

## Community sense and insurgency perspectives for latin american afrodiasporic women's networks

## Perspectivas de sentido comum e insurgência em redes de mulheres afrodiaspóricas latino-americanas

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### ABSTRACT

We analyze the insurgence of black intellectual women's networks in Latin America with emphasis on their organizational dynamics, besides considering the ongoing identification processes anchored on the idea of Afrodiasporic belonging. We noticed an urgent need to review the scope already consolidated by culture disciplines with regard to studies about networks. Our intention was to promote cross-sectional approaches favoring theoretical frameworks that contemplate the daily traumatic experiences which are recollected as a form of violence. We have also seen how transnational community perspectives are emerging in the debate about black women's development and culture. It is argued that studies on the African diaspora in Latin America are underrepresented.

**Keywords:** common understanding, collaborative networks, afrodiasporic intellectuals, insurgency.

### RESUMO

Analisamos a insurgência de redes de mulheres intelectuais negras na América Latina com ênfase em sua dinâmica organizacional, além de considerar os processos de identificação em curso ancorados na ideia de pertencimento afrodiaspórico. Notamos a necessidade urgente de rever o escopo já consolidado pelas disciplinas da cultura no que diz respeito aos estudos sobre redes. Nossa intenção foi promover abordagens transversais

favorecendo referenciais teóricos que contemplem as vivências traumáticas cotidianas que são lembradas como forma de violência. Também vimos como as perspectivas da comunidade transnacional estão emergindo no debate sobre desenvolvimento e cultura das mulheres negras. Argumenta-se que estudos sobre a diáspora africana na América Latina estão sub-representados.

**Palavras-chave:** compreensão comum, redes colaborativas, intelectuais afrodiaspóricas, insurgência.

## 1 INTRODUCTION

The Psychosociology fields seek to understand a broad spectrum of the *Critical Psychosociology, Communities and Education Networks*, which, in turn, analyzes psychosocial processes of building knowledge and community practices mediated by informal, formal and socio-technical networks. As an axis, it is underlined by the study of group processes and communication, in order to understand community cultures as well as to broaden philosophical, historical, anthropological and pedagogical knowledge under the light of psychosociological approaches. By prioritizing this field of problematization for a study on community sense and networked organizational dynamics in the African diaspora (in Latin America), our aim is to encourage interdisciplinary compositions, including analyses understood as “cross-sectional.” They are thus defined precisely because Community Psychosociology is a field that is intertwined.

Using a psychosocial approach, we participated in some immersions to identify politicization alternatives in networks originally defined as “Afrodiaporic networks” (women and blacks.) We observed how the adopted dynamics occur, mostly in the cracks and crevices of micro societies that are constituted without any guarantees, both in Brazil and in countries like Cuba, Argentina and Colombia.

According to Maria Inácia D'Ávila Neto (*et al*), “In Brazil, one movement to affirm Afro-Brazilian identity was the formation of Candomble as a religious re-creation in which black women re-creating their imagined Africa are of great importance as mothers-of-saints” (D'ÁVILA NETO *et al*, 2012, p.242). At the same time, this alternative is admittedly related to the phenomenon of forced migration, marked by a dehumanization of enslaved populations: “feminist perspectives on migration and poverty must therefore be articulated. There are psychosocial and subjective issues in the construction of the migratory project that need to be analyzed” (p.244). Based on this

scope, it was possible to design a scenario about the *forms of network-based black women's insurgency*.

At the same time, we value the possibilities of socio-political exchange because what we typically see are community initiatives to preserve the memory of the struggle of other black women local leaders. For psychosocial studies, the promotion of new anchors in Latin America becomes relevant, but with emphasis on the trajectories of these networks. As in D'Ávila Neto (*et al*), one of our commitments within the scope of Psychosociology is to ask disturbing questions in order to collaborate with cross-cultural rereadings, "aimed at bringing new subjectivities to the surface," as stressed by Tania Barros Maciel (2019).

To investigate the performance of black leaders in the African diaspora in Latin America is to be in contact with a multitude of aesthetic, religious and sociopolitical expressions. Historian, poet, and activist Beatriz Nascimento (1942-1995) became a reference for the Black Movement (MN) and the Black Women's Movement. Being poor and from the Brazilian northeast region, she gained projection as a social thinker especially with her documentary "Ori" in the 1980s. The film rapidly became popular among black groups and, upon looking at this capillarity, one may conclude that this phenomenon is related to the elaboration of a thesis about the anti-racist agenda, which shows specificities of trajectories (including their own personal history) of collective resistance, focusing on strategies adopted by different groups committed to social rights. In "Ori," one realizes the need for a well-explained theoretical exercise with the design of a kind of "*quilombola* ethics," an irrefutable conceptual mosaic, a kind of epistemological arc running upstream.

Afro-Costa Rican economist and activist Epsy Campbell Barr was elected Vice President (2018-2022) of her country, the first Latin American black woman to take that position in government. Her career helps to understand the organizational dynamics of feminists who work to promote other life experiences in politics and advocate for other positions for the gender. Institutions such as the Afro-Latin American and Afro-Caribbean Women's Network, the Regional Council of Africans in the Americas (RCAA), the Black Parliament of the Americas, the Women's Forum for Central American Integration, and the Center for Afro-Costa Rican Women (Costa Rica) have been consolidated thanks to the expertise of women like Epsy Campbell Barr. The career and activism of a racialized subject who reaches a position in government as Vice

President of a Latin American country reflects multifaceted political choices, and these choices led us to what Raquel Paiva argues in “*Espírito comum, comunidade, mídia e globalismo*” [Common spirit, community, media and globalism] (PAIVA, 2003).

It is now possible to envisage avenues for future studies about race and gender relations, and these may in turn lead to new impressions of these approaches. In more general terms, we can assume that the politicization alternatives of racialized and consequently stigmatized women may give rise to new psychosociological analyses, considering that they suggest a change in status of their representations of themselves. At the same time, in Latin American countries we can see the emergence of political and formative processes, such as the Latin American Black Women’s Network, a permanent forum anchored in the community, female and black *ethos*.

Based on studies on critical discourse analysis, according to Norman Fairclough (2003, 2008, 2010), we seek to enhance political discourses and texts and, within this construct, the methodology of studies on critical discourse analyses is the [...] analysis of dialectical relations between discourse (including not only oral language, but other forms of Semiosis, such as body language and visual images) and all other elements of social practices (FAIRCLOUGH, 2010, p.226).

Our approach with the mentioned groups led to new interconnections and, during the last period of immersion for this research (2018-2019), the work was defined as an "expeditionary investigation into black women's networks." The relationship with the “Afro descendance and Counter-Hegemonic Proposals” Working Group and the “International Graduate School *Más Allá del Decenio Afrodescendente*” (CLACSO) ensured a series of actions such as the forums that have been established from interconnected agendas in different areas of the Caribbean and Latin America.

## **2 BLACK WOMEN AND AFRO DIASPORIC PERSPECTIVES IN LATIN AMERICA**

The situation of Colombian women has been problematized as extremely serious and, in the field of Psychosociology, we must highlight research carried out by Catalina Revollo Pardo (2015, p.267) on the victims of forced *desplazamiento* which throws light on topics such as dehumanization processes and social, political, economic and armed conflict.

Her findings point out that sexual violence affects the very integrity of being a woman: “*Las mujeres son víctimas de violencia sexual en sus contextos familiares, en los contextos de confronto, en el momento del desplazamiento, en sus procesos de militancia y en el contacto con la institucionalidad del Estado*” [Women are victims of sexual violence within their family context, in contexts of confrontation, in the *desplazamiento* actions, in their activism processes and in their contact with State institutionality.] (REVOLLO PARDO, 2015, p.218-219).

For Revollo Pardo (2015), one of the country’s characteristics is its cartography with displaced, exiled, uprooted and refugee groups. For the author, the denomination *desplazado* “*no puede ser reemplazada por la cosmovisión de los desterrados afro colombianos, para ellas el desplazamiento es una categoría que les interesa mantener y problematizar por las cuestiones que representa en los escenarios de las políticas nacionales e internacionales*” [cannot be replaced by the worldview of the exiled Afro-Colombians, for them *desplazamiento* is a category that must be maintained and problematized because of the questions it raises in scenarios of national and international policies] (REVOLLO PARDO, 2015, p.266).

At the same time, it is worth mentioning the link with the “Latin American and Afro-Caribbean Pedagogical Network,” formed by researchers from Angola, Ecuador, Argentina, Brazil, Colombia and Cuba, ensuring intersections for the promotion of debates on other possible tracks. Consequently, counter-hegemonic proposals for study methodologies emerge, as their options include the development of interdisciplinary work. It is relevant to emphasize that this format boosts collaborative dynamics and broadens the interpretative axes of the realities faced in the respective countries.

Along five years of dialogue promoted by the Rio de Janeiro Network of Black Ethno-Educators, we can see a valuing of approaches adopted in the field of education by activist researchers-teachers. Upon considering the formal and non-formal spaces of politicization and social awareness, we assume that other ways of interpreting what we consider to be “networked research” are paramount, and this has meant sensitive listening as well as the promotion of a different social ethos. One may consider that they are subjects involved in processes of community organization and identity strengthening. Inspired by *Corporación Red de Maestros Investigadores Tras los Hilos de Ananse* (Bogota), of which we have been part since 2007, the Rio de Janeiro Network of Black Ethno-Educators was created with the goal of bringing together groups of black

professionals, students and thinkers of different age groups, involved with activities at different levels, and valuing community (and school) initiatives to reinvent references for new social grammars.

In Argentina (Buenos Aires), the *Tertúlia de Mujeres Afrolatinoamericanas*<sup>1</sup> (TEMA), presents itself as an important sphere in the city of Buenos Aires for congregating women from different countries connected by their political background.

*Tertulia de Mujeres Afrolatinoamericanas es una colectiva interdisciplinar de mujeres que tiene como objetivo construir saberes, compartir sentires y experiencias sobre lo que significa ser una mujer afrodescendiente en la sociedad argentina.*

[Tertulia de Mujeres Afrolatinoamericanas is an interdisciplinary group of women whose goal is to build knowledge, share feelings and experiences about what it means to be an Afro-descendant woman in Argentine society.] (TEMA description on their Facebook page. Available at <https://www.facebook.com/tertuliademujeresafrolatinoamericanas>).

In Brazil, studies by Belmira Bueno (*et al*, 1993, p.304) indicate that "it is important to show that these memories are not always erased but that they can exist underground and erupt in public memory when breaches in the ideological system allow it." In line with the perception of Claudia Miranda and Helena Marques Araújo (2019, p.394), it is understood that "counter-hegemonic memories are considered (...) as landmarks in popular territories that bring to the surface memories hidden deep underground". Thus there is a major demand to map cultural elements and the dynamics of workers struggling for land, better living conditions and quality of life. At the same time, it is noteworthy that the underground existence of black women impacts the paths we have taken along this road. For sure, being around black activist groups since the 1980s explains our position and choices of social problems. Notably, insurgent women have influenced the options of the approaches favored herein. The Brazilian northeast is constituted as part of a museum collection, forming other arcs of the history of the African Diaspora and, in this new cartographic position, the presence of priestesses, daughters of Africans, gains importance.

When we consider the light shown by Maria Inácia D 'Ávila Neto (*et al*), on axes that were little explored in Psychosociology, we understand the *quilombola* experience as being central in contexts not considered. Maria Balbina dos Santos (Mam 'Etu Kafurengá) organized (in a book) the experiences of the first school of African religion and culture in the south of Bahia. As a priestess, she understands that "the Brazilian *quilombo* is undoubtedly a copy of the Afro-Bantu *quilombo*, rebuilt by the slaves to

contrast with the proslavery structure, with the implementation of a different political structure in which all the oppressed were brought together” (SANTOS, 2019, p.12). In the reality experienced in the Candomble temple, the fishing activity - among other occupations - is carried out in precarious conditions, and using it to characterize the mission of the Caxuté School<sup>2</sup> reveals that “beyond valuing black and indigenous women, (...) the temple's pedagogy encourages discussion in the Community about the role of women, femicide, and the importance of fighting against violence” (SANTOS, 2019, p.67).

Along the road to understanding community sense and identity strengthening processes, it was important to value the agenda of interventions in confraternities and sacred territories, as well as the work proposed by women in different fronts of struggle. One may consider the multidimensional character of the strategies used by alternative organizations in the agendas described above, as they promote a kind of “outsider belonging.” In our view, *“honrar la memoria histórica, crear oportunidades para interactuar y considerar las metas de esa movilización internacional, implica el incremento de foros permanentes de discusión y de proposición de opciones socioeconómicas y socioeducativas”* [honoring historical memory, creating opportunities for interaction, and considering the goals of this international movement implies in increased permanent forums for discussion and proposition of socio-economic and socio-educational options” (MIRANDA, 2019, p.41).

These are some questions to be problematized, also, in the field of Psychosociology of Communities. Recovering aspects of Maria Inácia D’Ávila Neto (1995) efforts in the work that brought her closer to minority groups, we find assumptions about women's culture and the behavior of international agencies interested in the ability of communities to self-manage their resources: “Associative systems proliferate throughout the world, through cooperatives, NGOs, neighborhood councils, grassroots communities, in short, a kaleidoscopic and immeasurable multiplicity of so-called civil society” (D’ÁVILA NETO, 1995, p.215). Observations are made on the conditions of population groups in urban and rural peripheries which were beginning to experience apparent changes in the form of community organization. With these comparisons, D’Ávila Neto alerts to the reproduction of forms of social exclusion that victimize those they represent as “outsider groups”, where “women” and “racialized” meet.

In studies on racism and anticolonial processes experienced in everyday life, Afro-Portuguese psychologist Grada Kilomba (2019) assumes that some demands such as the increment of a new language with a detailed glossary in which the categories “subject,” “object,” “blacks,” “others,” “mestizo, mulatto,” “enslaved,” and “subaltern,” are central. In her psychoanalytic findings, she examines the timelessness of everyday racism, considering that it incorporates a timeless chronology: “The combination of these two words, ‘plantation’ and ‘memory,’ describes everyday racism not only as a reenactment of a colonial past but also as a traumatic reality that has been neglected” (KILOMBA, 2019, p.29).

One may understand that the phenomenon of forced migration is intimately related to physical and psychic violence, and this demands intersections in the forms of conceiving new impressions about the subjectivities which are also recreated. Women and black migration is little explored in psychosociology studies about gender relations and, therefore, requires further investigation. The interpretative key which brings us closer to the already identified idiosyncrasies demands new intersections, considering the coloniality of power<sup>3</sup> and of being.

In line with the scheme proposed by Maria Lugones (2014, p.940), we try to “understand the resistance to the coloniality of gender originated from the colonial difference.” In this design, decolonial feminism is assumed to be an attempt to overcome gender coloniality, and “the task of the decolonial feminist begins with her realizing the colonial difference and emphatically resisting her own epistemological habit of erasing it” (LUGONES, 2014, p.948). One of the relevant points would be to understand the presence of non-white women (black, Asian, mestizo) as both oppressed and resistant beings. Hence the choice to focus on the coloniality of gender within colonial difference, to examine the fractured *locus* of colonized women (LUGONES, 2014, p.943). In this approach, it bets on a modern colonial gender system through which it launches new lenses to deepen theorizing the oppressive logic of the modern.

For the author, the “dichotomic and hierarchical logic of classification is central to modern capitalist and colonial thinking about race, gender and sexuality (...) which allows me to seek social organizations in which people have resisted capitalist modernity and are in tension with this logic” (LUGONES, 2014, p. 935). In the modern colonial gender system, it is essential to start from the “social life that is woven with people who

are not in the position of representatives or authorities.” This approach brings an explanation of the invented places:

[...] colonized people became males and females. Males became nonhuman-by-non-men, and colonized females became nonhuman-by-non-women (...) colonized females were never understood as lacking because they are not like-men, having been converted into viragoes (LUGONES, 2014, p. 937).

Indeed, one can see how the meaning of the relationship between sex and gender is privileged. To this end, it expands the explanation and becomes more important in studies on the colonality of power. Consequently, the author ratifies the agendas of problematizing the colonially defined roles, and the conceptual framework of Aníbal Quijano (2005) emerges as a necessary blow:

By using the term colonality, my intention is to name not only a classification of peoples in terms of colonality of power and gender, but also the process of actively diminishing people, the dehumanization that makes them fit for classification, the process of subjectification and the attempt to turn the colonized people into something less than human beings (LUGONES, 2014, p.939).

Researchers located on the border such as Grada Kilomba leverage the field in which collective insurgency is experienced. The author explores themes that connect with Fanonian studies when she challenges racism based on the daily crossings of black women. She privileges these intervals, emphasizing the challenges of daily existential flows and, with our readings of her work, it is possible to affirm that her crossings of formation, investigation and artistic recomposition favored a broader perception of collective and individual ruptures in events of anti-racist confrontation.

In this trajectory, Kilomba proposes some ways of denouncing colonizing and racist practices, as well as processes of decolonization of the self and of disalienation. In the proposed scheme, the idea of the plantation is a reminder of a collective history of racial oppression: “We are haunted by intrusive colonial memories, which tend to come back. Slavery and colonialism may be seen as things of the past, but they are closely linked to the present” (KILOMBA, 2019, p.223). By adopting the plantation metaphor, Kilomba refers to a colonial trauma which was memorized and, based on psychoanalytic accounts, conceptualizes the experience of everyday racism as a traumatic one: “the colonial past was memorized in the sense that it was not forgotten” (2019, p.213).

With this design, the intention is to promote cross-sectional approaches, favoring propositional frameworks that consider the themes pointed out by Lugones and Kilomba, in the forms of disalienation and collective performance among black Latin American women. Group and communication experiences are of interest to help us understand community cultures so that we can broaden all philosophical, historical, anthropological and pedagogical knowledge with psychosociological approaches.

By prioritizing this field in order to study about community sense and the perspective of networking with black women, we ratify the interdisciplinary approach that packages their research. It is argued that the African diaspora in Latin America is underrepresented in all studies about social movements, and this is one of the features that reinforces our basic argument: to help developing a cartography about the crossings of the female segment in the carrying out these social struggle processes. In other words, to understand the forms of participation of black women in the social movements organizations.

For Raquel Paiva, some questions may guide perceptions about our forms of organization and coexistence. One of these would be about how the community represents, for the individual, the means for structuring his/her existence, especially studies in the field of community psychology and analyses on the understanding of social contexts. In Raquel Paiva's argument, we are interested in assessing the viability of the shared world:

One of the basic purposes of the ideal of community is that in it, the individual is connected through relationships. One is no longer the lonely being produced by industrial society. Because in the corporate structure, association is what governs the lives of individuals, with the purpose of approximation (PAIVA, 2003, p.84).

The author adds that “in the community relationship the individual, by sharing his/her existence, recognizes him/herself in the life of the other” (p.88), and this may be a key aspect to understanding the forms of associativism among Afro-Latin women.

In the experience of Afro-Caribbean women, Cuba has been an important context for addressing the weaknesses of public policies which focus on the condition of being woman and black. On the other hand, a diversity of student and professional groups are leading initiatives such as the organization of seminars on black feminisms. *Casa Tomada MirArte*, *Red Barrial Afrodescendiente* and *Grupo Afrocubanas* are part of a movement of displacement, of "Afrodiasporic performances."

Because it houses program leaders who focus on the dynamics for greater visibility for Afro-Cubans, the CLACSO Working Group<sup>4</sup> “African Descent and Counter-Hegemonic Proposals” (2016-2022), coordinated from Havana (Cuba) by Rosa Campoalegre Septien<sup>5</sup>, has focused on recreating undervalued agendas, including that of black feminism. Considering the country’s reality, it is important to ensure arenas of intra-group cooperation in the likes of what occurs between CIPS, CLACSO, different international institutions and the groups mentioned above. The promotion of the “Escuela Internacional de Posgrado Más Allá del Decenio Afrodescendiente” (2017-2019) is part of this agenda.

The project is organized as an advanced course, and Carlota Lucumí’s emblematic figure reveals aspects of her guidance. Her leading role during the slave rebellion at the Triunvirato plantation in Matanzas (Cuba) in the so-called “Year of the Whip” (1843-1844) appears in accounts of Afro-Cuban feminists with whom we work. These include Zuleica Romay, Rosa Campoalegre Septien, Ana Morales, Maritza López McBean, Milagros Samón, Gisela Arandia, Hildelisa Leal Diaz, Yulexis Almeida, Raida Semanat, María del Carmen Zabala, Yoania Pulgarón, Heydi Hernández and Liset Vila. Daughter of Africans, Carlota Lucumí is recognized for her political activities, confirming the centrality of the female presence in our respective societies. She is considered an active participant in social transformations within the Cuban context.

One of the main characteristics observed is the connection across generations. Septien recognizes “the weight of black feminism in this project, which was attended by a majority of black women in different roles in the Academic Committee and Organizing Committee, as teachers and as students” (SEPTIEN, 2019, p.24). Responsible for coordinating the proposal, she is in favor of collaborative work with the support of groups (local management team) made up of experienced intellectuals and young researchers in training. Among the institutions<sup>6</sup> and organizations, we were able to see how assumptions are included.

In the forums, the commitment to insurgency seems to be connected with the formulations of black feminisms, and we can assume that these dynamics indicate new implications for studies on networks and community sense, in the terms adopted by Raquel Paiva. Certainly, by following their interconnections, the role of black women in community culture can no longer be made invisible. In another article, we state that the challenging reality of Latin America demands “greater emphasis on the organizational

dynamics of a stratum that has been scarcely investigated in works on black social movements in Latin America” (MIRANDA, 2014, p.1056). We can resume this argument and insist on the demand for studies on the invisibility of the political agenda of black women within the social movements, in general. Studying the successes of social movements demands greater caution with the phenomenon of invisibility of the female segment’s protagonism.

### 3 COLLABORATIVE NETWORKS AND SOCIOPOLITICAL ALTERNATIVES

Latin America has experienced numerous challenging stages since European colonial processes were initiated. As we approach different research and training experiences with social and popular movements, we gain greater understanding of their re-existence strategies. The work of María Cristina Martínez Pineda (2012, p.9) in Colombia, on pedagogical movements of teachers, is an important guide to understand organizational cultures:

*[...] mantenemos activo el sueño de una versión contemporánea del Movimiento pedagógico Latinoamericano tejido y sostenido por las redes y colectivos de maestros que trabajan juntos a lo largo y ancho del continente. Movimiento que agencie, exprese y haga efectivas múltiples formas de resistencia a las retóricas del mercado que se han instalado como las decisorias en los sistemas educativos.*

[...] we actively maintain our dream of a contemporary version of a Latin American pedagogical movement held and supported by the networks and groups of teachers who work together across the continent. A movement that organizes, expresses and provides multiple forms of resistance to the market rhetoric that has been established as leading decision-makers in the educational systems. (PINEDA, 2012, p.9, our translation)

The continuum characterizing the re-existence of segments emerges in the reflection on trauma generated by colonization, and a strategy to withstand these different forms of violence, according to the arguments of Maria Inácia D 'Ávila Neto (*et al*), was recreating existence. Therefore, what are the gaps in which we consolidate new experiences of social belonging? Where in the history of black women's struggles can one find less suffocating processes? Community sense would be, as we understand it, the engine that fuels the gear of communities recreated by racialized women.

In daily life, we are led to recreate situations that involve community groups, and life in the different workers' cooperatives stands out here. In small-scale fishing colonies, there is the technique of making and using a “cast net,” which is an individual fishing tool, and the trawl net, collective fishing tool. Although it may seem a complex activity,

it can be carried out by an individual alone, but it requires technique and knowledge about the artifact. On the other hand, a trawl net (made with the same materials as the casting net), can only be managed by a group of fishermen.

The trawl net is usually much larger than the cast net and does not include the master line, so it cannot be thrown by one person alone. Instead, it is taken by a group to the specified place and fixed with wooden or bamboo stakes, forming a huge fence or wall, to capture fish inside. Because it is larger, it catches a larger amount of fish and, consequently, requires the participation and involvement of a greater number of people. As a metaphor, one may conclude that the nature of “networked investigative work” is the pooling of interests and efforts seeking to form a community sense.

We agree with Rosa Pedro (2003) when she argues that the concept of network differs from the concept of system, structure and complexity, presenting consistent links about such differentiation:

The notion of a network can convey a character of continued, everyday events and practices that reflect the very movement of hybridization [...] catching with a network enables the design of configurations that certainly differ, but which follow a unique social logic, and that is exactly where its strength lies (PEDRO, 2003, p.34).

This assumption reinforces the idea that each of its points rests on the others. The gains from this conformation reside in the reflection required for the steps taken by black women who are challenged to experience the stereotypes they themselves criticize in their forms of organization. In more general terms, it is understood that the theoretical framework described above allows for intersections with the topic of Afro-female insurgency and, in our view, constitutes a cross-sectional axis that helps us to interpret the emotionality of subjects living in borders who recreate their political participation in the interstices.

Zulma Palermo (2014, p.15) observes the ways through which Afro-descendent groups, in different locations of the Latin American cartography, gradually reappropriate memories that have been buried and blocked for millennia. In this understanding, there is a common denominator in the analysis of the indigenous dynamics and the Afro-descendant dynamics which is precisely the conscious and deliberate exercise of a community-seeking mindset that tends to retrieve and strengthen their original memory, “generating processes that consolidate knowledge derived from this memory: it is the

activation of forms of community or eventually cross-community dialogue, giving way to processes of interculturality” (PALERMO, 2014, p.16).

The invention of the other (of the different) indicates new positions regarding the damages caused by colonial-patriarchal domination. For the author, the colonial difference is constituted as “*una negación del valor del otro en tanto distinto del yo-sujeto único capaz de pensar, decir y hacer. Y ese otro es tanto el marcado por la raza, la clase, el lenguaje, el género, como por el lugar en el que vive*” [a denial of the value of the other as distinct from the I-subject that is capable of thinking, deciding and making. And this other is marked by race, class, language and gender as by the place in which he lives” (PALERMO, 2013, p.244).

Confronting stigmas and degeneration processes and relocating “the other colonials” in philosophical terms has been part of the goals of anti-racist agendas. These are uncomfortable and, at the same time, fundamental results about the ways of belonging to a “resisting” periphery, if we are to follow the suggestions made about *vivir adentro y en contra* [living within and against] (QUIJANO, 2015).

Flávio Gomes (2012, p. 102) states that “academic studies of proslavery societies in various parts of the Americas have been concerned with the issue of the identities of Africans and their descendants. In Brazil, the theme has also been approached from new perspectives.” The author introduces some aspects of the data collected in Brazil:

In different contexts, Africans invented themselves as 'nations' and other arrangements, articulating themselves in an extraordinary Atlantic setting. Bodies, languages and minds were permanently remarked in social and ethnic terms. Africans - and Creoles - did not have a single identity, but rather several [...]. For example, under the generic category of 'Central Africans,' hundreds of thousands of Africans and groups shipped from the south, north and center of Central Africa - taken from the coast [...] landed and lived in Rio de Janeiro, discovering new social identities. (GOMES, 2012, p. 102).

These social identities can be understood as an consequence of European colonial violence, a kind of asphyxiation that was adopted. Strategies for political participation in the debates about Africa's liberation throughout the second half of the twentieth century can be seen as a legacy of the struggle in the diaspora. We understand that it is urgent to foster a geopolitical reorientation that is capable of favoring the expansion of our intersections - Africa and the African diaspora - in search of alternative confrontations, especially when considering the women's condition.

Our mediations cannot be disconnected from our wanderings as racialized subjects who forge new networks of dialogue and who are explicitly influenced by the thinking that was generated within the social movements. Upon getting acquainted with the proposals of networks led by black women, new connections were revealed and the contact with participating interlocutors indicated the centrality of the search for community sense.

According to Luiz Guillermo Meza Alvaréz (2014), the *Red Ananse* can be considered an organizational expression of the social movement which also promotes spaces for convergence and decision-making with other organizations of major national relevance. Made up mostly of public elementary and high school teachers, it is promoted by leaders in the fields of education and anti-racism (ALVARÉZ, 2014, p.6). In the trajectory of Vicenta Moreno of the *Asociación Casa Cultural El Chontaduro* we have seen these and other important senses of collaboration.

In our view, Moreno reinforces perspectives of building and rebuilding of their own history, in order to find community sense. Crossing through a colonially violent society, driven by overwhelming inspirations. Notably, we are facing an important direction to think about Afro-female organizational dynamics. To return to one's place of origin means a political turnaround, originating in the process of intellectual formation. Actions can reveal alternative paths, spaces for consolidation of identities that are rebuilt and re-signified on a daily basis. By stating *búsqueda de ubicación e identidad* [the search for place and identity], people observe the relevance of the cultural mosaic present in their comings and goings, as protagonists in a context marked by the unlikely, by extreme social vulnerability, as occurs in Colombia.

Among Afrodiasporic researchers, there is concern with strategies for greater political autonomy, and it was possible to draw connections to understand the creation of women's groups as "collaborative and Afrodiasporic networks." All this, because we consider an ongoing transatlantic development, including a continuous flow powered by a community sense. We have been privileging connections with Latin American African Diaspora organizations since 2004, and these processes are all marked by sensitive listening and collaboration.

#### 4 SOME CONCLUSIONS

In this work, we analyze the insurgencies of black intellectual women's networks in Latin America with an emphasis on their organizational dynamics, besides considering the ongoing identification processes anchored on the idea of Afrodiasporic belonging. We located collective movements and also a continuum which characterize a displacement originating from a community sense. We identified an urgent need to review the scope already consolidated in the Community Psychosociology and Social Ecology disciplines with regard to studies about networks. With this design, our intention was to promote cross-sectional approaches favoring a theoretical framework contemplating daily traumatic experiences which are recollected as a form of psychic violence. At the same time, we have seen how transnational community perspectives surface in the debate about black women's development and culture.

Consideration should be given to adopting a collaborative perspective and a work agenda to advocate for the right to social and political mobility. We argue that studies on the African diaspora in Latin America are underrepresented, and this is one of the aspects that reinforce the importance of the provocations to be made in the field of Community Psychosociology.

Leaders and students involved in projects that are centered on their perceptions as well as female and black politicization call for new forms of insurgency around marginalized issues. In this manner, they are able to interact radically and, at the same time, reveal new tactics to overcome shortcomings in the translation of themselves. We are now capable of preparing new arguments about the technologies developed, and this is a legacy of the struggle of black women against the challenges posed by the colonial ethos, which is still ongoing.

Within these Afro-diasporic conformations, we find a performance inspired by *quilombola* utopias, in the sense given by Beatriz Nascimento, something that is also announced in the work of D'Ávila Neto on women and development. It is the perspective of collective and counter-insurgency, forged in the interstices, without any guarantee.

In our view, the Candomble temples' community schools can be considered as examples, such as the Caxuté School in southern Bahia, precisely for indicating the urgencies that announce cultures of mutual acceptance. When Maria Balbina dos Santos (2019) mentions the construction of self-esteem as a goal, she reveals a trench where colonial traumas interrupt their subjectivities. In Mam' Etu Kafurengá's temple,

collaborative networks include women who cannot read, *quilombola* teachers and female researchers, all with very little knowledge about original African cultures.

We find it crucial to consider the political performance of black activist women and the formulations arising from their trajectories - such as those we have pointed out in our work. Confronting contexts marked by the wounds of violence is an essential step for networks and groups involved in emancipatory and anti-colonial initiatives. Nevertheless, absorbing other forms of resistance depends on dialogic strategies, since the resistance technologies of the different anti-colonial movements cannot leave out the organizational culture of Afro-diasporic leaders.

For all these reasons, we adopted perspectives focused on fundamental ruptures and these are some guiding lines for our understanding of insurgency in the projects with which we worked.

## NOTES

1. TEMA was created in 2017 in Buenos Aires. In its institutional profile, it emphasizes that it is an association, a “group for Afro-Latin American women’s studies and research.”
2. The Caxuté School is located in the Caxuté Temple Community, a territory defined as Native American Bantu.
3. In the scheme developed by Aníbal Quijano (2005), the *coloniality of power*, (along with capitalism and Eurocentrism) is a central element to the world that began to be formed with the invention of "America" and "Europe." These elements affect the daily life of the entire world population, constituting a pattern of power and playing a leading role in the Eurocentric construction of modernity. The *coloniality of power* is linked to the concentration of capital in Europe, for wage earners and for the capital market. Latin American Council of Social Sciences.
4. Black researcher and feminist who has stood out for promoting forums and new environments for discussion about the social role and challenges of Afro Cuban women.
5. It is important to highlight, in the group of supporters, the University of Havana (Cuba), the Association of African-Latin American and Caribbean Researchers, the National University of San Martín (Argentina), the Center for Youth Studies (Cuba), the Latin American College of Social Sciences (Cuba), the National Center for Sexual

Education, (Cuba), the Juan Marinello Cultural Research Institute (Cuba), the Afro-Latin American, Caribbean and Diasporic Women's Network, the Rio de Janeiro Network of Black Ethno-Educators (Brazil), the International Center for Education and Human Development Foundation CINDE (Colombia), the Cuba-Africa Friendship Society (Cuba), the Africa House (Cuba), and Yaounde University (Republic of Cameroon.)

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