






COM-POR Black People: Social-Ancestral Technology

COM-POR Pessoas Negras: Tecnologia Social-Ancestral

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ABSTRACT

This study aims to share about the therapeutic group COM-POR UERJ Black People as a Social and Ancestral Technology. This group was created in 2019 and was developed at the afeTAR Laboratory at the State University of Rio de Janeiro. Its commitment is to provide psychotherapeutic care for Black people, understanding that the racism widespread in Brazilian society has a harmful and unhealthy effect on the mental health of the Black population. Furthermore, COM-POR UERJ can be framed within the concept of creative economy, as it leverages the knowledge, creativity, and intellectual capital of individuals to generate innovative and sustainable solutions. Thus, since its inception, the initiative has been understood as a Social Technology, as it is a model that can be replicated, offering one of the potential solutions to a social demand. However, as we advance in its consolidation, we realize that more than a Social Technology, it is and has always been an Ancestral Technology, serving as a tool for the recovery of the value of ways of being and existing in the world as Black people, and for the regeneration of the social fabric torn by such inequality.

Keywords: Mental health of black population. Social technology. Ancestry. Racism. Ancestral technology.

RESUMO

Este trabalho teve por objetivo compartilhar sobre o grupo de atendimento terapêutico COM-POR UERJ Pessoas Negras como uma Tecnologia Social e Ancestral. Este grupo existe desde 2019 e foi produzido no Laboratório afeTAR na Universidade do Estado do Rio de Janeiro. Seu compromisso é prestar cuidado psicoterápico para pessoas negras, entendendo que o racismo disseminado na sociedade brasileira exerce um efeito adoecedor e, conseqüentemente, danoso para a saúde mental da população negra. Além disso, o COM-POR UERJ pode ser articulado dentro do conceito de economia criativa, uma vez que utiliza o conhecimento, a criatividade e o capital intelectual de indivíduos para gerar soluções inovadoras e sustentáveis. Assim, desde a sua elaboração, o dispositivo é entendido como uma Tecnologia Social, pois como um dispositivo que pode ser replicado, apresenta-se como uma das possíveis soluções para uma demanda social. Contudo, à medida que avançamos em sua consolidação, nos damos conta de que mais do que uma Tecnologia Social, ele é, e sempre foi, uma Tecnologia Ancestral, sendo um instrumento de resgate da valorização dos modos de ser e estar no mundo como pessoa negra, e regeneração do tecido social esgarçado diante de tanta desigualdade.

Palavras-chave: Saúde mental da população negra. Tecnologia social. Ancestralidade. Racismo. Tecnologia ancestral.

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INTRODUCTION

The COM-POR UERJ Black People initiative was created in 2019 with the goal of providing psychological services among Black people. This service, in addition to being a form of Social-Ancestral Technology, can be understood within the framework of the creative economy, as it transforms intellectual capital into a tool for support and empowerment of the Black community. Understanding that, from the history of Brazil's colonization and the end of slavery — but not the end of the slavery-based logic —, Black people face racism in all spaces, including those intended to be therapeutic. Thus, COM-POR UERJ is a space for listening, exchange, support, and care for Black people, among Black people. This initiative was conceived as a Social Technology aimed at minimizing the damages caused by racism to the mental health of the Black population. Being in a group, together, creating strategies to overcome difficulties is not a new movement for Black people; therefore, we understand that this initiative is not just a Social Technology, but also an Ancestral one.

We work with the intersectional approach (Collins; Bilge, 2021), which reveals the specificities of oppressions and contributes to the development of more effective strategies to combat social inequalities. Patricia Hill Collins is a Black woman, and Sirma Bilge is a white woman. To give depth to our writing, we use the method of referencing authors by their first and last names, explicitly indicating their gender and/or race (when possible), in order to situate with whom we are articulating our writing. This methodology has a naming policy, understanding that “When names overflow with this capacity that the other, as a subject, has to compose a world with us, the participants compose the research not in the condition of just anyone, but through their intensities, and it is from these that we can produce interest.” (Tsallis *et al.*, 2020). We understand that all those who contribute to this scientific production are participants and are co-composing this work with us.

Wade Nobles (2009), a Black man and theorist in the field of African Psychology, uses the metaphor of derailment to explain the psychological situation of Black people. A train, when it derails, keeps moving, but off the tracks. Something is very wrong, yet it continues to move without adjustment. We, Black men and women in the diaspora, have traveled so many paths off the tracks that it is difficult to perceive where we are and where to go. The term diaspora refers to the forced or incentivized displacement of large populations. By using this term, we refer to the forced migration of Africans during the transatlantic slave trade. The demands of surviving at the expense of everything that was taken from us — and is still denied to us — do not provide us with the tools to get back on track. Cultural and psychic derailment is difficult to define because life went on despite it.

The metaphor of derailment is important because when it happens, the train continues moving off the tracks; the cultural derailment of the African people is difficult to detect because life and experience go on.

The experience of human movement (or progress) continues, and people find it difficult to perceive that they are off their developmental trajectory. The lived experience, or the experience of the living, does not allow them to realize that being on the path, following their own developmental trajectory, would provide them with a more meaningful life experience (Nobles, 2009, p. 284).

The logic used to justify enslavement in Brazil was directly tied to the dehumanization of these individuals. They were treated as animals and commodities. Worthiness was based on skin color, with darker skin being deemed less deserving. As a result, enslaved people were made to be seen as inferior and, therefore, deserving of their position in forced labor. With abolition, enslaved people were supposed to live in society with equal rights. However, the process of whitening emerged as a means of eradicating the formerly enslaved population. In this way, humans were considered to be white people or those who had been whitened.

“Whitening” is a psychological attack on the fundamental sense of Afro-Brazilians of what it means to be a human being. [...] The most important reality to define is the meaning of the very condition of being human. The process of “whitening” was and continues to be an attempt to redefine for Africans in Brazil what it means to be a human being. In doing so, it asserts that being African meant being less human and that through the process of “whitening,” Africans could become human. In effect, “whitening” associates goodness, success, creativity, genius, beauty, and civilization with whiteness (Nobles, 2009, p. 284).

Iray Carone (2003), a woman and doctor in Philosophy, portrays how the whitening process imposed by white hegemony leads Black individuals to deny their own characteristics, and even themselves, in order to be accepted. The impact of racism on the mental health of the Black population remains harmful, especially when seeking psychological help only to encounter more prejudice. Marizete Gouveia Damasceno and Valeska Zanello (2019), both researchers — Marizete, a Black woman, and Valeska, a white woman — conducted a study with Black women who were receiving care from white psychologists. The authors concluded that one of the core issues lies in the absence of racial themes in the training of Psychology professionals. This leads psychologists to universalize social issues, framing them as “human,” as if they were equally applicable to everyone. In this study, the participating women stated that, due to this lack of understanding and support, they prefer to address such matters with family and friends with whom they share a racial identification. Nobles (2009, p. 278) mentions that psychology

“[...] as a Western tool for practical human understanding, it has basic limitations in its capacity” to care for Black individuals, as it lacks a clear grasp of what the human experience of Black people entails. It is essential “not only to understand the meaning and experience of being African but also to recognize the utility and fulfillment found in the faith, joy, and beauty of being, belonging, and becoming African”.

Understanding all of this, and with the in-depth racial literacy that the Black members of the afeTAR Laboratory possessed, we decided to create a

group by and for Black people. This configuration does not mean that we believe only Black individuals should attend to one another; after all, it is not our personal experiences that qualify us to practice psychology. It is important for every professional to be equipped to support any person in their uniqueness and social context. It is our right that all Black people receive care from professionals who are attentive to the impacts of racism on their mental health, understand how this is a social problem, and are mindful of the privileges and responsibilities held by white individuals.

In the aforementioned study conducted by Damasceno and Zanello (2019), one of the women interviewed reported encountering limitations in psychotherapy with a white psychologist. However, even when she found a Black psychologist, the interviewee stated that she still felt reservations because she perceived that the professional was “[...] lacking knowledge of her own history and subjectivity” (p. 8). Thus, although there is an expectation of receiving better support from a Black professional regarding racial issues, this is not necessarily fulfilled if the professional is not aware of the processes experienced collectively (even by herself). This reinforces the fact that being Black is not enough to provide effective care for another Black person; racial literacy is essential.

The process of racial literacy among Black individuals can be understood as a journey of becoming Black. In her writing on the rise of Black individuals, Neusa Santos (1983), a Black woman and pioneer in Brazil in the study of Black population health, mentions that, distanced from their values and religious heritage, Black people lost their point of reference and saw whiteness as the only possibility of becoming fully human. As we embrace becoming Black, we become aware of these processes and engage in a movement of autonomy over our own identity, and this shifts our perspective.

In Psychology, all these intersections also involve the use of Euro-American theories that take whiteness as universal and exclude all other ways of being and existing in the world. This not only makes psychotherapy ineffective but also turns it into a source of further violence for non-white individuals. Adding another layer to this context is the pervasive notion of a false racial democracy. This false idea — that white and non-white people are treated equally in society — prevents discussions about ethnic-racial relations from progressing in Brazil. As a result, racism continues to occur in both subtle and overt ways, but it is always framed as a form of prejudice related to any other category except race.

We should understand racial democracy as the perfect metaphor to describe Brazilian-style racism: not as obvious as racism in the United States, nor as legalized as apartheid in South Africa, but effectively institutionalized at official government levels and diffusely embedded in the social, psychological, economic, political, and cultural fabric of the country's society (Nascimento, 2016, p. 111).

As Psychology students, some of us never even had Black professors during our undergraduate education. As a result, we had, and still have, an undergraduate

curriculum that barely addresses ethnic-racial issues and their consequences in Brazil. There are very few professors who bring this theme into their classes, and even when a student attempts to raise it in a discussion, professors often state that it is not an important factor. The lack of support for our issues creates gaps in our education that are filled when we find another Black person. In this way, we create our own spaces to debate these topics, with authors who already address these issues, but who do not appear in the course syllabi offered during our undergraduate studies. Here, we can mention Neusa Santos and Maria Aparecida Silva Bento, for example—both Black Brazilian women who produced important works for the study of ethnic-racial relations.

In the creation of these spaces, inventiveness represents an indispensable characteristic for Black people. The fact that we are a Black collective occupying universities is the realization of the strategies formulated by our ancestors to survive and ensure the survival of us, who are here today in the world. Creative power, over time, has ensured our existence in a world based on the well-being of white hegemony. This inventiveness is linked to the premises of the creative economy because it is not just about Black survival, but about creating a plural world in which everyone can fit and exist. Addressing the mental health of the Black population is about restoring the humanity that was destroyed with the removal of our history, symbols, dances, and languages. This has an impact not only on the mental health of the Black population but also in various other areas of society, as we can inhabit them as co-creators and not as servants. According to Luiz Alberto Machado, White man:

The great difference of the creative economy is that it promotes sustainable and human development, not mere economic growth. When we work with creativity and culture, we operate simultaneously in four dimensions: economic (generally the only one perceived), social, symbolic, and environmental (Machado, 2012, p. 94).

One of these spaces, for us who write, was the Neusa Santos Black Psychology Collective. It created spaces where it was possible to discuss the importance of racial literacy in the practice of Psychology. This togetherness creates a collective skin (Santos *et al.*, 2022), which minimally protects us from all these types of violence. This quilombo is fundamentally important for our permanence in the academic space. Not wanting to give this up, we slowly started to prefer walking together, not just during breaks, but in the choice of courses and even in internships. We discuss among ourselves which spaces are possible for our habitation, and then we leave traces and follow those left by our peers. In this way, we became the majority in very specific spaces, and that's how we realized we were the largest group in the internship at the afeTAR Laboratory.

The COM-POR UERJ, as a service established in Psychology as a Science and Profession, is connected to the creation of technologies (processes and services) that address a social and collective issue—here, racism and the mental health of the Black population. It also has an impact related to the creative economy, as even

though, in this case, the service is linked to the university and therefore offers free access, it contributes back to society by enabling this population to exist in the world differently, building and consuming through collective empowerment developed alongside their peers. Beyond the sale or direct generation of capital, the economic impact linked to the creative economy occurs when new ways for Black people to exist and be in the world are created, drawing from the restoration of their humanity through African philosophies and symbols, for example.

Creative economy refers to the set of economic activities that rely on symbolic content—with creativity being the most significant factor for the production of goods and services—maintaining a close relationship with economic, cultural, and social aspects that interact with technology and intellectual property (Ipea, 2013, p. 5).

COM-POR UERJ BLACK PEOPLE

COM-POR UERJ is a Social Regeneration Device (SRD) developed by the Technological Development Unit, afeTAR Laboratory, at the Institute of Psychology of the State University of Rio de Janeiro (UERJ). This work is supervised by Alexandra Tsallis, a white woman from the aforementioned institute and coordinator of the Graduate Program in Social Psychology. The idea of creating the group arose during an internship supervision where we were considering possible fields of practice to continue our activities. As we reflected and discussed, Alexandra Tsallis suggested that, given the number of Black people in that space, it would be possible to create a group among Black individuals. In light of this proposal, we realized that we were indeed the Black majority in that space and that it was possible to build a project that cared both for our population in general and for our own professional development.

The meetings of this device took place once a week at the Applied Psychology Service (SPA) of UERJ, lasting 2 hours each session. They were held in a room with chairs arranged in a circular format. Care was always taken to avoid having the team on one side and the participants on the other, so we would already position ourselves alternately in the seats. The group sessions occurred during the evening. This time was chosen and agreed upon by the team and our supervisor, based on the understanding that the evening period would be more favorable for Black individuals who worked and needed time to travel to the university, located in the Maracanã neighborhood in the northern zone of Rio de Janeiro. Currently, we use this same structure to organize the group, except for the session duration, which has been adjusted to 1 hour and 30 minutes.

The care team meets 15 minutes before the session for a pre-session, during which we take care of ourselves by sharing how we are arriving and how we are feeling about providing care. We also stay for 15 minutes after the session ends, in a post-session with the participants, to discuss the reverberations of the meeting — how it was for each of us, the challenges, the difficulties, how we are leaving — and to organize the points to bring to supervision.

The care team consisted of five students, who self-identified as Black, pursuing their undergraduate studies and interning at the afeTAR Laboratory. In 2020, one member graduated, and the group then included a psychologist — a postgraduate student at the same institute — and four interns. The team members changed as students joined and left the internship; however, the structure of having a psychologist who was a postgraduate student and the interns remained the same.

The group accommodates up to 12 participants, who register through a Google Forms link. Information is shared on the afeTAR Laboratory's social media platforms via a virtual flyer containing details about the target audience, participant limit, location, day, time, and duration of the meetings. We include the registration number of Alexandra Tsallis with the Regional Psychology Council, as it involves the promotion of a psychological care service. Linked to the university, the group was also tied to research, specifically the afeTAR methodology (Tsallis *et al.*, 2022). In this approach to producing science, we do not seek neutrality in the field, nor do we reinforce the researcher-object dichotomy. Inspired by Actor-Network Theory, we understand the field as a network of relationships composed of human and non-human agents that act upon and influence one another.

The fact is that no one dominates, no one acts in isolation. We live within a system of relationships. In Actor-Network Theory, it is about describing the network of relationships, evaluating these networks, observing what they enable and how we learn to be affected by them (Tsallis *et al.*, 2006, p. 60).

Similarly, as proposed by Marcia Moraes (2010) and Marília Silveira, Marcia Moraes, and Laura Cristina de Toledo Quadros (2022), a white woman, in advocating for ResearchWITH in their studies with visually impaired individuals, our aim is not to erase these people from this service or this production as mere participants for the university to advance its scientific production project. "It is not about considering the other as a respondent being, just any subject who responds to the researcher's interventions" (2010, p. 29). We do not conduct research on these people; we conduct research WITH these people.

To address the other not as a docile subject, not just any subject, but rather as an expert, as someone who can help us formulate the questions that matter in the field of visual impairment. It involves creating intervention devices that activate others, engaging all of us in a process of transformation. Engaging in ontological politics also means taking an epistemological stance, as it entails affirming situated, performative, and non-neutral knowledge (Moraes, 2010, p. 42).

For us, it was important that the fact the service was offered by Black people was reflected in the name. Thus, we combined "WITH" (COM) and "FOR" (POR), in Portuguese. But, in Portuguese, "*compor*" is an existing word, which means to "compose". Its meaning, in fact, is closely related to the work we do, but we still needed to express in this name the difference (between participants and team) that unites, this two-way connection that makes up this group in unity. And then,

our supervisor, in one of our meetings, suggests the hyphen, not as a division, but as a connection that represents our commitment to building in the 'between,' in what happens between WITH and FOR. And that, at the same time, composes, builds together. We need to understand that the composition of this work also happens because we are in the first university that implemented affirmative actions, with this "quilombization" being the result of this important public policy. The device in question contributes to the production of knowledge at the university based on foundations that consider race as a device capable of generating ancestral technologies.

The invitation to the group is made explicitly through the racial issue; we invite Black people to be attended to by Black people. However, it is not a thematic group; the subjects discussed are free. Sometimes they are brought up by the participants, at other times by the support team, or even by recalling a subject from the previous meeting, always seeking what makes sense for the group at that moment. Being among Black people is related to the fact that we understand that racism permeates every aspect of Black people's lives, so it is necessary to be especially attentive to this when serving this population. It may occasionally be the topic, but even when it is not, people's lives are still shaped by it. We care for this space with our bodies and knowledge to avoid minimizing or universalizing our pains and suffering, thus reproducing racism.

At each meeting, a member of the support team is responsible for the field diary. While the session is happening, this person, along with the circle, stays more quietly with a notebook, making records of what is happening. The field diaries are a methodological tool in our way of conducting research. They are not related to something intimate or secret, but rather the record of the field. The expectation is not to transcribe all the speeches, but to be able to capture the atmosphere, movements, perceived sensations, what is in action, and what may also be expressed or found in specific speeches or words.

All field experiences are recorded in field diaries. At first — what we call the first layer of text — the effects of the field are recorded: what moves us, what troubles us, what holds us back, what separates us, and what connects us. This record of what happens to us is what allows us to review the experience, so that we can later make it flow. These are our notes, for ourselves, capable of helping us remember what we have lived through (Tsallis *et al.*, 2022, p. 253, tradução nossa).

From the COM-POR UERJ Black People initiative, the present article was produced, along with two book chapters (Santos *et al.*, 2022; Santos *et al.*, 2024), a final thesis (Fonseca, 2021), two master's dissertations (Santos, 2022; Fonseca, 2024), and currently, we have two ongoing doctoral theses. Reaffirming our commitment to training students who are politically engaged with racial issues, 14 undergraduate students have passed through the afeTAR laboratory team, some of whom have gone on to pursue master's and doctoral degrees. Since its creation, this initiative has attended to 60 individuals.

This initiative has been an important space of care for Black people, which has the effect of strengthening this population in their processes of self-knowledge, building self-love, and confronting the harmful effects of racism. This conclusion is shared by the participants themselves when we conclude a group session and open the opportunity for them to share how it was to participate and how they are leaving. Below is one of these moments recorded in a field diary:

Odara says she is very grateful, that the group was essential for her as a Black woman because it is difficult for her to accept herself. She said it was crucial for her to understand herself and understand the life of Black women and Black people. She wants to continue this process of discovery that started here. She learned so much from others, it was very important, and she will miss everyone. Dandara said that she always thinks she is composing life. Our questions about how she is feeling turned into an exercise for life. In everything in life, she stops and thinks, 'How am I feeling about this? Wow, before I felt this way, and now I feel differently.' She swore to us and to herself that she will keep trying to compose without us and will carry these stories with her for the rest of her life. She says every young Black person or older person should be able to learn to compose their own story, their own life. She wished a lot of axé, a lot of prosperity for our meeting (Santos, excerpt from the field diary, 2022).

SOCIAL AND ANCESTRAL TECHNOLOGY?

COM-POR UERJ Black People acts as a social regenerating agent. The concept of regeneration was first explored in the field of biological sciences, related to the human body's ability to repair itself after suffering some form of injury, being an essential characteristic for maintaining the body's functionality. Furthermore, when allied with the concept of creative economy, the initiative also presents itself as an innovative business model that uses intellectual capital and creativity to generate a positive social impact on the mental health of the Black population. The afeTAR laboratoty uses this concept without losing its original meaning, but it articulates it with a social dimension, understanding regeneration as the ability of living organisms to renew themselves in the face of challenges.

To regenerate is to form oneself again and revitalize; this capacity is fundamental for Afro-diasporic Black people. This idea is in no way related to the regeneration of Black people as an eugenic idea, but rather to the social fabric that, in the face of so much inequality, becomes torn. To regenerate the social fabric, then, is to promote social transformation, to walk toward the collective liberation of bodies, not in an individualized way, but creating a world where everyone can exist.

According to Loíse Santos, a Black woman and psychologist, and collaborators (2022), "Black people have their references erased and segregated by this and other hygienist and eugenic practices that support the narrative created by whiteness with the aim of reducing their existence." Therefore, to regenerate oneself is the possibility of, from one's potential, reclaiming the erased narratives, aiming to escape the sickness caused by racism. The erasure to which Black people are subjected must also be understood as an issue for psychology itself, which does not know how

to provide care to Black people, because in Brazil, nothing has been built to serve this population.

COM-POR UERJ plays a regenerative role not only for the patients attended in the therapeutic group, but also revitalizes the very psychology education network at UERJ, giving voice to the need to direct a welcoming care committed to social transformation. And it is transformative for us, Black psychology students, following the thoughts of Abdias Nascimento (2016), a Black man and one of the main representatives of the Brazilian Black Movement: "Whites control the means of disseminating information; the educational apparatus; they formulate concepts [...]" (p. 54). Therefore, as we enter this racialized space in favor of white bodies, it is also regenerative for us to be able to work in a social technology focused on the Black population; this ensures a regeneration that also recomposes us as we carry out our practice.

It is important to highlight that the Federal Council of Psychology (CFP), since Resolution No. 018/2002, recognizes that racism is harmful and that it is a social problem; therefore, the CFP created a resolution and various materials regarding racial relations that establish guidelines for an anti-racist practice. However, we still need to make progress. With Damasceno and Zanello (2019), it is possible to understand that despite the materials already produced and the research already conducted, Black people still face difficulties in being welcomed in psychotherapy. The authors point to the absence of racial issues in the training of psychology students.

According to the Ministry of Science, Technology, and Innovations (MCTI) (Brasil, n.d.), a Social Technology is a set of techniques/methodologies developed to address social problems, being a technology built through collective participation. Thus, the SRD COM-POR UERJ has a highly technological character, as it is a group that can be replicated in its group techniques and care approach. Being conducted within the university, it ensures that the group and its practices train professionals who are socially and ethically engaged in the anti-racist struggle. This adds another layer of care because, in addition to providing a service to those participating in the current edition, it also contributes to the education of Psychology students, who complete their studies with a reduced number of Black individuals in their cohort and with the absence of such topics in their process of learning psychology as a science and profession.

The device is developed through the training and preparation of a team to address the specific issues of the Black population. This specificity is initially marked by racism, which is prejudice based on the concept of race, created to justify the colonization and oppression of Black and Indigenous peoples under the claim that such peoples were biologically inferior, as pointed out by Maria Aparecida Silva Bento (2003). Thus, we understand that this is not a problem of Black people but a social issue that cannot and should not be addressed from an individual perspective in psychological care. Therefore, we invest in a social technology that collectivizes care.

Addressing a social issue does not mean that this is the only way to change such a harmful structure for the Black population, but it relates to what Tricia Rose, a Black woman, sociologist, and American, points out during an interview with Mark Dery (Dery, 1994), a white man, American author, and cultural critic, that even if we cannot change a structure, we can produce responses — even at a micro level — to it. Throughout the history of enslaved people, it is possible to see that responses were being built in every act of resistance, in every revolt, in every strategy, in every quilombo, in many deaths, and in many lives. In this sense, the COM-POR UERJ is a response built not only by the afeTAR Laboratory, but also by every person who is assisted by this initiative and tells us that this space was very important for their personal empowerment.

This work continues to be developed and rethought each semester based on the impressions of the care team, alongside their supervisor, as well as the feedback from each participant at the end of each group. We understand that this is a new technology within Psychology and, as such, requires careful attention and implementation. However, we also recognize that this is not such a new technology among Black people, as it resonates with ancestral practices of African peoples.

When we speak about the process of regeneration for Black people, we are referring to amplifying the power of Blackness within their bodies, and this is only possible through the use of ancestral knowledge. Black people have always been able to rely on their ancestry; it has been present even before we came into this world. However, it is often forgotten or rejected because we live in a society that rejects and erases all knowledge originating from the Black population. Abdias Nascimento (2016, p. 134) states that “To ensure the complete submission of Africans, the slavery system needed to shackle not only the physical body of the enslaved but also their spirit.” Thus, Black individuals were not only enslaved, but also had their minds colonized, denying us even our humanity.

Ancestrality is alive and circular, always transcending time. It is the synchronicity between past, present, and future; it encompasses those who have come before, those who are here now, and those yet to come, carried through the knowledge passed down across generations. It is present in collectivity, individuality, and culture. Ancestrality shapes our bodies, our histories, and our ways of living, permeating every aspect of our lives. However, we are often so disconnected from our being that we fail to perceive its strength.

For COM-POR to present itself as an Ancestral Technology, it must embody ancestrality. The concept of Corp(O)rality, developed by Hebert Santos, a Black man, unites two essential components of the Afro perspective: the body and orality. Corp(O)rality combines bodily expression with orality (an ancestral knowledge), reflecting the Ubuntu philosophy and the *escrevivência* of Conceição Evaristo (Santos *et al.*, 2023). In his scientific work, the author connects this decolonial methodology with orality in Afro dance, which transmits ancestral knowledge of the *orixás* through body movements. The “O” in Corp(O)rality represents circularity and

collectivity, where knowledge is shared within circles, with no defined beginning or end, as seen in samba circles, capoeira, and Afro dance (Santos *et al.*, 2023). The Ubuntu philosophy, also integrated into this concept, emphasizes interconnect- edness and solidarity among people, and Corp(O)rality fosters an environment of care and mutual support (Santos *et al.*, 2023).

The application of the concept of Corp(O)rality within the context of COM-POR UERJ highlights its relevance to this therapeutic framework, emphasizing circularity and collectivity as essential foundations. In the group therapy setting, individual experiences are shared in a circle, acknowledging the interconnectedness of each participant. This circular dynamic fosters a continuous exchange of experiences and emotions, reinforcing a sense of community and belonging. Corp(O)rality, there- fore, not only facilitates individual expression but also supports group cohesion, creating a space where every voice is valued and heard.

From an Afro-perspective, the body emerges as an essential element in the therapeutic process. Paying attention to the positioning of bodies and how they ex- press themselves within the therapeutic group expands the scope beyond tradition- al psychotherapy, which often prioritizes only verbal content. Thus, we recognize that oral tradition is an ancestral knowledge that extends beyond the verbal, incor- porating the body as a vehicle of expression and connection. This holistic approach values diverse forms of communication and understanding, fostering a richer and more inclusive dialogue within the therapeutic group.

Therefore, the notion of corp(O)rality is valuable for this clinical framework. Moreover, in order to apply this concept within the framework, it is important to strengthen the understanding of the dimensions of raciality in the profes- sional training of students. It is essential to create safe spaces where students can express their experiences, both corp(O)real and oral narratives, without fear of judgment. Promoting a space that reinforces solidarity and mutual support, reflecting the principles of Ubuntu, and encouraging the sharing of stories and experiences is fundamental to valuing these narratives in subjective and collec- tive formation.

[...] we believe that Corp(O)rality, as a methodology, conveys the bodily ex- perience of oneself and of the bodies that connect with us. We are a sub- jective construct within a collective understanding of the body. Our mirror is not only that of Oxum, but also the mirror of Iemanjá, and thus we do not see only from an individualizing perspective, but we see ourselves through other possibilities of mirrors that reflect our face, those who live within us, and the faces that precede us, those of our ancestry. This subjective construction of the subject, which is collective, is also marked by the agency of racism as a marker that strives to reduce and destroy our Black subjectivity (Santos *et al.*, 2023, p. 13).

Frantz Fanon (2022), a Black man and one of the greatest intellectuals of the 20th century, says that “the colonized ‘thing’ becomes human in the very process through which it liberates itself” (p. 33). Fanon argues that the Black sub- ject can only perceive their own humanity as they free themselves from colonial

chains. Corp(O)rality presents itself as one of the pathways through which this liberation becomes possible, and allied with COM-POR UERJ, it evokes our ancestral power, promotes safe spaces where students and participants can express their experiences, thus strengthening the reconnection with their identities and histories. We work with body and mind, following a path that makes feeling possible and gives space to the humanity that was always denied to us. In this way, it awakens bodies anesthetized by racism, creating the necessary bond for reconnection with our ancestry.

The network that connects COM-POR UERJ to the world is ancestry, and from this, we can envision it not only as a social technology but also as an ancestral technology. For this therapeutic device enables the rescue of collectivity, humanizes our bodies, and offers the necessary care so that each individual can operate, collectively, in their process of illness produced to serve whiteness. Drawing on the writings of Leda Martins (2021, p. 60), a Black woman, she affirms that:

The consequent expansion of the concept of family and kinship ties and belonging in the Americas, within the scope of the Afro collectivity, both in the past and in the present, as a form of restitution and reconfiguration of the principle of ancestry, now apprehended and lived, during and after slavery, through the creation of new bonds, from which derives the constitution of a broader, affective, and symbolic family lineage, which begins to unite Africans and their descendants in communities of belonging and mutual aid. This is performed within the context of Houses, Candomblé terreiros, and the celebrations of the Reinados, for example, as well as in the countless other ways of reconstituting African heritage and memory transcribed in the American territories.

The Western world has much to learn from the ancestry of African and Indigenous peoples. Currently, Psychology has been striving to position itself as an anti-racist science. This theme has been frequently discussed in events in the field and by the Councils that regulate the profession. However, it is time to consider whether it is truly possible to create an anti-racist science, given that it was built and is structured around hegemonic, and consequently colonial, knowledge. In this way, ancestry holds its importance and impact in this field as it has the potential to transform psychology from a knowledge that maintains the status quo and sustains inequalities into a knowledge that makes the world plural and common to all. If the future is ancestral, as Ailton Krenak (2022) asserts, the sciences that aim to exist in an innovative, powerful way and serve the population must recognize and draw upon the knowledge produced by our ancestors. Thus, for Psychology to operate comprehensively in an anti-racist way, it must learn to walk the ancestral paths.

Thus, COM-POR UERJ Black People emerges as one of the ways of recomposing or regenerating the African heritage. This Ancestral and Social Technology enables the creation of resources to address social issues that continue to affect us to this day. In this sense, we understand that both notions of technology meet at a crossroads, which represents a place of encounter and intersection of knowledge.

Social Technology intersects with Ancestral Technology to combat the hegemonic perspective that dominates the human sciences and, more specifically, Psychology. In this crossroads of knowledge, there is no room to establish a single mode of existence, a mode that predominantly only accommodates white people; therefore, for the crossroads to exist, it demands plurality and knowledge from different directions. It is within this diversity that we can act in an inclusive way, ensuring that Black bodies are not mutilated to fit into the whitened Western perspective.

CONSIDERATIONS

Many advancements have been made through the struggle of Black movements in various fields of knowledge. Thus, it becomes increasingly evident our ongoing need to exist. We fight to not die. It's about living, not just surviving. Psychology has still not sufficiently engaged with the study of racial issues, and we can conclude this from the absence of specialized care for the Black population and the lack of Black thinkers taught in classrooms. Currently, this science is only able to formulate responses to this issue, though few, because we, Black students, are present and refuse to remain silent. As psychologist and Dr. Maria Aparecida Silva Bento says, "It is urgent to make silence speak." (2022, p. 24).

The existence of COM-POR UERJ arises from the meeting of various Black students who had the desire to care for their own. The process of *aquilombamento* (coming together in solidarity) at the university is a powerful strategy for protection, identity strengthening, and the creation of strategies, representing the articulation of care and ancestry. As an expression of the creative economy, we see how the creativity and intellectual capital of the Black community can be transformed into powerful tools of resistance and social regeneration. In this economic model, we develop and produce knowledge that truly encompasses racial diversity and create methodologies that serve as intellectual capital. Being together is about deconstructing the colonial practice that idealized our separation, aiming to disarticulate us. Being together empowers us collectively. Thus, with the understanding of the meaning of "*aquilombar*," we also understand the importance of, as inspired by Leda Maria Martins (2021), spiraling knowledge. We understand that our technology is a knowledge that is relearned. Recognizing that orality, for example, is an ancestral knowledge that gains its new technological layers with the passage of time.

When we unite, we create methods to break free from the many processes that disarticulate and separate us subjectively. Our unity represents a strengthening of an existence long denied and kept distant by various mechanisms driven by racism. "*Aquilombar*" means that we create methods to break these processes and resist through unity, creating and developing technologies that make sense to racial diversity. In this context, the articulation between social technologies and the creative economy in COM-POR demonstrates how it is possible to create innovative solutions that not only address the immediate needs of the community but also promote sustainable development that is culturally rooted.

In this academic context, we are not only producing knowledge about ourselves, but also seeking ways of mutual care, promoting a more inclusive and plural university. As for the replicability of the methodology, it arises as the next step, as it is an innovation in social technology currently in its prototyping stage. From this perspective, the advancement will allow for the validation of new layers and discoveries, strengthening the robustness of the methodology. Innovation, by its transformative nature, brings something new and original, which makes it difficult to directly compare with already existing solutions. By introducing new approaches, methods, or products, innovation redefines standards and establishes new references, making comparisons inadequate.

The COM-POR UERJ support group invests in collectivity, because it was collectivity that empowered our journey in the university. Ancestry pulses through the veins of the device and gives life to its Corp(O)rality. In the meetings of the therapeutic group, we build a support system that enables Black people to regenerate from colonial wounds. Therefore, COM-POR can only fulfill its role as a Social Technology because it is also an Ancestral Technology, and it only exists because our ancestors resisted. We, Black students and researchers, are the producers of the answers for what our people need, because, as Emicida, a Black man and Brazilian rapper, inspires us, "everything we have is us".

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