



Between “modernity” and “postmodernity”: the continuity of coloniality

Entre a “modernidade” e a “pós-modernidade”: a continuidade da colonialidade

Entre “modernidad” y “posmodernidad”: la continuidad de la colonialidad

Marcos Aurelio Saquet ¹ 

Abstract

This text is critical and denounces the disguises used academically and scientifically in discourses called “modern” and “postmodern,” which attempt to appear critical and valid for different times, spaces, and subjects. These narratives claim to be universal and global, and are usually centered on large and complex urban centers, neglecting differences and inequalities, desires and needs, ecosystems and ruralities, contributing to perpetuating North-Eurocentric and colonial approaches. Thus, there is an increasingly urgent need for theoretical and practical subversion, to build our own sciences and philosophies, decolonized, popular, and original, based on the singularities of each time and space, place, and territory, to meet the needs and dreams, in favor of preserving the lives of all.

Key words: modernity; postmodernity; coloniality; versatility; horizontality; participation.

Resumo

Este texto tem um conteúdo de crítica e denúncia sobre os disfarces utilizados acadêmica e cientificamente, em discursos denominados “modernos” e “pós-modernos”, tentando-se transparecer críticos e válidos para distintos tempos, espaços e sujeitos. São narrativas que pretendem ser universais e globais, normalmente centradas em grandes e complexos centros urbanos, negligenciando-se diferenças e desigualdades, desejos e necessidades, ecossistemas e ruralidades, contribuindo-se para perpetuar os enfoques norte-eurocêntricos e coloniais. Assim, há, cada vez mais, a necessidade urgente de subversão

¹ State University of Western Paraná – Brazil. saquetmarcos@hotmail.com

Translation: Phd. Felipe Barradas Correia Castro Bastos

teórico-prática, de construirmos nossas ciências e filosofias próprias, descolonizadas, populares e originárias, a partir das singularidades de cada tempo e espaço, lugar e território, para atender as necessidades e os sonhos, a favor da preservação da vida de todos e todas.

Palavras-chave: modernidade; pós-modernidade; colonialidade; versatilidade; horizontalidade; participação.

Resumen

Este texto tiene un contenido de crítica y denuncia a los disfraces utilizados académica y científicamente, en los discursos llamados “modernos” y “posmodernos”, tratando de parecer críticos y válidos para diferentes tiempos, espacios y temas. Se trata de narrativas que pretenden ser universales y globales, normalmente centradas en grandes y complejos centros urbanos, descuidando las diferencias y desigualdades, los deseos y necesidades, los ecosistemas y las ruralidades, contribuyendo a perpetuar los enfoques coloniales y eurocéntricos del norte. Así, es cada vez más urgente la subversión teórico-práctica, para construir ciencias y filosofías propias, descolonizadas, populares y originales, basadas en las singularidades de cada tiempo y espacio, lugar y territorio, para satisfacer las necesidades y los sueños a favor de preservar la vida de todos.

Palabras clave: modernidad; posmodernidad; colonialidad; versatilidad; horizontalidad; participación.

Introduction

Initially, it is essential to mention that this text was originally published in portuguese in Saquet (2022b) and, for this publication, it was updated and expanded with a synthesis on decolonial thought in Abya Yala, complementing the reflections carried out in Saquet (2018a, 2018b, 2019, 2021a, 2021b, 2022a).

We begin our (always unfinished) reflection highlighting that, on this occasion, we make an effort to demonstrate the coexistence of some processes considered “modern” and “postmodern,” without qualitative advancements – which we consider fundamental – between each respective conceptions of academic-scientific interpretation, perpetuating characteristics of coloniality in both “modernity” and “postmodernity”. At the same time, we aim to illustrate a theoretical-methodological possibility that, in fact, (im)materializes itself as one of the existing possibilities to build an interpretative conception that we consider more coherent and useful for our people, recognizing the centrality of our daily praxis, both within and outside the university.

Ultimately, this reflection becomes political, about the praxis of academic research and interpretation of geographic processes and phenomena, considering their multidimensionality and transversality, that is, the intimate relationship of this debate with everyday life. This is a delicate and complex topic, and we greatly appreciate the critical comments from professors Cláudio Castro (State University of Maranhão, Brazil) and Bernardo Mançano Fernandes (São Paulo State University – Presidente Prudente, Brazil), which occurred during the “I Colloquium Out-of-the-Axis Geographies: for other geographies with territorial praxis”, held remotely on August 5th and 6th, 2021.

We chose to problematize this reflection based on some arguments from a Brazilian geographer recognized in our country and at the international level. We have chosen three of his works to start our reflection, which are dated from different moments and periods, yet all of them scientifically relevant: Haesbaert (1990, 2004, 2020). It is also important to highlight that this is a process of rereading and problematizing some Brazilian authors and their works, so there will be other texts that we are constructing in this same direction.

Take, for example, at the Brazilian national level, Sposito and Saquet (2016), and at the international level, Saquet and Bozzano (2020), along with our previous text, Saquet (2020 [2007]), where we have already identified and characterized the conception used by Rogério Haesbaert in a signaling movement toward an “integrated” approach. It seems to us that his theoretical proposal, at this moment, still does not go beyond the level of a generalizing narrative, in a **geography made about aspects of reality**, in which interpretation contains office-baked “truths”. Thus, the subjects are “represented/expressed” by the intellectual and their “heliocentric discourse,” in which the “sun of theory” illuminates and fills the “empty space” (Spivak, 2010).

In the Abya Yala...

In the Abya Yala, at the interdisciplinary level, some works (collections) on decolonial thought stand out – we have currently identified only two collections specific to Geography organized in Brazil outlined below – published in Portuguese and Spanish, with which our authors and texts can dialogue, such as: i) Palermo (2015), a collection in which the usefulness of scientific and academic knowledge is questioned, highlighting possibilities for decolonizing the university; ii) Mignolo, Walsh and Linera (2014),

problematizing the importance of interculturality and the valorization of the “other”, as a historical-social subject that can contribute to decolonial thought; iii) Bernardino-Costa, Maldonado-Torres and Grosfoguel (2018), an extensive work with intense and profound debates on Afro-diasporic thought, coloniality, decoloniality, civilizational crisis, feminism, race, gender, ethnography, and political emancipation; iv) Dilger, Lang and Pereira Filho (2016), whose texts are focused on the problematics of alternatives to development, that is, in the criticism of extractivism, neo-extractivism, developmentalism and neo-developmentalism, as well as the bourgeois state.

In Brazil, we have identified two collections in Geography, namely: i) Cruz and Oliveira (2017), a work in which some researchers engage in a dialogue between geographical and decolonial thoughts, highlighting research processes on topics such as social emancipation, biopolitics, racism, coloniality, rationality, decoloniality, traditional peoples, memory, social cartography, and others; ii) Rocha, Saquet, and Grignoli (2022), a result of an international dialogical exchange between Brazilian, Colombian, and Italian researchers, initiated in 2018, to discuss hegemonic epistemic paradigms in their relation to the globalization process, as well as the importance of the local and the subjects (of each territory) in political subversion for the achievement of better living conditions. In this anthology, topics and processes related to gender, urban basic sanitation, peripheral industrialization, food, and housing are debated, related to political resistance movements for the development of and at the territories.

We have also identified two individual Geography texts, written precisely in the direction of the researcher's direct contribution to the construction of a more just and more ecological society. These are: i) Saquet (2021b), critically questioning the colonization of Latin America, describing the possibility of building autonomous and indigenous paradigms based on indigenous and Afro-descendant thoughts, as well as demonstrating the concrete importance of urban and rural reciprocity in the territorial praxis of decolonization and counter-hegemony in participatory-action-research projects already carried out in southern Brazil; ii) Saquet (2022c), which deepens the reflection on modernity, postmodernity, coloniality, and decoloniality, processes reproduced in the academic environment in a hegemonic way, but at the same time, that promote debates about concrete possibilities of theoretical-methodological and political subversion, which

can be carried out from a popular territorial science, that is, concretized in the university-territory interface through participatory-action-research.

At the interdisciplinary level, in other countries in Latin America and in other continents, there are books by single authors and published articles (some in Geography) in different languages, of which we highlight some that draw our attention due to their themes, their decolonial conception, and the praxis of some researchers, such as Camus (2019 [1951]), Fanon (2009 [1952]), Memmi (1991 [1957]), Dussel (1972), Fals Borda (2011 [1967]), Freire (2011 [1974]), Quijano (1981), among others, from different generations, written mainly in English, such as Mignolo (2003 [2000]), Pain (2003), Grosfoguel (2008), Maldonado-Torres (2008), Mbembe (2016), Radcliffe (2017), Benge and Schuch (2018), etc.

The continuity between “modernity” and “postmodernity”: the myth of “multiterritoriality”?

As a fundamental premise of the debate that interests us here, it is essential to highlight Rogério Haesbaert’s understanding of “multiterritoriality” – widely used in academic studies in Brazil and abroad – as a “fundamental trait of post or neo-modernity”, therefore a consequence of the existence of discontinuous and overlapping “network-territories”, in other words, “multiterritoriality” stems from flexibility and “disconnection”, surpassing, in his interpretation, the “zone-territories” of the disciplinary “more territorialized classic modernity” (Haesbaert, 2004).

Fuini (2017, 2020) acknowledged that Rogério Haesbaert develops a “postmodern” conception of territory, linking it especially to the networks and movement manifested in “multiterritoriality” – lived between different spaces – in which (State) borders disappear only for privileged groups, contrasting with “zonal” configurations. A similar line of reasoning was made more recently by Lavor and Santos (2021), reaffirming the “postmodernism” of the conception elaborated by Rogério Haesbaert, constructed as “anti-dialectical materialism” and “anti-class struggle” based on his own experience.

According to Rogério Haesbaert himself, such “modern” society “would be more territorialized”, with “more clearly defined” borders, while in the “postmodern” society, there are “multiple territories” or “multiterritorialities” in therefore “elongated” networks (Haesbaert, 2004).

Personally, I agree with those who include the “post” modern in the multiplicity of the “modern”. [...] The “new” (never entirely renovating) aspects of modernity, therefore, permanently crosses paths with the old [...]; or the old, the “traditional” is rescued in new forms, in a contradictory transformation that represents the intrinsic need of the modern to control [...] and to liberate and/or appropriate diversity, in a constant conflict of oppression and freedom, never so dramatically and widely manifested (Haesbaert, 1990, p. 83-84; emphasis in the original).

We thus share the interpretation of postmodernity as a condition or cultural logic linked, in multiple ways, to the “radicalized modernity” and, through the economic perspective, to post-Fordist or flexible capitalism, as emphasized by authors such as Jameson (1984) and Harvey (1989) (Haesbaert, 2004, p. 152; emphasis added).

To the juxtaposed multiplicity [...], we must add the effective “multiterritorialization” [...], resulting not only from the overlap or interlocking between multiple territorial types (which includes zone and network territories), but also from its singular experimentation/reconstruction by the individual, social group or institution. We call this complex, networked and strongly rhizomatic, that is, non-hierarchical, reterritorialization by the name of *multiterritoriality* (Haesbaert, 2004, p. 343; emphasis in the original).

From this line of reasoning, it is clear that:

- i) The recurring use of the word “most” this or that in an exhaustive way, in a likely attempt to overcome the dichotomy of materiality-immateriality and ensure greater cohesion, notwithstanding, Rogério Haesbaert also continues to differentiate and separate, in our understanding – despite the difficulties we have in making this type of assertion, due to the absence of empirical-reflexive and even theoretical demonstrations in his presently highlighted texts – material and symbolic processes, as well as different social dimensions, despite his insistent theoretical argumentation about the need for an “integrative” conception. If the intention is to integrate, why then assert that there are relations of “domination and/or appropriation” of space (Haesbaert, 2004, p. 339)? Would this conception, through which one tries to explain everything and everyone in a “material and ideal” way and with creative wordplays – contradicting what is defended in Haesbaert (1990) –, not be another universalizing trap?
- ii) The continuity of his differentiation between “modernity” and “postmodernity”, especially based on areal and reticular, disciplinary and undisciplinary, continuous and discontinuous processes. At the same time, he himself recognizes that “modernity” is contained within “postmodernity”, which is an interesting and quite revealing aspect of what we will try to show below. How does the “multiterritorial superposition, both zonal and reticular”, effectively occur? Is the territoriality of indigenous peoples “juxtaposed” with the “more flexible territorialities” of big cities, as argued by Haesbaert (2004)?

We understand that “modernity” and “postmodernity”, with their multiple characteristics, are indeed present in one another, that is, the “multiplicity of the modern” is contained within “postmodernity” with its colonial attributes manifested in other forms of oppression, control, rendering invisible, and hegemony – attributes normally hidden behind abstract narratives that pretend to contribute to rescuing subjectivity and freedom, such as those of Haesbaert (1990, 2004). Or would it, in the end, be possible to separate a certain academic-scientific interpretation of social and territorial phenomena and processes?

Multiterritoriality, therefore, as a phenomenon brought about more effectively by the so-called condition of postmodernity, is intimately linked to this new experience and conception of space-time (Haesbaert, 2004, p. 169).

By highlighting this problem of the “modernity”-“postmodernity” relationship, we can also ask, is there really a “myth of deterritorialization”, as stated by Haesbaert (2004)? Is there not also a “myth of multiterritoriality” hidden behind the “myth of deterritorialization”? For whom is deterritorialization a myth? Is it a myth for the millions of Brazilians who live in poverty or misery? Considering that the subjects who access “multiterritoriality” are mainly in globalized metropolises and linked to “network-territories”, can we frame approaches like this as elitist? As “multiterritoriality” is “more effective” in “postmodernity”, do subjects in diasporas experience the so-called “compression of space-time” in a post-Fordist, “disconnected”, and spatially “elongated” society?

We thus need to fight concretely to build a society where not only access to the broadest multiterritoriality is much more democratized – and the coexistence of multiple territorialities, but also where possibilities for reevaluating our choices and the consequent creation of other, even more equal territorialities, that respect human difference, are always open (Haesbaert, 2004, p. 371).

Does everyone want to live in the “postmodern condition”? Who has the means to constantly reevaluate their daily lives? What is being done, effectively, in this professed struggle? Considering the large number of people who, living “disconnectedly” or territorially “elongated”, have no home nor roof, no job nor land, no health nor sanitation, no high-quality education nor safety, it seems clear to us that deterritorialization, for them, is not a myth: it is rather a much more tragic and cruel life experience. Our empirical research over the last 25 years clearly reveals that many people do not experience the “disconnection” and much less so the spatial “enlargement”, though they do live in a period of recent and intense social and territorial changes (Saquet, 2002 [1996], 2003

[2001], 2017; Saquet; Pacífico; Flávio, 2005; Saquet; Meira; Panho, 2015; Saquet; Musatto; Cichoski, 2020).

When, in fact, we do not separate time from space – in the processes of spatialization, de-spatialization, and re-spatialization [SDR] –, the temporalities and territorialities, processes that are in unity and are, therefore, simultaneous, we easily notice an extraordinary heterogeneity of rhythms, relationships, and daily conditions of employed workers, unemployed workers, fishermen, *quilombolas*, peasants, indigenous persons, urban and/or rural capitalists, and so on. Many have never even heard of Fordism or post-Fordism and flexible accumulation, which they obviously have not experienced, although they are often in motion in space, living, in some specific situations, the acceleration of time (Flávio, 2011; Eduardo, 2014; Braga, 2015; Saquet, 2017).

When we effectively integrate space and time, we do not dissociate ourselves from the society in which we live and neither do we isolate ourselves in our laboratories, on the contrary, we experience life in the neighborhood and/or in the rural community, and/or in the *quilombos* and/or in the indigenous societies etc., coexisting and cooperating with the popular classes: we finally integrate ourselves, in time and space, in the territories of everyday life, an aspect that we will detail further in the second part of this text.

Is it appropriate to understand, for example, the migration of Italians to Brazil – in the last quarter of the 19th century – which we consider as having been inhumane, directed, manipulated, and in certain situations, cruel, as a “modern” process inherent to “modernity”? Who was living “modernly” during that period? Where and why were they in such a situation?

In this way, we understand that “multiterritoriality” can also be understood as a myth, both in terms of “modern-postmodern” differentiation and in relation to the vast majority of those who are historically and geographically in different diasporas conditioned by their own condition of poverty, subordination, expropriation, discrimination, persecution, wars, colonization, etc. These are subjects who may never have experienced the “multiterritoriality” of the “postmodern” condition argued by Haesbaert (2004) through arguments that seem to us to be decontextualized. It is evident that in spatial mobility people are in different territories, but in what conditions?

Fuini (2020) also acknowledges that Brazilian “postmodern geography”, when considered alongside globalization, does not align itself with those who aspire to a theory linked to popular struggle and social emancipation. “In short: we look beyond

modernity, but still with one foot firmly planted in the modern world. And in this dialectic, we walk” (Fuini, 2020, p. 236).

The “multiterritoriality” of “space-time compression” and “disconnection-reconnection” is a reality for a minority that manages to reproduce itself by accessing the various networks of globalization and other commodities, and not for those who live in conditions of (extreme) poverty: for the latter, there is no “space-time compression” nor minimally qualified “reassembling”, only deficiencies, vulnerability, fragility, subordination, colonization, exploitation, plural territorialities under the praxis of domination and not liberation.

It is clear that these vulnerable and subaltern subjects have life and feelings, thoughts and actions, moments of sadness and happiness, but they seem to have nothing to do with the “multiterritoriality” argued by Rogério Haesbaert. In everyday life, as we have shown, for example, in Saquet (2002 [1996]), there is capital versus labor, domination and extortion, desire and non-desire, satisfaction and frustration: man, in reproducing himself as such, reproduces his nature and society, which normally denies him his freedom and humanization, both fetishized in the world of commodities.

This means that we understand deterritorialization with a deep theoretical-practical-lived meaning of colonization, subordination, domination, concentration, and centrality that is revealed in the expropriation of individuals and groups, notably those from popular social classes, therefore, a process of loss of territory – although, we insist, time, space, and territory do not cease to be experienced in the diaspora – or of remaining in it under conditions of vulnerability, poverty, or misery. This process, depending on the approach’s scale, is simultaneous to the movement of reterritorialization, which can also occur under extremely vulnerable conditions. Thus, as we have already argued and demonstrated in Saquet (2003 [2001]), the processes of deterritorialization and reterritorialization – at the core of territorialization’s amplitude and complexity [DRT] – are simultaneous and can occur in the same time and space, between distinct temporalities and spatialities, and therefore, at different scalar levels and in the same space-time.

Thus, for a tiny, privileged portion of the Brazilian population, obviously, deterritorialization is a myth, because this group of people effectively experiences “disconnection” and “space-time compression”. However, for the vast majority of the Brazilian population, although time and space are always experienced in different

territories, deterritorialization is most likely not a myth. It is evident that the gauchos of Rio Grande do Sul, when migrating – at different times – lived different territorial experiences, in multiple territories connected through networks, but this does not seem at all like a “post” or “neomodern” experience. Some were probably in search of freedom, but many certainly reproduced themselves in a subordinate manner (Tavares dos Santos, 1994; Saquet, 2003 [2001]).

If the reflection argued by Haesbaert (2004) is consistent with social and spatial complexity, then are different migratory processes, such as those from the Brazilian Northeast (and many others, such as Haitian, Venezuelan, Syrian, Lebanese, Afghan, etc.) – occurring at different times – also “disconnected”, “elongated”, and “neomodern”? Regardless of whether this phenomenon of experiencing different territories in the diaspora is considered inherent to the “postmodernity” evoked to try to show the overlapping of relations and networks, alongside the possible overcoming of the “territories-zone of classical modernity of the modern State”, one must ask: What does this migration process mean for expropriated individuals? What does “classical modernity” mean materially and immaterially? Has the “rational and disciplinary modernity” lost its force? For whom and why? Has the “modern” State lost its importance? If so, for whom and why?

Thus, this issue of “modernity” and “postmodernity” seems to us of extreme scientific and social (political, economic, environmental, and cultural) relevance. Western “modernity”, as Dussel (2018) asserts, is a singular historical fact and process that cannot be imitated and reproduced in other cultures outside of Europe or other hegemonic centers and “knots”. It is a concrete process that seeks to be universal through European domination at the international level. So, to produce another mode of existence, it is necessary to find another place, with another way of living, reproducing oneself anchored in one’s own history and geography, with its singularities, with cultural horizons specific and authentic to each time-space.

The argument that we are “modern-postmodern” seems, by this understanding, like an imitation of the hegemonic imaginary, perhaps to satisfy an increasingly bourgeois way of being and living. “Contemporary revolution believes it is inaugurating a new world when it is no more than the contradictory result of an old world” (Camus, 2019 [1951], p. 353).

We believe that the colonial and subordinate horizon of “modernity” is contained in the “postmodernity” (Mignolo, 2003 [2000]; Walsh, 2007; Dussel, 2018). “Modernity” has an arbitrary, authoritarian, technological, and scientific horizon, in which the bourgeois society is the one that benefits the most from what is understood as progress (Camus, 2019 [1951]). “Modernity” has a brutal and restrictive, as well as dichotomous, horizon between society and nature, knowledge and practice, thus destroying tradition (Raffestin; Bresso, 1982). And “postmodernity”, as the “climax of modernity”, does not incorporate the “other subject”, which remains subaltern in a “global coloniality” (Palermo, 2015).

So, both – for those who faithfully believe in them – need to go through an extensive process of theoretical-practical decolonization, carried out in the counter-hegemonic territorial praxis (food security, artisan culture, agroecology, agroforestry, artisanal fishing, indigenous and Afro-descendant resistance, etc.), for and with our simple and humble people, with decision-making autonomy, social participation, dialogue, reflection, and cooperation (Saquet, 2015 [2011], 2013, 2014, 2018a, 2019, 2022c).

This means that the “postmodernity” is only possible from the European “modernity” and other hegemonic “knots” reproducing itself as a colonizing, oppressive, subordinating, and exploitative fact and process, founded on theoretical and technical reason, which are also universal and globalizing. Thus, “postmodernity” is, *par excellence*, hegemonic, exclusive, and selective, which necessarily refers to our condition as a subordinate, dependent, colonized people. “Modernity” and “postmodernity” are Eurocentric processes that also emanate from other dominant “knots” at the international level – they happen together, simultaneously, depending on the scale of interpretation, in time and space, extremely linked to neoliberalism and the expanded reproduction of capital.

Economic neoliberalism, reticular, transterritorial, but urban-centric, which, starting in the 1970s-80s, has been causing territorial expropriation, the growth of misery in urban peripheries, the loss of food sovereignty and biodiversity, the intensification of environmental degradation, the disintegration of rural societies, the domination of transnational capital agents linked to national States, the expansion of agribusiness and foreignization, etc. in Latin America (Bartra, 2007; Giarraca; Teubal, 2008; León Hernández, 2011; Fernandes, 2015). Here are indeed “multiterritorial” relations emanating from gigantic companies that threaten, in the countryside and in the city, the reproduction of life (human and non-human) within a long temporal process and a large

spatial movement, recently referred to as colonialism and coloniality carried out at the heart of Eurocentric capitalism (Quijano, 2000, 2007), systematically and continuously reorganized in multiple and complex hegemonic networks.

The networks and multiple territories activated by a privileged and dominant minority, especially from the metropolis, are incorporated to the State, which is able to “compress space through time” at a very accelerated pace on a daily basis. Connections, speeds, directions, computerization, etc., are added to the millennial spatial mobility of the population, arbitrarily making it “postmodern”: its heterogeneity and different living conditions are disregarded, as well as its intimate class condition, as if the “postmodern” diaspora were very different. Yes, migratory processes contain singularities in terms of directions, temporalities, factors, territorialities, etc., but historically and geographically, similar lived experiences are identified regarding articulations, complementarities, territorialities, directions, spatial “disconnections” and “elongations”.

Accepting the classification of the State as “classical” and networks as “postmodern” instruments means, at the very least, accepting the hegemonic discourse of capital agents who privilege the technologies of metropolitan “modernity”, as well as disregarding the historical existence of long and complex networks of circulation and communication – although often at very slow rhythms – along with daily thoughts, feelings, and knowledge that are disfigured and downgraded in favor of long networks, flexibility, acceleration, and synchrony. Accepting the State as an instance and mechanism for regulating “modernity” corresponds to an internalization and naturalization of cruelty, (neo)liberalism, corruption, clientelism, etc., as inherent characteristics of “modern” life.

The social and human sciences contribute to our classifications, influencing our perceptions and interpretations, favoring certain aspects over others, fixing “value criteria” about people: other perspectives, especially those of everyday life, are often denied.

[...] If we want to learn about man, humanity, and society, we should immerse ourselves more in it and spend less time in our warm and comfortable offices (Maria Eugenia Borsani *apud* Walsh, 2015, p. 116).

And furthermore, how can we identify and understand those who “inhabit more at synchrony than diachrony”, as Haesbaert advocates? Who has as their fundamental reference the “modern” or the past? Why?

In this postmodern economic-cultural logic, we inhabit more at synchrony than diachrony, space, and no longer time, becomes our fundamental reference, the present (the “new”, the modern) and no longer the past (the “old”, tradition) (Haesbaert, 2004, p. 152; emphasis in the original).

As a kind of “intermediary global citizen”, I have some freedom to trace my own territories within the city, but I am absolutely not free to construct them anywhere [...] (Haesbaert, 2004, p. 350; emphasis in the original).

For whom does time or space represent the main life references? If space and time are inseparable, why do people experience “disconnection” and “reconnection”, with “emptiness” or “elongation” of either space or time? Who belongs to the minority that accesses the “global capitalist network territories” (Haesbaert, 2004, p. 372)? If an “intermediary global citizen” does not have total freedom – a statement that seems quite obvious to us – how can other individuals (even those who are “spatially elongated”) achieve the freedom and the equality advocated for?

Do migrants and even those living in metropolitan areas and connected to global networks consider themselves “multiterritorial”? How can we effectively know if a neighborhood is “more concrete” or “more symbolic”? How do inhabitants of rural communities (from different municipalities and social levels) and urban neighborhoods (from different cities and social levels) perceive and understand the (im)materiality of their daily lives? How can we know if the “symbolic order” of a certain social group is “more subjective,” as Haesbaert (1990) claims? Can the “most symbolic” elements for some not be the “most concrete” for others and vice versa?

Civilization, which is henceforth necessary, cannot separate, whether in classes or in individuals, the worker and the creator; just as artistic creation does not think of separating form and content, spirit and history (Camus, 2019 [1951], p. 355).

We must accept that time is not independent of space but combines with it to form an object called space-time (Hawking, 2011 [1988], p. 35).

We understand that time and space are not separated at the theoretical-philosophical-epistemological level nor in daily life, as well as between these two “domains” of being and thinking, which are in an inseparable unity every day, hour, minute, and second. We simultaneously are (and are in) time and space, society and nature. It is evident that some aspects (social-natural-spiritual) may stand out before others, however, we always live the idea and matter concomitantly. In daily life, we identify the pulsating (im)materiality of social-natural-spiritual life, spatiotemporal and, therefore, transtemporal and transterritorial. We are in space-time every day, we

are time and space, the Universe, as we have already affirmed and demonstrated in Saquet (2003 [2001], 2020 [2007], 2009, 2017, 2021a, 2021b, 2022c).

In this way, it is clear that the research methodology remains secondary in Eurocentric and universal approaches, in this case, “postmodern”, especially in essentially theoretical approaches, which often disregard empirical research and possible collaborations in the construction of knowledge and a society that is culturally and territorially anchored, more just and ecological. The perspective of praxis seems not to exist even on the theoretical horizon of contemplative researchers; therefore, it is a radically different conception from what we do and live in our geography made for and with the “studied” subjects. The myth of Eurocentric superiority over other forces from the North, in general, remains, along with the myth of “multiterritoriality” that seems to accompany it politically and theoretically. Paraphrasing Dussel (2018), there is an ideological management of academic-scientific knowledge and abstractions in favor of maintaining the perpetuation of social domination.

The myth of “multiterritoriality” seems to be hidden behind the “myth of deterritorialization” argued by Haesbaert (2004) from a perspective that claims to be “postmodern” and universal, but it still has an abstract and individualized, urban-centric and strategic rationality that homogenizes subjects and social classes, glossing over the geographical space and territory, asserting the plenitude of the global over the local and its singularities. This conception is centered on the individual of the metropolis who activates multiple networks and relationships, and when referring to the diaspora, in an attempt to understand other subjects, notably those who are socially and territorially dispossessed, they are inadequately temporalized, as if everyone from different spatial diasporas had the same conditions to experience relationships related to “network-territories” and the so-called “compression of space-time” of “postmodern” life.

This also means that “multiterritoriality” does not automatically have the character of the dimensional overlap and integration advocated theoretically by Haesbaert (2004), who seems to understand geography as a multidiscipline through which reality is explained “from the top” to “bottom”, from the general to the singular, from the global to the local, the latter – and the singular – practically succumbing to global forces (Image 1). The place where we live “speaks”, that is, it is very present in the conception with which we “read” the world. The way we live may “speak” even louder, revealing who we socially are.

Image 1 – A representation of our understanding of Eurocentric and globalizing conceptions.



Source: Saquet, 2017.

And furthermore, do conceptions that classify life as “pre-modern”, “modern”, and “postmodern”, even considering juxtapositions, not substantiate themselves as evolutionist, in the sense that all peoples are doomed to become integrated with the market, technification, informatization and globalization? **Why don’t the post-everything fellows create a post-geography? Why not create a post-university or a post-education?** Why don’t they use part of their experiences as global subjects to live and fight with the billions of poor people on Earth?

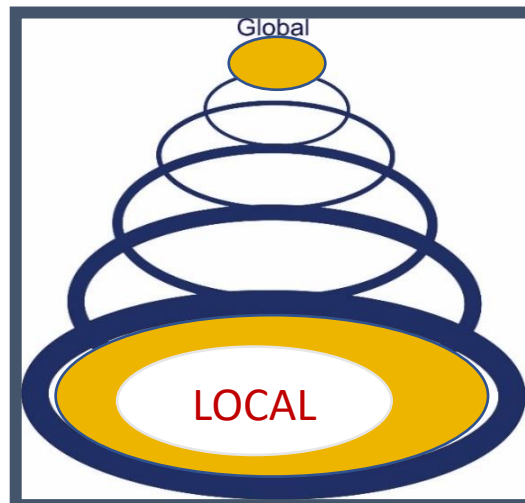
We still have a lot to research, debate, and reflections on this issue to do, as it seems that the fetish of equality and freedom, as well as a possible successful insertion into economic globalization, still prevails. The “modern” and “postmodern” are fetishized, accompanying – and not combating – neoliberalism, always turning inward and toward the market of the networks and flows. The myth of “multiterritoriality”, then, may be based on the fetish of equality and freedom of access, mobility, without the dominators and the dominated, expropriated and expropriators, without subaltern and invisible subjects. On the contrary, we believe that Man is not for the market: the market is for Man. Man is not for the “network-territories”: networks and territories are for Man.

And that is why the stimulating reflections of Lator and Santos (2021) fail to satisfy us – they do not need to, obviously –, that is, from the reading we did motivated by the title and their stated objectives in the abstract, we ended up frustrated when we “arrived” at the

end of the text because the announced critique is not made – if we understood the title and objective properly – nor is there any indication of a qualitative advance, in praxis, regarding the unity between matter and idea, materiality and immateriality.

We are working on a very different movement, as we are in a different place and live in a different way. We work to try to understand the different realities, the complexity-heterogeneity in each space-time-territory, that is, the territorial singularities without disregarding the totalities, through an (im)material conception that recognizes the reticular-areal processes lived, daily and normally, still anchored and localized. That is where research methodology is crucial, along with our actions, both inside and outside the university, as we have shown in Saquet (2013, 2014, 2015 [2011], 2018a, 2018b, 2019, 2021a) – (Image 2).

Image 2 – A representation of the conception we deploy in our research/action.



Source: Saquet, 2017.

While we are working for and with the people – despite the intense and diverse historical limitations we face – trying to contribute to sub(in)vert theories, methods and research itself, it seems that there are, in fact, bourgeois intellectuals’ “poverty of theories”, as they are producers of the dichotomy between intellectuality and “practical experience”, disconnecting their theoretical elaborations from the daily life of subjects, groups and social classes, life full of contradictions, differences, inequalities, struggles, conflicts, disputes.

Thus, for us, “practical experience is an indispensable category” (Thompson, 1981 [1978]) that, although different, is not disconnected from academic and scientific reflection. Over the years, notably since 1996, we have identified and valued everyday

knowledge in the production of academic-scientific knowledge, considering flavors and colors, feelings and emotions of everyday life.

There are indeed coexistences, simultaneities, overlaps, together with successions and phases, (im)material appropriations and dominations, as well as resistances, struggles (among and “within” social classes), and confrontations carried out in praxis, in different situations of appropriation, summarized at two levels (Saquet, 2015 [2011]): i) as domination, control, ownership, possession, partitioning, delimitation, resistance, confrontation, management, etc., carried out directly and/or indirectly, in a spatially close or distant manner; ii) as use, handling, interference in nature outside of man and in space built through distinct knowledge, techniques, technologies, etc., constantly reproducing times, spaces, and territories.

Thus, there is appropriation in/from the territory that sustains the (im)material domain of space, which, in turn, influences different forms of territorial appropriation and production, along with political, cultural, economic, and environmental resistances and confrontations. There is an extraordinary heterogeneity of subjects and social groups, ecosystems, times, territories, etc.

There are also different levels/gradients/intensities of appropriations, dominations, resistances, and counter-hegemonies that can occur, but we believe that these processes are simultaneous in time and space (there is, of course, a fundamental scalar issue to be considered here), (im)material, systematic/continuous, and temporary/discontinuous. There are temporary appropriations and demarcations, concomitant with others that are more stable, such as those defined by the State, and there are appropriations that occur at the level of representations, as argued by Raffestin (1993 [1980]).

Finally, it is worth reminding intellectuals of “modernity” or “postmodernity” that, outside of schools – including universities –, knowledge is also produced every day: theoretical and practical, theoretical-practical, all essential to our biological, social, and spiritual reproduction. They are often fundamental to cultivation and harvesting in agriculture, to creation and production in cattle farming and artifacts, to building houses and schools, to preserving food and family customs, in short, they are essential to our everyday life.

People have feelings and perceptions, behaviors and knowledge, subjectivities and objectivities, so neglecting our people and our cultures is not recommended at all for those who produce knowledge with some political-social commitment, because we can and

must dialogue systematically and horizontally with our people. As Thompson (1981 [1978]) very well stated, “being is thought” and “thought is lived”, being influenced and influencing other beings, and this is one of the possible ways to overcome “academic theoretical imperialism” and self-centered elaborations as if the researcher were the center of life and certain theoretical-conceptual argumentation.

We also believe that, even in different spaces and times, nothing is thought and is made with disregard to (im)materiality and historical movement, coexistence and overlap/simultaneity, heterogeneity and daily life, which can be synthesized by our conception of temporalities and territorialities, processual-relational mediations necessary for the reproduction of our everyday life. These are cognitive and practical mediations between territory and society (Raffestin, 1993 [1980]; Dematteis, 1999; Saquet, 2020 [2007], 2015 [2011], 2017, 2019, 2020, 2021a, 2021b), without ever detaching ourselves from nature – that is within us and around us.

This is part of our construction, along the journey of territorial and popular praxis, of a methodological possibility to invert the Eurocentric hegemonic paradigms, as we try to show below, as one of the results of our unrelenting learning that occurred inside and outside of the university.

A versatile, participative, and dialogical methodology for a popular and territorial Geography

Throughout the years, we have learned a lot from the subjects we “studied” and with whom we often lived and fought, facing the dominant and hegemonic agents of the State and capital. However, we believe that it is not necessary to reproduce what we have already shared elsewhere (Saquet, 2014, 2018a, 2019, 2021a, 2021b, 2022a, 2022b, 2022c). We only highlight what we consider fundamental for this theoretical-methodological and political debate, which we have experienced and learned throughout our research and cooperation praxis.

How good it is, as a teacher, researcher, and citizen, to work directly for and with our people: this dignifies us as effective/affectively human, as we become more supportive and dialogical, horizontal, and integrated, in nature and especially in society. We leave our laboratories and offices, the classrooms and the university, we work in the streets and homes, in establishments and rural communities. Such a political-cultural and

environmental richness made in daily praxis through popular science and participatory action research, with humility and sharing of objectives, goals, techniques, technologies, and knowledge, in short, of knowledge, skills, and flavors.

There we realize the true importance of adequate and transparent communication, the co-production of research projects, actions, and knowledge, social participation in decision-making, with the centrality of interdisciplinary and inter-institutional work teams, social cartography, workshops, face to face. We research and act together, collaborating with each other, gathering and systematizing knowledge, sharing experiences of struggles, pain, and strategies, activating urban and rural territorialities, enhancing popular self-organization and science.

We experience the freedom made in territorial praxis through urban and/or rural movements of struggle, resistance, (in)formation, mobilization, demand, and confrontation of oppression and subalternity, which we consider decolonial and counter-hegemonic: a movement made at a slow pace and of solidary, cooperative and co-productive territorialities of knowledge, learning, amidst inequalities and differences, struggles, resistances and confrontations, generating common solutions to problems that are often shared.

This is why we stand together with Fals Borda (2015 [1970], 2015 [1979]) in arguing in favor of the ‘**feeling-thinking**’ researcher – obviously, we are not perfect – qualified in the university-society, popular science-knowledge interface. In this sense, there has been and continues to be a sustained effort to live with the other, considering their territorialities and temporalities, needs and desires, experiencing their problems and collaborating in the resolution of everyday problems.

To perceive, observe, feel, understand, and explain are not at all simple cognitive processes, especially when we are educated based on Eurocentric, urban-centric, and universalist paradigms that separate reason and emotion, subject and object of study. Therefore, we believe that we need to relearn how to observe, listen, interact, from the life of the other, to research by integrating, from daily life, reason-emotion, theory-practice, university-local society.

Accessing the subjects and being accepted by them are different processes, however. These are processes that can establish mutual recognition, in which one learns along the way, in coexistence, based on the ‘rhythm of the territory’ and its people, deeply immersing and surrendering oneself to alterity to understand diversity, becoming aware

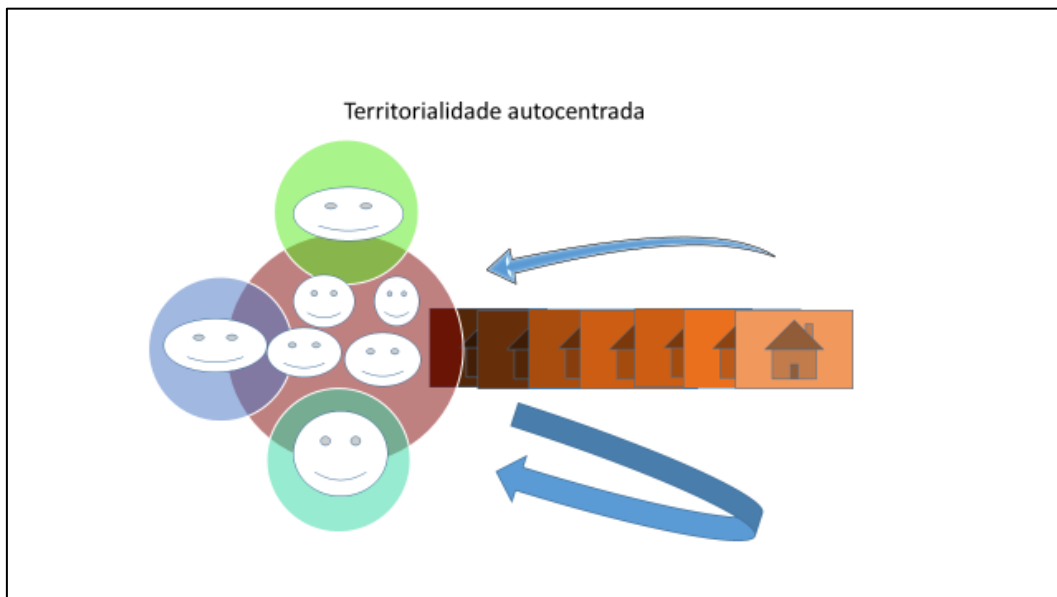
of complexity and that – the researcher – is part of the phenomenon studied (Mejía Ayala, 2021). Everyday life is the essential space-time, as it contains a myriad of elements and moments, exteriorities and alterities, rhythms and territorialities, immersed in a more extensive and complex temporal and territorial process.

“Horizontal methodologies”, such as that of participatory-action-research, have as their “starting point” the dialogue with subaltern social groups which have been, in the face of the State and economically and politically hegemonic groups, rendered invisible. Moreover, as the people carry multiple knowledges, there is a need to learn from each other, avoiding hierarchies and contributing to “decolonize knowledge”. Knowledge is co-constructed at a horizontal level: this implies mutual involvement in the construction of the research proposal – with higher or lower social participation – in the research itself, and in the socialization of the achieved results, in a “political field” that institutionalizes horizontally produced knowledge; the research enriches both the researcher and the “researched” when undertaken from an intercultural and ethical perspective (Kaltmeier, 2020).

It is thus not by chance that, in our empirically based research widely conducted over the last 25 years, whether participatory or not, the subjects hold centrality, along with their families, rural or urban establishments, communities, neighborhoods, and municipalities. We have always strived to carry out multidimensional, historical, and transterritorial (relational and reticular) interpretations, based on concomitantly used procedures and phases (successive in time), in general, namely: 1st phase: execution of bibliographic and documentary research; 2nd phase: collection, tabulation, analysis of secondary data (different organs, especially NGOs and public ones) and cartographic representation; 3rd phase: continuity of bibliographic and documentary research, conducting interviews and applying questionnaires in an exploratory phase; 4th phase: continuity of interviews and questionnaires, transcription of the first ones with their respective analyses, tabulating and analyzing the data from the questionnaires, completing empirical interpretations; 5th phase: continuity of the cartographic representation of the selected themes and processes; in the case of participatory research, workshops, social cartography, assemblies, planning meetings and data discussions (with joint, interdisciplinary, and inter-institutional analyses, with the participation of at least a portion of the subjects of each project), as well as the priorities of each action plan (what to do, how, who, when, where and financial resources) are carried out; 6th phase:

discussion and definition with representatives of public institutions, unions, associations, and NGOs of the aspects that would be considered in drafting the reports for these institutions; 7th phase: writing the final report of each research and/or action project with the results of the research and analytical syntheses carried out, as well as texts for presentation (and publication) at scientific events, for publication in the form of articles in journals, book chapters, and books; 8th phase: delivery of reports to the participating institutions of each project and/or carrying out participatory actions, with our direct collaboration, monitoring, and evaluation (Image 3).

Image 3 – A representation of the centrality of territoriality in our research-action



Elaborated by Marcos Saquet, 2021a.

In this process, “local knowledge” assumes centrality as a historical practice, a “place-based mode of consciousness” and culture (Escobar, 2011). The construction of science is both local and trans-territorial, privileging the first scalar level. Perhaps this process could inspire the co-construction of an “other paradigm” as an effective possibility to talk about “worlds and knowledges in another form”, trying to build an “integrating solidarity” (Escobar, 2003). We believe, therefore, that by debating, dialoguing, living, collaborating, together we can effectively build our science and our popular and revolutionary philosophy.

It is interesting to note that, according to the objectives and goals of each research project and/or participatory action – with the highest possible originality and methodological **versatility** – scale has always assumed centrality, working as much as possible at the level of streets (in the case of urban neighborhood projects) and rural establishments (in the case of rural and urban projects), also considering rural communities and the main networks formed by the “studied” subjects, whether to demand what they need, to produce, certify (the production of agroecological food), to market, or to qualify as a social subject. We are, therefore, in agreement with Giuseppe Dematteis when he states that “[...] the scale selects the subjects, viewpoints, themes, problems, data, representations, and, ultimately, the methods and conceptual categories” (Dematteis, 1999, p. 122).

Of course, secondary data, bibliographic and documentary research, and accurate cartographic representation are important. However, the diversity of research techniques is fundamental to try to ensure that different views and scales to be studied, wisdom and possibilities for analysis and interpretation, especially qualitative ones. Empirical data, which is usually rich in detail, is not in itself related to capitalism in any way, nor do we restrict participatory-action-research to empirical work. The collection of primary data, alongside analysis, occurs with the participation of at least some of the residents of the neighborhoods and/or rural communities we study and work at.

We believe that the qualitative meaning lies not in the data or technique, but rather in our minds, cognitive and reflective processes, our feelings, intuition, imagination, and creativity for interpretations based on our objectives, on the our studies’ problematics, on our political-ideological options, and on the expected results.

As I left the Palace of Justice to get into the car, I briefly recognized the smell and color of a summer afternoon. In the darkness of my rolling prison, one by one, I rediscovered, deep in my exhaustion, all the familiar noises of a city that I loved and of a certain time when I used to feel happy (Camus, 2020 [1942], p. 101).

Imagination is a relational tool, an instrument of participation in reality: it is appropriate to consider an ethics of the image accompanied by a technicality that values creative potential (Simona, 2002, p. 173).

Participatory methodologies are, in fact, diverse, such as the topographical profile made by the academically “studied” subjects; the popular calendar of planting and harvesting; activities carried out in small groups (formed with people of different ages, colors, religions, genders) to talk, systematize, represent and present the dialogically-defined topic to the large group, among others, such as social cartography, a

representation that has proved to be of extreme cultural richness. Circle and line diagrams, made with different colors, sizes, and thicknesses, are also important for the subjects to express their knowledge, conflicts, and cooperations, as well as territorial networks and appropriations (Chiusano; Migliardi, 2008).

The knowledge and flavors, ecosystems, techniques, technologies (when adapted to territories), popular classes, different times of daily life, rains, cosmologies, etc., are all simultaneously part of the territories and our heritages. And here again we think and work differently from Haesbaert (2020), when he proposes the idea of the “territory-body” of the Earth.

We advocate for the territory-heritage of humanity (including humans and non-humans): i) as a place and *habitat*, coevolving naturally, economically, politically, and culturally; ii) territory-heritage as a space for (in)formation, mobilization, struggle, and confrontation in the face of oppression and colonization, poverty and exploitation, in a practical-theoretical approach, i.e., **aimed at the territorial decolonial and counter-hegemonic praxis**, carried out in a participatory and popular way, sharing knowledge and experiences among different subjects (Saquet, 2017, 2019, 2021a, 2021b).

We henceforth believe that we work in a movement of “return to the territory” (Becattini, 2009; Saquet, 2018b, 2021b), understanding it, representing it, explaining it, and co-transforming it horizontally and respectfully, through a mixture of academic science and popular science, transforming the dialogue of knowledge into a “dialogue of actions” (Bozzano; Canevari, 2020; Saquet, 2021a, 2021b; Saquet; Bozzano, 2020).

The popular masses, as active subjects, justify our research as well as our potential contributions to them (Fals Borda, 2015 [1970]). Praxis is also necessarily the object of study, concept, and/or category and a fundamental mediation for the construction of a more just and ecological society, effected as territorial liberation (also territorial praxis).

Working with the people, teaching and learning from them, corresponds to one of the main ways we have to contribute to their political-cultural emancipation, helping to improve their everyday living conditions, in a praxis linked to “emerging” or “subversive” knowledge (Fals Borda, 1981). This knowledge is culturally inherited and passed down from generation to generation, contributing to the resolution of everyday problems, in a broader movement that we can call “**popular science**” (Fals Borda, 1981,

2006 [1980]; Bonilla *et al.*, 1972), gathering wisdom and tradition, empiricism and reflection, culture, and ideology.

In our understanding, popular science is a practice that is counter-(Eurocentrism and universalism)hegemonic, it is linked to the people of each territory and place, in time and space. We need to decolonize our minds (unlearn) and practices through the territorial praxis of participatory-action-research (relearning through reflection-action-coexistence), with social immersion, territorial rooting, and political commitment, in (sub)verting science, research methodologies, concepts, and ultimately, the understandings and social transformations in a continuous territorial, decolonial, and counter-hegemonic movement made for and with our people.

Concluding remarks

If there are “winds” coming from the North denouncing colonialism – see, for example, Cerreti (1993), among others – there are also “winds” from the South itself that contribute to perpetuate hegemonic processes, which we are calling “internal colonialism” (Stavenhagen, 1981 [1965]; Fanon, 2005 [1961]; Fals Borda, 2006 [1980]). When “modern” – and “postmodern” – sciences are bearers of “truth”, they contribute to legitimizing “intellectual colonialism” (Lander, 2015).

When one effectively opts for the “decolonial” conception, it is necessary to think and act from the “place of the excluded”, from those marked by the “colonial wound”, trying to contribute to a social construction that respects cultures and their forms of knowledge. Liberation can thus occur through cultural transformation and political action (Palermo, 2015).

Eurocentric, universalist, and urban-centric conceptions seem to be closely linked to the reproduction of social domination, of dependency of the local to the global, subalterns in relation to the hegemonic, and rural to the urban. In our understanding, this does not characterize an alternative conception, or one made up of alternatives to confront oppression, poverty, discrimination, violence, and domination. The subjects of everyday life, of rural areas, forests, and waters remain invisible and powerless, without knowledge and philosophies, without the strength to organize and fight for what they need to reproduce themselves biologically and socially.

Thus, we do not perceive even signs of a possible theoretical-methodological and political rupture. There is no break with the practice of domination and narration made through scientific arguments that claim to be useful for everyone, in different spaces and times, territories and places, landscapes and regions. There is no unity among subjects who think, feel, eat, breathe, have needs and desires. There is, instead, a continuity of the supposed scientific neutrality and of the researcher, of imitations of theories produced in other times and territories very different from the Brazilian ones, which, through a “domino effect”, reproduce other usually servile imitations.

It seems that ignoring the working classes and the international division of labor is recurrent in “post-structuralism” (Spivak, 2010), often separating theory and practice, thinkers and manual laborers. The separation between “modern”, academic, and reflective science from practical knowledge or local knowledge in another spatial and social domain reveals a dimension normally used for intellectual and political domination. This type of dichotomy is subservient to the perpetuation of differences and inequalities reinforced and made more complex by economic-cultural globalization, (re)marginalizing knowledge that is not academic, as translated by some “modern” or “postmodern” intellectual. Knowledge and practices are definers of our existence and understanding of the world, as well as how we live and act in it.

Therefore, it directly contributes to reproducing the fetish of the commodity and the market, of access to globalization, of “space-time compression”, as if everyone could afford it. This is evident in concepts that seem aligned with the idea of power without social classes, disputes, and conflicts, without contradictions, extreme inequalities, and differences. Effectively, our thinking reveals who we are and how we live.

Indeed, it is important to respect, value, and use what has already been produced in different times and spaces, but this needs to be done with tranquility, serenity, and autonomous decision-making, without coercion and punishment for our theoretical-methodological and political choices. Based on the territorial conception that we have been building over the past 25 years, it becomes increasingly essential to work for and with people, particularly with the popular classes, co-producing common knowledge and solutions for often common problems. Problems and solutions are different when we are bourgeois and isolate ourselves from the people of the countryside and the city.

So, it is not about abandoning Karl Marx, Antonio Gramsci, Claude Raffestin, because they are White and European. What we need is to try to dialogue horizontally and respectfully, enhancing learning from other latitudes and longitudes, trying to e(a)ffectively overcome the transterritorial coloniality perpetuated for centuries. Then we will be able to co-produce knowledge, with other intellectuals and militants, especially with the subjects we “study”, with whom we live and share the experience of life. Then we will be doing popular science, with immersion and social commitment, cooperation and solidarity, in the decolonial and counter-hegemonic territorial praxis, with its own theories and procedures, with unique solutions for each territory and for the popular classes.

The affirmation of humanity as such necessarily involves solidarity with the poor – obviously, not only with them – as a mediation and condition for a life without expropriations and oppressions: solidarity is a presupposition of life (Acosta, 2008). In the territorial realm of the community, mutual aid is still reproduced in different social and natural conditions, especially among peasants and artisans, but also in cities (Kropotkin, 2012 [1902]; Saquet, 2003 [2001], 2017).

In summary: neither the crushing powers of a centralized State, nor the teachings of hatred and ruthless struggle, disguised as attributes of science, coming from servile philosophers and sociologists, were able to eliminate the deeply rooted feeling of solidarity in the heart and mind of human beings, as it was nourished throughout the preceding evolution (Kropotkin, 2012 [1902], p.192).

What matters is to recognize that in these lands there are memories, experiences, and practices of community subjects who exercise lifestyles not inspired by the traditional concept of development and progress, understood as the unlimited and permanent accumulation of wealth (Acosta, 2016 [2012], p. 96).

Therefore, we believe that the community is the most appropriate social and territorial level to work with the people in this perspective of research-action/territorial cooperation. It is within the community that there is still solidarity and sharing, charity and cooperation, synergy and respect, “beings close to those who are close”, living their “I” and “we” with others in an effective “communitarian praxis” (Dussel, 1986). “Communal life itself is a demonstration of these exercises in democracy” (Acosta, 2016 [2012], p. 147).

This means that there are other thoughts alongside our own, and both are present in everyday society-nature-spirituality. We can then once again agree with Acosta (2008) when he states that Latin American philosophy is “theoretical-explanatory” and “practical-normative”, a result and condition of social life. Similarly, we understand

geography as a theoretical-practical, territorial, and popular science oriented towards cooperation and solidarity.

Our geography is constantly redefined in the territorial praxis of cooperation with subjects, as already evidenced in Saquet (2015 [2011], 2014, 2018a, 2018b, 2019, 2020 [2007], 2021a, 2022a, 2022b, 2022c). Decolonizing means breaking away from dependence, office classifications, dichotomies, and forced generalizations, practicing social immersion and theoretical-practical commitment with our simplest, humblest, vulnerable, and oppressed people, listening, dialoguing, and fighting with and for them.

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