstract elaborations, in a specific jargon and references that are obscure and hard to read. She also says that is necessary to go back to a style closer to the popular form of speech, in order to promote the ample circulation of knowledge, so that it can be an acted resource for the promotion of transforming practices.

Another relevant aspect defended by the author is the construction of an “expansive point of view” of theorization (HOOKS, 2017). This affirmation emerges from the questioning about who is and who can be nominated as an intellectual and claims a notion of shared authority in every process of production of knowledge (scientific research, teaching context, etc. Coming from examples of the feminist context, the author says: “It is that the production of the feminist theory is a complex phenomenon, that it rarely is so individual as it seems to be and generally is born from an involvement with collective sources” (HOOKS, 2017, p. 87).

In that same direction, Giovana Xavier (2019) questions the privilege of academic theorizations in relation to oral narratives as theoretical references and as place of knowledge production. The author defends that it is necessary to look towards other spaces – outside the university bounds – to understand the diversity of knowledge that society is conceiving. These other spaces can include social media, because “in a country that treats academic culture as a privilege, the use of this direct communication tool is inserted into a process of creative writing that has the goal of qualifying points of view of black women as knowledge” (XAVIER, 2019, p. 17). Therefore, she claims the recognition of another intellectuality to

[...] Evidence an approximation between who we are and what we produce. The answers to this innovative form of communicating the scientific knowledge transit from acceptance and recognition to rejection and a decommitment. An awakening of extreme affections that reveal disputes of narratives both in academia and in the public space about knowledge of who is authorized to produce it. (XAVIER, 2019, p. 17)

Through our research experience, privileging the use of decolonial theoretical references to think about the uses of social media by Brazilian and Mozambiquean women, it is possible to say that this practice can promote a more equivalent and fair relation between theoretical productions, experiences and goals of researchers and people that interact as participants of the context where we fit our investigation investigating.

Our recognition finds support in Alejandro Haber (2011)'s reflections, when he invites us to seek to access knowledge in a state of change. According to the author, this type of knowledge is a conversation. But a conversation in certain conditions. Firstly, it happens with subordinate subjects, or with the subordinate face of subjects; it is not instrumental, in other words, that limits itself to retrieve information on how subjects attribute meaning to reality, but a conversation with other meanings of reality; something that call us and that, sooner or later, touch us.

Secondly, it is a conversation with the social movements, communities or collectives, politically mobilized to face the hegemonic system.

Thirdly, it is a widened conversation, including actresses and actors considered irrelevant (HABER, 2011). Once established the desire and the conditions for conversation, it accomplishes a “situation of investigation”, in other words, a conversation in which many voices are going to get articulated. In the research experience on how we are reflecting, that meant articulating theoretic voices, these Brazilian and Mozambiquean women, and the voices of researchers, and the research was constituted in a space favorable for the meeting and co-presence, allowing that everyone listens and speaks about belonging, recognition and solidarity.

Celebration of experienced knowledge

The creative imagination proposed by Fiorenza (2009) is acted here as a political resource to revisit the processes of production of knowledge because, at the same time the author calls attention to the construction of scenarios that allow social transformation, her invitation to celebration of those people and struggles already in course distance ourselves from the imaginary that populates the mind with lonely and sterile environments of science labs. The employment of the word celebration introduces sound and color, brings movement and dynamism in this environment, reminding us it is possible to conceive a process of investigation where the knowledge of theorization and experiences of subjects are not wasted on disputes of authority.

Through this approach, the projection of change goes through the visibilization of concepts that result in the de-colonial debate. For this text, we chose two concepts, among many possibilities of repertoire already produced by this theoretic approach, that emerge from contexts of communication and decolonial feminist studies. The first is *axé* – mobilized by joy and affection – according to the thought of the Communication intellectual Muniz Sodré (2017). The author’s reflection is the result of a deep knowledge of social, cultural, economic, religious and political forms of life of Brazilian afro-diasporic communities, who he calls as *nagô* thinking. And the second concept is *disponer de una misma* (dispose of oneself), thought in the Feminist field by the sociologist Gladys

Tzul Tzul (2016), which employs it from a dialogue with the feminist tradition about the political place of desire. The propositions of these authors are both critiques of the western matrix of thought and propositions of another geographic reason for a political action that promotes social transformation in situations of colonial, patriarchal or capitalistic oppression.

The approach of Sodré (2019), in the support of *nagô* thinking, begins by locating the process of constitution of a person, given in a community context, within particular interpretative positions, the milestones of political and moral philosophy related to African societies.

In this line of thought ruled by a cosmology and ancestry, the human being is constituted by collective materials (coming from divine and ancestral entities) and an individual combination of materials, responsible for its singularity. (SODRÉ, 2017, p. 117)

This context institutes another timeline, where dates and facts lose their importance, because they are grounded in the “narrative of an existential experience connected through families, neighbors, acquaintances, everyone in a community” (SODRÉ, 2017, p. 115). In this cosmology, the human being “shares a condition common to animals, minerals and vegetables, as well as the gods, with identical elements” (2017 p. 118).

And this shared condition is established by the *axé*. The author explains that this concept makes visible the form how the cosmology, organized into philosophies, when it is ripped from its origin, is reorganized and reconfigured to survive, resist and persist in this side of the Atlantic. Sodré (2017, p. 133, highlights made by the author) defines like this: “The word *axé* comprises force and action, quality and state of body and its skills of accomplishment. *Axé* is, in fact, a potential of accomplishment or non-accomplishment, supported in the body”. This accomplishment mobilizes the energy of beings: gods, men and ancestors, calling the natural forces of the animal, vegetable and mineral kingdoms. Therefore, *axé* is a virtuality, the sacred as a transcending

field, that is updated or individualized, asking for a body unity, uniting the word with tone and gesture:

Experienced as a content, cumulative and transmissible by body mediation, *axé* holds the cycle of symbolic exchange, of giving and receiving, making community codes work, presiding transformations and passages from one situation to another. (SODRÉ, 2017, p. 134)

To understand *axé*, the author points as decisive the understanding of two aspects: affection and joy, because, in the *nagô* perspective, the order of phenomena is linked to the primacy of sensitive and sensitivities, and distanced from rationalized and intellectualized processes.

In the core of a diasporic philosophy, as the *nagô* thinking, the alacrity understood as an “existing point” is an affective regency that enables this margin within a social context marked for centuries for the continuity of politics of servitude. (SODRÉ, 2017, p. 24)

In this context, affection means the exercise of an action about one/another sensitivity – not necessarily a being – that carries contents of emotion and of a particular state of consciousness; in turn, joy is a fundamental form of *nagô* existence, not as a circumstantial affection, but as a concrete and stable regime of relationship with reality, as an active power of existence of individuals (SODRÉ, 2017). Joy is not a circumstantial affection, but a concrete and stable regimen of relationship with reality, and, therefore, an active power. “That is why there isn’t properly a subject of joy. There is the subject of emotion, object of sensation, even the subject of a feeling, but joy is regency, something that enables the existence of subjects” (SODRÉ, 2017, p. 151), and is related, consequently, with the knowledge of practical life.

Therefore, it is the *axé*, in its manifestations of affection and joy, that lay a base for the social resistance employed by black communities from their communities: “However, instead of a mournful discourse, of victimization or even repression, of everything that had happened, the black literature recognizes the reality of change [...]” (SODRÉ, 2017, p. 152).

In the reflection of the author it is this relational logic that permeates the forms of community organization of African descendants, giving coverage to their political action, which “is not used to appearing in the ethnologic lenses and is visible in the mobilization of the resource for the consolidation of internal alliances to the group and in the tactics of approximation with the hegemonic global society” (SODRÉ, 2017, p. 172). However, even invisible, this mobilization exists supported in manifestations of *axé* and joy.

Axé is an energy that crosses the political action,

At the same time, individual and collective, but also at the same time pre-individual and impersonal. There is the *axé* of gods, of natural elements, of alive individuals and ancestors, therefore, there is multiple intensities organized in the field of communication of a common. It is crossed by a syncretism of affection, in addition to practices of elaboration and absorption [...]. (SODRÉ, 2017, p. 134)

Therefore, *axé* is inscribed in the dynamic of continuity of existence to conform, not a mournful and victimizing discourse of everything that happened, but a liturgy that recognizes the reality of change.

In that same critical branch, we find a dense feminist theorization, impacted by the decolonial approach, given towards the conditions located of women to make visible the marks of transformation, product of action against injustice, inequality and oppression, opening, thus, the spectrum of understanding about feminine experiences. In this context, we highlight Tzul Tzul’s (2016) ponderations, that bring a reflection about the notion of social transformation, in which the author calls attention to the fact that, generally, we don’t take into account that, at the same time something is transformed, something is conserved. This thought is a criticism to the revolutionary idea of transformation, that is necessary to destroy and get rid of everything there is and rebuild from the ground up. In this approach, for instance, often the use of digital social media is questioned in its legitimacy and effectivity as social fight. It is necessary to remember that the use of social networks is one of the faces of the historical weave of movements, that gets updated and

expands possibilities, as well as promotes access and opens space for subordinate voices.

For the author, social transformation comes from the impulse of the human capacity of producing and reproducing collective forms of living in the world, from another form that is not about dominance, exploitation and deprivation: “[...] The transformation ceases from being centered in the totality of relations of domination, opening a space for the possibility of (de)forming, (re)forming what exists through located and specific collective effort” (TZUL TZUL, 2016, p. 172).

When thinking about the distinct circumstances of this condition located in the feminine, the author talks about the challenges of the intersectional debate. She understands that the path is to find similarities in the forms of oppression, without ceasing to recognize and reinforce the set of particular and specific variations. In other words, working with the notion that there cannot be an abstract feminine, but rather a located feminine. Tzul Tzul (2016) emphasizes that is necessary to recognize, even in this located condition, that women and men can hide and break domination, since they can read their rules and not only face it upfront, but also play with them.

According to the author, what is at stake is the collective fight, from the condition of women, so that they can dispose of themselves. From that, it is essential to recognize the strategic field of fights, where a series of tactics are established to organize life, with efforts in the sense of breaking the power and symbolic order. In addition to that, there is the purpose of escaping the certainty of discourses and practices that insist in constituting or obligating women to the adjustment of the dichotomy victim/heroin.

It is about refusing the idea that women always were oppressed in a devastating way, to then find and make visible the varied forms that they propelled and make their skills work, mainly in the community outlines of life reproduction (or in networks). “[...] In no way I believe the political act of resisting is only found crossed by suffering and pain.

But, well, the struggles of women and men must be interpreted from the imagination and creativity [...]” (TZUL TZUL, 2016, p. 198).

As the author highlights, there is a strength of women that comes from everyday world (relations) and gets invisible by the analyses of liberal roots, because this perspective disregards the world of life reproduction. So, it is necessary to study the bonds of women with other women, “because it is mainly in the relationship between women where we enable the recognition of desire and find the strength to unfold them” (TZUL TZUL, 2016, p. 176).

The author brings back the notion of impulse and power of the feminine desire as a form of subversion of the limits imposed by the patriarchy in the different spheres of life: “Thinking from desire, more well, put in another place the hardships and allow us to analyze more the conventional forms of how to prescribe the way in which women can liberate themselves (the rights, the participation, the collectivity of the land)” (TZUL TUZL, 2016, p. 180). The limits are accomplished as an impossibility of dispose of oneself and the desire as a propeller of liberation and individual and collective participation. In the author’s words,

[...] To think about the desire feed, or at least put in another ways, the common forms through which women are produced within the weaves with other women and with other young men, calling us to redefine the terms of balance. (TZUL TZUL, 2016, p. 181)

Therefore, Tzul (2016) reinforces the need to, beyond studying the limits imposed and impossibilities, gear the efforts of understanding to the fights against boundaries. Which doesn’t mean denying or ignoring the set of difficulties and symbolic and factual costs of difficulties, but rather not limit oneself nor let them be immobilized by it.

[...] Disposing of oneself means basically to have the possibility of unfold the desire in situated conditions. The conditions in which we exist establish boundaries and simultaneously open possibilities, the unfolded desire in this sense is something as the individual and collective energy, capable of eroding and moving those boundaries and opening the possibilities of disposing of oneself. (TZUL TZUL, 2016, p. 190)

The author reinforces that it is not about omitting the circumstances in which we are inserted and that limit us to the capability of dispose of ourselves but recognizing and affirming that we are not a mechanic determination of people and structures with which we relate, we are capable of negotiating and acting strategically in situated conditions. In this sense, the challenge is to manage our individual trajectories and keep producing a collective struggle to create conditions of possibility to live in “community-communal weaves” – or in networks – and have a concrete and affective base to solve our issues.

“I offer you, Exu,
The ebó of my words”.
(NASCIMENTO, 1981)

Delight in words

The concepts of *axé* and *disposing of oneself*, in the context of our research, were fundamental to think about the desire of women of widening the understanding about their reality. They brought perspectives and reflections that opened space for our meeting with these subjects silenced by the colonial thought in another place. This place is no longer only the place of resignation – or an episodic rebelliousness as told by the books of official history –, but people that were in a constant process of tension, confrontation and undertakings to transform their condition. In the case of women, the gesture of apprehending transcultural practices, that dispute the senses of a whole narrative, means, again, to reposition them in a category of human.

That form of organization-movement elaborates and systematizes knowledges within a “think-live”, without intellectualizing, in other words, without making the thought a cognitive sphere separated from common life. “Not being essence, but movement of thought, the idea only exists as it is *communicated*, in other words, as it is *linked* to other ideas” (SODRÉ, 2017, p. 95, highlighted by the author). In the context of our research, the understanding of communication as condition for

existence was important in the understanding of resources available through social media, for the struggles and accomplishment of women's desires. These media have enabled communication because they promote the circulation of emerging ideas from different groups of women, simplifying their link to the practices and experiences, expanding spaces of acceptance and belonging of women.

The delights and obligations to Exu, the orisha of communication, must be placed in crossroads. This place which, since a western perspective of order and linearity destabilized by the possibility of doubt, in a decolonial vision, is covered of opening and power, a celebration of the encounter. It is the power conceived by this opening that can reconnect us with the complexity of knowledge of people from the global South. We say that the studies that promote the dialogue among countries of the global South, through the incorporation of different decolonial intellectual references, are a form of socially repositioning the subjects and democratizing the production of knowledge.

Our affirmation is possible because the path of decolonial reflection we walked invited us, all the time, to act on the de-hierarchization of relations established in the research processes, in other words, in the universe of production of scientific knowledge. The path we chose as researchers integrate our political action, that is articulated with all the critical movement to theorization that do not promote capacitation and strengthening of resistance, that have been sustaining life in the colonized south. Our theoretical options took into account that this type of knowledge must support, for instance the liberating activism in social movements and, still, be systematized in such a way that can be shared in a written and spoken form, guaranteeing the democratic access to the process of theoretic construction and the repertoire produced.

The goal of de-hierarchization that moves the decolonial thinking also means a liberating movement within the processes of production of knowledge, because it does not intend to dispute a place in the hegemonic centers of thinking, it does not desire an inversion of poles between north and south. When offering an alternative path, it liberates everyone

that are affected by in a waste of personal and collective resources, implied in occupy and maintain in spaces of domination.

Free from pressure, we can go back to the south. We are capable of nourishing ourselves with experiences of these people: authors, researchers from all levels, communities, collectives and social movements. In conversation, we can produce knowledge, we can communicate ourselves – verbal *axé* – in continuity with different cultural matrixes, connected with the interference of human practices and narratives, in which everyone meets, produces and narrates from their locations, every movement being celebrated. Axé!

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