

Editorial vol. 37 n. 1

"We need to [...] *devespucianize* and *decolumbize* Americas and *decabralize* Brazil", as once said by Oswald de Andrade, in 1950, referring to the modernist decolonization project that began in the 1920s. The neologism "decabralize" evokes both the reversal of the conquest of Brazil by Pedro Álvares Cabral and the act of decabralizing the project of modernity imposed by the European world. By developing critical thinking on European cultural hegemony, our great philosopher of the anthropophagic movement not only challenged the colonialist project, but also alerted us to the revolutionary act whose principle was to abolish "the patriarchal capitalist system in order to recover – through technological achievements – a new era of a sacred idleness – the indigeneous leisure that was repealed by the Europeans with the introduction of slavery and the production system – into a new space: the Matriarchy of Pindorama" (Schwartz, 2002, p. 145). From this perspective, Pindorama - "the name of Brazil's land in *'nheengatú'*, the indigeneous 'general language'" (idem) - was not exactly a time crusher space, but a space where temporalities could be *anthropophagically* entangled.

A leap in time – from the middle of the last century to nowadays, when we have been experiencing the so-called "21st century" for nearly 20 years – allows us to think about not only the actuality of Oswald de Andrade's thinking, but also the still constant challenge of understanding, within the framework of the strategic formation of a Global South, the temporal and spacial dynamics of a modernity that are not reduced to closed cycles and/or determinisms. The anthropophagic metaphor – a cultural and, therefore, political, ethical and aesthetic cannibalism – remains alive and necessary; it is a challenging element and it overlaps several possible modernities because it is immersed, at all times, in the savagery of capitalism itself. For that matter, to *decabralize* Brazil, as Oswald de Andrade proposed, means, above all, taking into account the dynamics of the global capitalism scenario, recognizing the power and affect disputes and,

at the same time, to articulate a space of utopian temporal resistance associated with the desired Pindorama of Pau Brasil.

In the first dossier published by CONTRACAMPO, whose subject-matter is "Entangled Temporalities in the Global South", and now in this second issue, the challenge is to think about the dynamics of a global capitalist movement which is inseparable from ethical and aesthetic gestures which produce creative frictions in this context. In other words, it is about an effort to understand that the political and economic principles are not separate, at any time, from mobilizations and expressions, also political and, moreover, cultural. Therefore, what we called on the editorial presentation of the First Volume, "complex conjunctions and disjunctions of ethnoscapas, mediascapas, financioscapas, technoscapas and ideoscapas " (as posed by Appadurai) are categories that can only be problematized from the recognition of an interlacement between the political and the aesthetic. The temporalities that, as proposed by Mbembe, we understand as "entangled" are inevitable parts of this crossing that overlaps powers and affections. In other words, what we have been suggesting, in these two volumes of our dossier, is that the discussion about the so-called "Global South" and its temporalities calls into question the production of a geopolitical system in which the disjunctive times entanglement – in the light of policies and aesthetics – are crucial.

On this Second Volume, we return to the Diasporic Question as an emblematic theme, if not foundational, in order to contribute for an understanding of the spacial displacement as a producer of temporal dynamics that become entangled in the experiences of the actors from a possible "Global South". When discussing migration through the social uses of the media by Senegalese migrant subjects, Liliane Brignol and Nathália Costa allow us to see, in particular, the hybridization of time notions in a celebration act. In "Senegalese Diaspora and Technological Mediation: Observation of Magal of Touba in-between Times and Places", the appropriation and use of technologies are vectors of the authors' reflective movement. The same occurs in "An Analysis of the Campaign *#MyRefugeeFriend*: Experiences of Interculturality and Cosmopolitanism on Christmas Eve", by Sofia Zanforlin. Through a case study of a campaign launched by the NGOs called Migrafliflix, the author makes us think about a specific cosmopolitanism and cultural consumption which, we suggest, can be understood

as a product/producer of time displacements and entanglements, according to what we have been treating in the last two dossiers of this Magazine.

Luán Chagas' contributions, in "Radiojournalism As Space For Disputes In The South Global...", are central to an effort to place the media - in the case of radio - as a territory where the senses and the times are woven. The cartography of the sources at a radio station in Rio de Janeiro helps us understanding the subjects articulation on the dynamics disputes in the Brazilian journalistic scenario. In the following article, "'You Can't Buy My Life': Calle 13, The Representations Of The Continent In The Latin American Musical Narrative And The Ambiguous Puerto Rican Context", it is the music that also structures the link between times, spaces and production of meaning. Thinking about music as a place of tensions breeding and ideological disputes, Ivan Bonfim argues that modernity and national identity are essential elements that move the temporalities intersections on the context of the Global South.

In the same Caribbean territory, Cuba arises through the experience of a Madonna's fan. Thiago Soares, on the reflective argument carried out in "Madonna, Warrior like Cuba", contributes for the understanding of how, in a socialist country, a particular way of globalization and negotiation of flows of transnational capital reveals itself. In that space, also woven by its own temporalities, the tensions are understood as part of a resistance dynamics, a process comprehended as specific to the Cuban state regime.

The State, or the idea of a nation state, also essential in the constitution of the extended geography that Global South represents, appears as a fundamental aspect in the political life of Zimbabwe. In "Valorization, Personality Cult and The militarization of Nation State under a civilian ruler in Zimbabwe: a public-private media gaze", Josyah Nyanda shows how media also emerges as an important agent in the militarization process of a State, ruled by a civilian at first. The military interventions are recurrent ghosts, when not the bodies, in the political experiences of colonized countries; a significant trace intertwined with the temporary dynamics that entangle such geographies.

Alda Costa, Thaís Braga and Lídia Rodarte in "Time And Narrative In The Pará Amazon: The Plebiscite In Pará Through The Perspective Of The 'Reader Space'", show how the emotional and political frameworks shape the narratives about the foundation of the Carajás and Tapajós states, an important indigenous territory in Brazil. The developmentalism, not only in Brazil, but also as it is

conceived in the majority of the territories framed by the “civilization x savagism” binarism, is an important vector for the problematization the powers and temporalities formed in the Global South. On the other hand, Brazilian Amazonia, also assumed as one of the central places in which the anthropophagic gesture is progressively collapsing to the savagery of the capital – consequently as a constitutive space of a territoriality surrounded by the cruelty of the power dynamics of the contemporary capitalist system – presents itself as a productive field for thinking about the main problems that cut across the Global South.

Finally, Marialva Barbosa and Cristine Gerk, in “Journalism, memory and testimony: an analysis of the present”, discuss testimony as a historical tool of production of journalism and the journalism testimony about itself. The distended present that we live helps questioning the stories, particularly journalistic ones, which bring the same present as axis of the narration process.

Along with this dossier, the free theme articles section leads us to the field of memory. In this accelerated time, we all know, the growing of social media is a challenge. This way, the algorithmization of everyday life narratives is a matter of not only temporary nature, but also political. This way, it becomes important to understand in which level the news professional, themselves, wouldn't be contributing with the multiple Facebook agendas. This is the main aspect of our last article “From headlines to posts: formation of multiple agendas in social networking sites”, by Adriana Barsotti Vieira.

This edition, as we also mentioned in the previous volume, is part of (and also a result of) the Project “Literary Cultures of Global South” (DAAD). The project constitutes an international cooperation project developed since 2015, by PPGCOM/UFF, the Tübingen University and other associated universities, such as UNAM/Mexico, WITS/South Africa and Jawaharlal Nehru University (India). By suggesting a discussion on the Global South and its entangled temporalities, *Contracampo* celebrates this very important partnership that intends to build dialogues and questionings through horizontal processes.

In one of the several meetings that took place during the research developing process, Dhananjay Singh, professor at JNU/India, reminded us in one of his speeches that, in India, the “Modernity started with Buda.” This phrase of huge impact shows the constant challenge of developing researches on the Global South. As an extended locality, which we tried to reinforce in the previous volume, Global South encompasses several temporalities that become entangled

in the same measure that knowledge and experiences intersect. For this reason, we also suggest considering that the anthropophagic gesture challenge - the "decolonization" of Brazil – coincides, in a certain way, with the (de)colonization – remembering Mignolo – of the knowledge construction processes, practices and ways of living.

There are several modernities in the Global South, which, from the academic point of view, require, in our understanding, the dialogue and the exchange of knowledge, with an emphasis on the complex systems and the relational processes; an essential proceeding to the understanding of our ways of living, today, in a world traversed by globalization, absolutely unequal and multilayered. Our expectation, this way, is that these two volumes published by Contracampo minimally contribute to the understanding of this matter.

We acknowledge the Contracampo editorial team, the authors and the referees involved in the editorial process of the two volumes of this dossier. And we wish all a productive and pleasant reading.

Prof. Dr. Sebastian Thies (Universität Tübingen) and Prof. Dr. Fernando Resende (Universidade Federal Fluminense)

EDITORIAL TEAM

EDITORS-IN-CHIEF

Beatriz Polivanov (UFF)
Thaiane Oliveira (UFF)
Angela Prysthon (UFPE)

GUEST EDITORS

Fernando Resende (UFF)
Sebastian Thies (Tübingen)

MANAGING EDITORS

Camilla Quesada Tavares (coordinator)
Luana Inocêncio
Lumarya Souza
Tatiana Lima
Seane Melo

EDITING

Ana Luiza Figueiredo
Erly Guedes
Jonas Pilz
Priscila Mana
Schneider Ferreira de Souza (coordinator)
Simone Evangelista
Veronica Lima

TRANSLATION / ENGLISH VERSION

Deborah Santos
Leonam Dalla Vecchia
Patrícia Matos (coordinator)

GRAPHIC DESIGN / LAYOUT

Érica Santos
Paulo Alan Deslandes Fragoso
Wanderley Anchieta (coordinator)

COMMUNICATION TEAM

Paola Sartori
Pollyane Belo (coordinator)
Rafael Ribeiro

STRATEGIC PLANNING

Ícaro Joathan
Ledson Chagas
Melina Meimaridis (coordinator)