



SEÇÃO: VARIA

## We were never post-human<sup>1</sup>: weaving cartographies of the Andean cosmivision in the Anthropocene<sup>2</sup> era<sup>3</sup>

*Nunca fomos pós-humanos: tecendo cartografias da cosmovisão andina na era do Antropoceno*

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**Abstract:** The Anthropocene context has aroused several debates in the academic environment, among them the dialogues on post-humanist thought. The fact that human activity on the planet has unleashed catastrophic consequences leads us to urgently propose other forms of intersections between other cultures, which perhaps are not experiencing with such intensity the fruits of a totalizing and universalist thought. In this context, this article proposes creating a framework that connects the Andean cosmivision of the cosmos and the human and non-human relationships proposed by decoloniality and posthumanism and discusses the relationships between them. We do not intend to discuss the differences or vulnerabilities of each thought, but to identify ethical positions that lead us to recognize other knowledge that has long been silenced by European hegemony. Through the bibliographic review based on Decolonial Theories, we concluded that intercultural dialogue could build ways for us to build loving relationships between the beings that inhabit the universe.

**Keywords:** Humans. Non-humans. Posthumanism. Decoloniality. Andean cosmivision.

**Resumo:** O contexto do Antropoceno tem despertado diversos debates no meio acadêmico, dentre eles os diálogos sobre o pensamento pós-humanista. O fato de a atividade humana no planeta ter desencadeado consequências catastróficas nos leva a propor com urgência outras formas de intersecções entre outras culturas, que talvez não estejam vivenciando com tanta intensidade, os frutos de um pensamento totalizante e universalista. Nesse contexto, este artigo se propõe a criar um quadro que conecte a cosmovisão andina do cosmos e as relações humanas e não humanas propostas tanto pela decolonialidade quanto pelo pós-humanismo e discutir as relações entre elas. Não pretendemos discutir diferenças ou vulnerabilidades de cada pensamento, mas identificar posições éticas que nos levem a reconhecer outros saberes há muito silenciados pela hegemonia europeia. Através da revisão bibliográfica embasada nas Teorias Decoloniais concluímos que o diálogo intercultural pode trilhar caminhos para que possamos construir relações amorosas entre os seres que habitam o universo.

**Palavras-chave:** Humanos. Não humanos. Pós-humanismo. Decolonialidade. Cosmovisão andina.



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<sup>1</sup> The title is a paraphrase of the book *We were never modern* written by Bruno Latour that we refer to at the end of this text.

<sup>2</sup> According to the Dutch chemist Paul Crutzen, the Anthropocene era is a new geological era characterized by the impact of human activity on nature. For a more in-depth reading of the concept, it is worth reading the Anthropocene text available at: <https://www.iberdrola.com/sustainability/o-que-e-antropoceno>. Accessed on: January 28, 2022.

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*"The task is to make...line of inventive connection...in a thick present...not as vanishing pivot between awful or endemic pasts and apocalyptic or salvific futures, but as moral critters entwined in myriad unfinished configurations of places, times, matters, and meanings".*

(Donna Haraway)

## Introduction

This text comes at a time when many questions come to shake the structures of what we understand by human life: the COVID-19 epidemic and its serious consequences for human beings, especially minorities, the ecological and migratory crisis in the Global North and South, the awakening of reactionary neoliberalism and why not say the new technologies come, in some way, to put in check the dignity of the human being.

Nevertheless, terms such as Anthropocene appear in several areas of studies as a highlight of the consequences of human activity on the planet and how these actions have modified our ways of life: it is a world-historical moment that according to Torres (2017, p. 93),

[...] everything that is built by humans and that interferes with natural systems, encompasses, to a large extent, the paradigmatic changes that we are witnessing in the areas of artificial intelligence, neuroscience, biology, and biotechnology, among others, and launches us into a field of both scientific and discursive uncertainty.<sup>5</sup>

We live in moments of historical, geological, and cultural uncertainties that lead us to question which paths humanity continues to build for itself. A great metamorphosis is taking place on a planetary level and it is as if a new world is emerging, however, we cannot accurately predict the results of this metamorphosis for the history of humanity. What we question here is related to a headline in the Revista Cahier LaSer (2003) *Monsters et Merveilles de la Modernité*, that is, modernity produces monsters and wonders and it remains for us to know who will be the winners and the subjugates: if the monsters or the wonders.

The context of epistemological questioning and the constitution of science itself is formed: we need to repudiate the blind and unique intelligence that fragments knowledge and is unable to connect the parts and the whole, the elements and the contexts in which they are inserted. The luminous rationality, the brilliant truth, and the logic of determinism are collapsing. It is necessary to recognize other types of knowledge, to build dialogues between beings who have long been silenced by Eurocentric knowledge and who, according to Quijano (2000) even had their forms of communication denied.

This text does not aim to present salvation for the problems we are currently experiencing which are consequences of human activities against the cosmos, but rather, in an exploratory way, to identify relevant issues of Andean thought to map ethical positions linked to the capacities of constructions of loving relationships between human and non-human beings.

We seek to weave interconnections between the decolonial thought advocated by Mignolo (2003), Santos (2010), Maldonado-Torres (2007), Grosfoguel (2010) among others, the post-humanist thought of Barad (2003), Braidotti (2015), Latour (1994), Buzato (2019), among others, and the Andean cosmovision Estermann (2009) which in essence aim to deconstruct the idea of a human who was created by modernity/coloniality and its humanist perspective. In this way, as Barad (2003) proposed, we seek to promote a new ethical-onto-epistemological perspective that not only deconstructs the idea of human centrality but also highlights the non-hierarchical way of the positioning of all beings, whether human or non-human.

It is worth noting here that we do not understand studies within the scope of *Abya Yala*<sup>6</sup> in the ways recommended by a postmodernist vision, that is, a relativist, contemplative and aesthetic

<sup>5</sup> [...] tudo o que é construído pelo homem e que interfere nos sistemas naturais, engloba, em grande medida, as mudanças paradigmáticas que estamos presenciando nas áreas de inteligência artificial, neurociência, biologia, biotecnologia, entre outras, e nos lança em um campo de incerteza tanto científica quanto discursiva (Own translation).

<sup>6</sup> About the term, *Abya Yala* Carlos Walter Porto-Gonçalves developed an entry in the Latin American Encyclopedia explaining the term and which can be consulted at the link <http://latinoamericana.wiki.br/verbetes/a/abya-yala>. Accessed on: Jan. 30, 2022. Roughly speaking, it is a term used as a synonym for America or the American Continent.

dimension arising from the recognition of otherness. We consider the importance of a dialogue between cultures that according to Mariategui (1952) combats Western ethnocentrism and its Universalist claim, opening up a range of possibilities for the recognition of other knowledge, and for us to follow other possible paths for the entire continent.

For reading to become more fluid, we divided the text into sections, namely, **1. Introduction** where we direct readers to the theme that we will outline in the body of the text, **1. Posthumanism and decoloniality: weaving webs between concepts**, where we seek approximations between the concepts. **2. Andean thought in the post-humanist context**, in which we highlight the concept of cosmos and the importance of relationships in the construction of Andean thought. **3. Humans and non-humans: assemblages between the Runa and the Pacha**, here we highlight the relationships between beings to construct and maintain cosmic order, and in section **4. Entitled Through other eyes: is another world possible in the Anthropocene era?** We present some considerations about the vision of the Andean being regarding the processes of modernization and its positioning. In terms of final considerations, in the **(In)conclusions** section we propose other perspectives for beings who have never experienced post-humanism but have always maintained other dimensions of understanding regarding relationships and complexities, inviting the reader to participate in this debate between theories, which are, still incipient in science. Finally, we present the **references**, which were cited in the body of the text.

### 1 Posthumanism and decoloniality: weaving webs between concepts

Decoloniality is a thought that arises from the decolonial turn, a term coined by Nelson Maldonado-Torres in 2005 and which roughly

means a movement of resistance, both theoretical and practical, political and epistemological, to the logic of modernity/coloniality. The ideology of modernity/coloniality according to Mignolo (2003) is Christianity, liberalism, Marxism, conservatism, and colonialism, which, have effectively contributed to the increase in human suffering. Maldonado-Torres (2007, p 162) shows that the decolonial project,

[...] aspires to break with the nomological logic of modernity. It intends to promote Transmodernity a concept that must also be understood as an invitation to dialogue and not as a new abstract imperial universal. Transmodernity is an invitation to think about modernity/coloniality critically, from positions and from the multiple experiences of subjects who suffer in different ways from the coloniality of power, knowledge, and being. Transmodernity thus involves radical dialogical ethics and a critical de-colonial cosmopolitanism<sup>7</sup>

Quijano (2000) and Dussel (2000) also present the origins of the idea of decoloniality in studies. They developed the idea of coloniality of power, evidencing an urgent need for decolonization.

The decolonial project of Mignolo (2003) and Maldonado-Torres (2007) and the Transmodernity of Dussel (2000) provide pluriversality as a broader decolonial project, aiming at detachment, openness, and de-linkings, disobedience, surveillance, and suspicion epistemic, used as strategies for epistemological decolonization, de-colonization, or descolonization. It is also worth mentioning here the suggestion made by Catherine Walsh (2018) for the use of the term decolonization without "s", because according to the author, it would mark the distinction between the decolonial project of the Modernidad/Decolonialidad Group and the historical idea of decolonization, via national liberation during the Cold War.

The civilizing mission based on European colonialism, including conversion to Christianity, was present in the ideological conception of conquest and colonization. In this way, the colonizers judged

<sup>7</sup> [...] aspira a romper con la lógica nomológica de la modernidad. Pretende promover la Transmodernidad, un concepto que también debe entenderse como una invitación al diálogo y no como un nuevo universal imperial abstracto. La transmodernidad es una invitación a pensar la modernidad/colonialidad de manera crítica, desde posiciones y por las múltiples vivencias de sujetos que sufren de diferentes maneras la colonialidad del poder, del saber y del ser. La transmodernidad implica así una ética dialógica radical y un cosmopolitismo decolonial crítico (Own translation).

the colonized for their deficiencies from a civilizational point of view, which justified enormous cruelties. Thus, decolonial thought sought to interpret colonized human or non-human beings through another locus of enunciation, not starting from the normative understanding of "man" nor the existence of the human being *par excellence*, but through a dialogical process, observing the different semiosis production sites.

In the same line of thought, in the last years of the 20th century, debates about the concepts of humanism and post-humanism intensified, especially about the Europeanist vision of humanism, which has always encompassed a tension in addressing the human species as universal and totalizer. The idea of claiming transcendence of human capabilities in an incessant search for perfectibility is another point that brings up criticisms of humanism and, according to Braidotti (2015, p. 13).

This iconic image is the emblem of Humanism as a doctrine that combines the biological, discursive, and moral expansion of human capacities in an idea of teleologically ordered rational progress. Faith in the unique, self-regulating, and intrinsically moral powers of human reason is an integral part of this highly humanistic creed, which was essentially based on 18th and 19th-century interpretations of the classical ideals of Antiquity and the Italian Renaissance.

It is also worth noting here that according to Buzato (2019) we should consider posthumanist thought as a verb since it is not fixed as an area or discipline but "as a heterogeneous, sometimes contradictory, front of debate philosophy, cultural practice, technoscientific innovation, and political militancy" (2019, p. 480). The author shows that when we observe the constitution of post-humanist thought,

It entangles arguments, objects, theories, methods, and, above all, questions and provocations that emerge from the rupture of humanism's constitutive binaries such as subject vs. object, culture vs. nature, human vs. non-human (machine, animal, object), or mind vs. body, etc. Among these, is the radical ontological

separation of matter vs. discourse/language, already theorized by Latour (1999), among other theorists of the so-called "new materialisms" [...] (2019, p. 480).<sup>8</sup>

Thus, post-humanist thought and decolonial studies are very close and can benefit from maintaining dialogues on topics that affect beings. One of the first points that we call attention to here is the influence exerted on both lines of thought by indigenous cosmogonies. For example, Nascimento (2017) points out that the non-dichotomous way that indigenous cultures perceive the universe, the interactions between humans and non-humans, and the way of engaging in holistically experiencing nature, approaches both decolonial thinking and the posthumanist theories. According to Patel (2016 apud SOUSA; PESSOA, 2019, p. 522),

[...] such an understanding is closely related to decolonial thinking, and we add, also to post-humanist perspectives, since it decentralizes the human being in the general picture. Indigenous people perceived life and the world without the dualisms and binarisms that the modern-colonial and the humanist world imposed long before the emergence of decolonial and post-humanist praxiologies.

Another important point to be emphasized is the studies developed by Braidotti (2013) that suggest an approximation between post-humanist studies and decolonial thinking, because when touching on environmental issues the author brings to light important considerations for the Anthropocene era, which leads us to rethink the scope of human action in nature. For the author,

It is a historical fact that the great emancipatory movements of postmodernity are driven and fed by the resurgent "Others": the women's rights movements, the anti-racism, and decolonizing movements, and the anti-nuclear and the pro-environment movements are the structural voices. Others of modernity. They inevitably mark the crisis of the old humanist center or dominant subject position and are not merely anti-humanist, but go further into an entirely new post-human project (BRAIDOTTI, 2013, p. 37).

<sup>8</sup> Nele se enredam argumentos, objetos, teorias, métodos e, principalmente, indagações e provocações que emergem da ruptura de binários constitutivos do humanismo como: sujeito vs. objeto, cultura vs. natureza, humano vs. não humano (máquina, animal, objeto) ou mente vs. corpo etc. Entre esses, destaca-se a separação ontológica radical matéria vs. discurso/linguagem, já teorizada por Latour (1999), entre outros teóricos dos assim chamados "novos materialismos" [...] (Own translation).

Thus, the Anthropocene context challenges the construction of dialogues that go beyond borders and abyssal lines constructed by theories and thoughts. Moreover, the words of Braidotti (2013) accentuate the need for collective agencies between the most different disciplines and a dialogue interwoven between the most diverse cosmovisions.

## 2 Andean thought in the post-humanist context

By no means do we intend to exhaust the studies on the subject of this text in an article of so few lines, this is because the Andean thought as part of an ancient culture, has survived and resignified its ancestral knowledge and practices through varied productions both in textiles, *Khipus*<sup>9</sup>, ceramics, urban architecture, and other activities. What we aim here is to understand how this multifaceted space of indigenous peoples is constituted, their other ways of conceiving the world, their semiologies, their practices, their semiosis productions, and the relationships built between them.

I am not an Andean<sup>10</sup> woman and therefore I will never be able (nor do I intend to) to be. That is, I am a person that participates intensely in the philosophical thought of the Andes region and has lived for so many years doing research and communicating with the subjects who live in the region. Therefore, as another *kara*<sup>11</sup> within the Andean culture, I assume Andean thought from an endogenous point of view. In other words, I

believe in a dialogue between epistemologies and between different cultures where true interculturality rejects all supra or super cultural pretensions as well as any kind of monoculturalism and ethnocentrism so widespread by European hegemony.

In other words, we evidence the minimum of commensurability between cultures and the highest ethical character of intercultural dialogue, since the Andean culture itself in its genesis constitutes a multicultural phenomenon and both refracts and reflects a series of intercultural bridges.

When we refer to Andean thought, we are dealing with the conception of a cosmovision that is not based on the centrality of man or the subordination of nature to its interests and needs. It is something closer to post-humanist thinking that detaches the focus of man not as a producer or responsible for the maintenance of all life in the cosmos, but as a being that is immersed in reciprocity relationships and as a cooperator of cosmic balance.

Therefore, there is no dualism between man and nature, nor the separation between the two. On the contrary, the *Pacha* as nature in the spatial sense is constituted as an extension of man, inseparable and complementary. There are no hierarchies because all the poles constitute the universe and are interconnected through ties. Humans, in this way, cannot intervene in nature, as this could unbalance the cosmic order.

<sup>9</sup> An Inca communication system that was manufactured in knotted and wafted ropes. To learn more about this communication system, visit <https://www.latercera.com/que-pasa/noticia/khipus-el-enigmatico-lenguaje-de-nudos-de-la-civilizacion-inca-hang-ing-from-un-Hilo/HA66W0EKXRBNTGGJBP7NN6A4EQ>. Accessed on: Feb 1, 2022.

<sup>10</sup> The term Andean/Andean refers to a spatial category that is inserted in the geographic and topographic scope. These are populations descended from the empire of *Tawantisuyu* (eastern part of the Andes, from *Quito* to *Charcas* in Bolivia) and *Chinchaysuyu* (Parts of Peru and Ecuador). It currently corresponds to the mountainous region of South America that is known as Cordillera de Los Andes and extends from Venezuela, Colombia, Ecuador, Peru, and Bolivia to northern Argentina and Chile. The altitude of the mountains varies from 2,000 to 6,9000 meters taking into account the sea level.

<sup>11</sup> A term used by Quechua speakers for a foreigner that means naked, without knowledge.



**Figure 1** – Andean originating authority (Jilakata). Coriviri community. Oruro-BO



**Source:** Author's collection (May 2022).

If we think of Cartesian dichotomies or fragmentations such as man/woman, sun/moon, sky/earth, mind/body, spirit/matter, we cannot understand the constitution of the Andean cosmovisions. The mythical theme of the separation between humans and non-humans, that is, using the old established jargon of the division between nature and culture, does not mean, in the case of the Andean perspective, the same thing as in our evolutionary mythology. We can bring to the fore here another Amerindian perspectivism, already proposed by Castro (1999), where there is an indigenous conception that "the world is populated by other agents or people, in addition to human beings, who see reality differently from

human beings" (p.32). It is worth evidencing here Castro's proposition (2009) when he highlights the importance of detaching the locus of vision from a single "I" for the construction of a collective "we". The author underlines that,

[...] the problem is precisely the problem, which contains the form of the answer: the form of a Great Sharing, of the same great basket of exclusion that makes the human species the biological analog of the anthropological west and vice versa, with other living species and other human peoples confounded in a common private otherness. Indeed, asking ourselves what makes "us" different from others - other species or other cultures, it doesn't matter who "they" are when what matters is "us" - is already an answer (2009, p. 65).<sup>12</sup>

<sup>12</sup> [...] o problema é justamente o problema, que contém a forma da resposta: a forma de uma Grande Partilha, de um mesmo grande cesto de exclusão que faz da espécie humana o análogo biológico do Ocidente antropológico e vice-versa, com outras espécies vivas e os outros povos humanos confundidos em uma comum alteridade privativa. Com efeito, perguntar-se sobre o que "nos" faz diferentes dos outros- outras espécies ou outras culturas, pouco importa quem são "eles" quando o que importa somos "nós" - já é uma resposta (Own translation).

It is thus about questioning the Western metaphysics *fons et origo* of all kinds of colonialism and observing other configurations of the world, new perspectives, perhaps not so new, perhaps pre-existing visions established by hegemonic thought, but which were purposely silenced and obscured, for not being by the humanist colonizing purpose.

Somehow, we can reconfigure a complex of thoughts that converse with another vision of the cosmos: the Andean thought. The basis of the Andean cosmivision is the principle of relationality, which constitutes a holistic reality: that is, a mountain does not exist as a mountain in itself, as a substance, but as a relationship, as part of an integrated whole. There is no such thing as separate, isolated, or unique entities. The human being itself is a collective construction and is constituted through the relationships established between the universe and its peers.

The concept of *Runa* and its assemblages under construction show a concept that has long been developed in the Andean cultures, which is the idea of bonding and relationship, that is, "things are as they are (while constantly changing) because of their interrelationships, -relationships and their entanglements with other things (which are also in other assemblages that are constantly changing)" (DELEUZE; GUATARRI apud TOOHEY, 2018, p. 1). This vision is close to the Andean cosmivision that according to Walsh; Mignolo (2018, p. 1) "is the awareness of the integral relationship and interdependence between all living organisms (of which humans are only a part) with the territory, the land, and the cosmos".

Other authors like Coole; Frost (2010), De Freitas; Curinga (2015), and Toohey (2018) also give prominence to the concept of assemblage as a process of relationship in constant construction. According to the authors, animals, people, objects, nature, and all beings that inhabit the cosmos are always approaching in a relational process of continuous construction and with each other and this ontological perspective focuses on a process of becoming and not being. For Barad (2003, 2007) as we relate to other beings

or entities, we experience processes of "intra-actions", that is,

Barad's intra-action contrasts with (or constructs) the idea of interaction. She argued that if two things are in the interaction then they are separate entities with individual characteristics, but if they care about each other they interact and come into being (on their way to becoming something else) through their entanglement (TOOHEY, 2018, p. 34).

Moreover, it is in this same line of thought that Pennycook (2019) focuses attention on the importance of the need to be able to see non-humans such as objects, animals, and machines as playing an important role in relationships with humans. These entities present their affordances, which are physical or non-physical characteristics but which bid ideas, feelings, and affections that affect us and that make us act in a certain way or not. In addition, this is how, according to Barad (2007), post-human thinking seeks to deconstruct the notion of the "body as the natural and fixed dividing line between interiority and exteriority" (2007, p. 136).

### 3 Human and non-human beings: assemblages between the *Runa* and the *Pacha*

The human problems that we have outlined so far and that are part of the Anthropocene context, lead us to question with greater urgency the problem of a peaceful life between different beings and different cultures. The processes of globalization and the emergence of new technologies have not made the existing differences between humans but sharpened the dormant fundamentalisms. The great economic differences can be seen today as cultural differences and thus new concepts of dominant cultures and subaltern cultures emerge reflecting new processes of marginalization.

The Andean world is not far from the consequences that we of hegemonic formation are experiencing in the Anthropocene context. In the case of Andean cultures, we can observe an oscillation between an aesthetic integration of the colonial new world, which little by little weaves

webs in Andean thought, and the conservation of ancestral knowledge. The Andean philosophies, always seen as exotic by the hegemonic conception, are seen today as forms of resistance to the colonial process of modernity that advances despite theories that show that this unifying project has been a threat to human existence itself. And

it is in this context that we are faced with other scenarios and other cultural constructions, which, if they are not solutions to the problems we face, at least lead us to believe in other beings who relate in other ways and experience lives other than those we conceive.

**Figure 2** – Stone sculpture in the center of the city of Oruro-BO depicts the relationship between the beings that inhabit the cosmos



**Source:** Author's collection (May 2022).

The Andean cosmovision conceives the universe as an integral set of assemblages that are within an order of correspondence and complementarity. This assemblage, in the Andean perspective, is something sacred that reflects the divine; it is their religiosity, the constitution of a network of connections. For the Andean *Runa* there is no transcendence of the divine as in the Judeo-Christian conception, he/she experiences the immanence of the divine within the same space of the universe that is the *Pacha*. God, thus, is an integral part of the *Pacha*, as the ordering foundation of the universe, as a symbolic and semantic relationality of the cosmos itself. The panentheistic<sup>13</sup> conception that God is in everything is perhaps the closest to the Andean thought of God.

The Andean human being never sees himself as a subject that is in front of nature or another being (whether human or non-human) but per

forms a function. He/she is a cosmic collaborator with a certain role or task within a set of relationships. It is "a functional identity in a relational sense and not an absolute monadic identity" (ESTERMANN, 2009, p. 223).

All cognizant or non-cognizant beings have their specific function in the Andean cosmic universe and that is why they are constituted, by their functionality, as *Runa(s)* within the spatiality of the *Pacha*. According to Estermann (2009), the *Pacha* is constituted by being a universe ordered in *Spatio-temporal* categories, but not simply as something physical and astronomical because it includes nature and all the *Runas* existing in the universe. For the author,

Perhaps it would be opportune to translate the word *Pacha* for its fundamental characteristic of Andean rationality: the relationality of time, space, order, and stratification that are essential elements for the relationality of the whole. Combining the aspect of cosmos with that of relationality, we can translate (which can also

<sup>13</sup> For a better understanding of the concept of panentheism, it is worth consulting the text available at the link <https://conceitos.com/panenteismo>. Accessed on: January 29, 2022.



betray us in a translation process) Pacha as an interrelated cosmos or cosmic relationality (2009, p.158).<sup>14</sup>

To better understand the Andean cosmovision, we must first consider the "logical" principles (if that is possible considering our locus of enunciation) of Andean rationality, which are mainly the principles of correspondence and complementarity. It is a collective experience of reality that involves exchanges (days) and an integral

reflection of the beings that inhabit the cosmos. In Andean thought, there are no hierarchies but reciprocal correspondences between the *Runa* entities that have the same value and the same weight. This can be seen in the *Chakana*, which is a cosmic symbol par excellence, which shows a bridge between the superior and inferior existences, from the left and the right, and in the middle to order, or the relationship that makes life and order possible.

**Figure 3** – The Chakana. Symbol of interrelationships between beings and the cosmos



**Source:** Author's collection (May 2022).

Another element worth mentioning here concerns the Andean *ayllu*. It is a collective construction, a village community, which brings together several families linked by some degree of kinship. Since Incan times, the *ayllu*<sup>15</sup> has remained in its original constitution and remains a basic unit of social and economic organization that produces

bonds of reciprocity and identity construction. The *ayllu*, therefore, is the cell of life, the basic expression of collective subjects, and it is within this holistic community that the Andean *Runas* identify with their peers, building their individual and collective identities.

Thus, in all Andean social constitutions, whe-

<sup>14</sup> Quizás sería oportuno traducir la palabra Pacha por su característica fundamental de la racionalidad andina: la relacionalidad tiempo, espacio, orden y estratificación que son elementos esenciales para la relacionalidad del todo. Combinando el aspecto de cosmos con el de relacionalidad, podemos traducir (que también nos puede traicionar en un proceso de traducción) Pacha como un cosmos interrelacionado o relacionalidad cósmica (Own translation).

<sup>15</sup> The educational process in force in Bolivia is based on the Andean *ayllu*. It is about the productive socio-community model and had its roots in the *ayllu* school of *Warisata*. This school was the first in all of South America to implement a shared knowledge construction system where, more than an educational project, it maintained the interconnections between the community, students, teachers, fathers and mothers of students, and the entire population of the *ayllu*. In this regard, it is worth reading the book *Letramento nos Andes: relatos de experiências em comunidade e em sala de aula* published in 2021 by Editora Diálogos, the result of the author's master's dissertation and available at the link <https://editoradiálogos.com/ebooks/letramento-nos-andes-relatos-de-vivencias-em-comunidade-e-em-sala-de-aula>. Accessed on: January 2022.

ther political, religious, or educational, among others, it can be observed that subjects are agents and responsible for their actions. Without hierarchies, each entity contributes to the harmony of the universe and articulates ideas, builds identities, and collaborates to maintain the cultural memories of the Andes.

Finally, it is important to note that the constitution of the *ayllu* maintains intrinsic bonds and the human being who breaks these bonds practically signs his/her death sentence, because he/she severely distorts the social and economic, ritual, and celebratory order and, therefore, it attacks the cosmic order, that is, the *Pacha*.

#### 4 Through other eyes: is another world possible in the Anthropocene era?

We could thus try to construct a critique that advances towards the locus of enunciation in which the Andean cosmovision is placed about already structured scientific knowledge and which has its place established in the Western canon. The proposals of decolonial theories are not to promote the erasure of theories and thoughts already established, but to look, through other perspectives, other possibilities of thoughts that lead us to tread other paths and that lead us to less painful existences. We do not seek in this article to build an apology or praise Andean thought, but through a process of development of a diatopic hermeneutics to provide dialogues between the Andean and the Western thought, observing other rationalities that could also join in the development of other dialogic spaces.

The dialogue between thoughts and between cultures, that is, intercultural, non-hegemonic dialogue, should not be built from a debate between ideas and universes but between beings and groups from different cultures. The conjuncture in which we are inserted calls us to actively participate in the globalization processes without experiencing cultural reductions or erasure of ideas. The Andean *Runas* is part of this post-modern world and wants to make the Western world aware that their post-modernity is not defined by overcoming the old or the traditional, but through a creative and innovative extrapolation, that is,

Tradition, this cosmic house of universal rationality, for the Runa is the skeleton or essential framework, within which there is 'progress', 'development', and 'modernity'. 'Tradition' and 'modernity' do not contradict each other, but complement each other; nor do they succeed one another, but mutually determine each other as two permanent aspects of the same reality (ESTERMANN, 2009, p. 316).<sup>16</sup>

However, we have to be aware that there are no neutral cultures. In real life, people and cultures always present ideological positions. For example, Western culture has become the dominant culture and this, in itself, has fostered the idea of superculturality or supraculturality of the Western way of life, including in terms of philosophical thought. Military, political and economic expansion was in antiquity and continues to be in our days the great link of transmission of cultural anti-values, philosophical ideas, ways of life, and why not, cosmovisions.

In the case of the Andes, Western colonization arrived with religion and was later legitimized by the economic ambitions of the conquerors. In our days, the same invasion is present; the same cultural imperialism that no longer needs any kind of legitimation, but itself is self-funded and reproduces through the invisible hand of the coloniality of power (MIGNOLO, 2003).

In this way, we could think that, since Andean philosophy is a systemic expression of an entire ancestral culture, it could be the Promised Land for the aspirations of Western culture. In addition, it is not just the Andean culture that emerges as the "savior of the homeland", but all the peoples considered exotic by the hegemonic thought that became the target of curiosities or became the solution to the problems experienced in the Anthropocene. Moreover, this is still a great danger for native cultures, that is,

<sup>16</sup> La tradición, esta casa cósmica de la racionalidad universal, para el runa es el esqueleto o marco imprescindible y vital, dentro del cual hay 'progreso', 'desarrollo' y 'modernidad'. 'Tradición' y 'modernidad' no se contradicen, sino se complementan; tampoco sucede una a otra, sino se determinan mutuamente como dos aspectos permanentes de la misma realidad (Own translation).

[...] mono and super cultural concerns lead, by themselves, to a gigantic cultural 'dehumanization'. The village of the 19th century at least still 'conversed' with the native people, shook their hands, smelled their typical odors, and ate their favorite dishes; the transcultural cybnaut of the 21st century no longer comes into contact with flesh and blood people, does not realize the socio-economic background of 'cultural aesthetics', does not run into any beggar, does not suffer in his flesh the 'revenge of Montezuma (diarrhea). Sterile cultures do not live, and cultures stripped of their forgers are dead abstractions<sup>17</sup> (ESTERMANN, 2009, p. 312).

Thus, we have to think that the Andean people have always been eclectic in a positive sense of the word, that is, they have always known how to reject what seemed harmful to them and incorporate the elements that served the development of the *Runas*, the communities, and their collectivity. The Andean *Runa* is not naive, he knows how to discern between what is valuable and what is not. That is why we propose here, in this article, the intercultural dialogue; because we need to build processes of complementarity between the original elements and the elements that are part of the Western world. We are not dealing here with a total diastasis between opposing phenomena, but with an integration that can complement the differences, with a new *sui generis* identity within what we think of as heterogeneous cultural thinking.

### (In) conclusions

Post-humanist thinking provides dialogues between different fields, such as indigenous knowledge and decolonial thinking. Thinking now of a practical experience, Pennycook (2018) shows that posthumanism, "has made it possible to bring together a series of interconnected ideas under one roof and explore this emerging landscape that repositions people, places, and objects in a new configuration"(p. 131). Another author who also emphasizes the importance of decolonial and post-humanist perspectives is Canagarajah

(2017) who argues that the two thoughts embrace social aspects and the materiality that is present in our surroundings.

In this way, everything indicates that we urgently need a new model of non-hegemonic and dialogic interculturality that could try to subvert the pretensions of humanist thought. This means that we have reached not only a historical limit but also the preliminaries of a new beginning, which, like any beginning, can imply processes of uncertainty and fragility. We cannot wait for a new Buddha, no new Yeshua, and no new prophet who will come to exhort human reform or who will come to exhort relationships between beings. What we need in the Anthropocene era is hope and recognition of cosmic complexities. We add to this the greatness of recognizing that we are faced with a great challenge.

We do not need hegemonic and ethnocentric thoughts that are *le dupe de la morale* (the paradise of power) but an intercultural dialogue that takes place between human and non-human beings, between groups of subaltern cultures and those that have already settled in the canon. We can no longer admit the abstract ideal types that are in the windows to be observed, present in a synchronous network, and where the human has only control of a few wires.

It is urgent to draw cartographies of practical philosophies centered on the rhizomatic perspective, which can contribute to healing the diseases caused by modernity/coloniality. We have already witnessed the recurring gaps in territorialist knowledge linked to the centrality of the human and thirst for definitions and conceptualizations, we often distance ourselves from the practical experiences of daily life, without assimilating the rhizomatic connections present in the complexity of the Cosmos. In the same way that concepts are complex, they are multiple, double, or triple and do not have all the components, they are (in) conclusive and therefore, the possibility of

<sup>17</sup> [...] los afanes mono y superculturales llevan, de por sí, a una gigantesca 'deshumanización' cultural. El villarejo del siglo XIX por lo menos 'conversaba' todavía con la gente autóctona, les daba la mano, olía sus olores típicos y comía sus platos preferidos; el cibernauta transcultural del siglo XXI ya no entra en contacto con personas de carne y hueso, no se da cuenta del trasfondo socio-económico de la 'esteticidad cultural', no se tropieza con ningún mendigo, no sufre en carne propia la 'venganza de Moctezuma (diarrea). Culturas estériles no viven, y culturas despojadas de sus forjadores son abstracciones muertas (Own translation).

creating new thoughts is put here.

As a soil for the cultivation of questions, the Anthropocene context establishes new perspectives that no longer fit the immediatist and consumerist expectations of the societies in which we live, as it maintains the eternal search for an anguishing survival in the bowels of technicist and immediatist knowledge.

Decolonial and post-humanist thinking are not the solvers of all the ethical, moral and social problems of beings because this involves broader issues. However, it is within this breadth of thought that we want to bring to the debate other cultures that until today have not participated in the intersections that we have built, because these societies were purposely left out.

When we propose here in this text a sharper look at the Andean thought, we seek to (de)construct the idea that the indigenous culture of the Andes is exotic, a term that comes from the Greek *Exotikós* and which means that it comes from outside, foreign, from the side, but we want to bring her to participate in a decolonial and post-humanist dialogue, which embodies the profound expression of the human. New construction of empathy and ethical responsibility are the essential conditions for the construction of another world that respects differences, beings, and the environment and that teaches us to reach the ideal for the serenity necessary for *eudaimonia* (happiness). With the word the Andean *Runa*.

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