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DESIGN ECOSISTÊMICO: UMA ABORDAGEM PARA DESCOLONIZAR SUBJETIVIDADES
ECOSYSTEMIC DESIGN: AN APPROACH TO DECOLONIZE SUBJECTIVITIES
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Abstract

From the understanding of what constitutes us as subjects — subjectivity —, this critical essay presents a brief overview of Euro-anthropocentric subjectivity, given as an origin of the planetary crisis currently experienced. We oppose the colonizing hegemonic thought characteristics of Indo-American subjectivities as a way of

stimulating processes of decolonization of our colonized-colonizing double consciousness. This feat, of a theoretical nature, used the literature review in fields transversal to design as a research methodology. Our goal is to explore references from the South, especially from the original peoples of Brazil, to 1) propose a renewed subjectivity from decolonization and 2) to contribute to the formulation of decolonial design practice. We use this study to elaborate on Ecosystemic Design, a theoretical-practical approach for regenerative, systemic projects that aims at creating plural futures. In the end, we present two paths formulated for a decolonial design, that of regeneration and that of future plurals.

Keywords: Ecosystemic design, Subjectivity, Decolonization

1 Introduction

Within the scope of the Graduate Program in Design of the University Anhembi-Morumbi in Brazil, we have been formulating a theoretical-practical approach for the field of Design since 2019. Called Ecosystemic Design (D'Eco), the proposal aims to present and articulate a theoretical body with a complex, transdisciplinary, and anti-colonial epistemological basis, to encourage regenerative and systemic design practices. Its novelty lies less in what is truly unprecedented in this inauguration and more in the transversality of the seams it proposes to make to effectively provoke a decolonial design.

Just as Guattari (2012a) sought to interconnect three ecologies — of the mind, of the socius, and the environment — to explain its Ecosophy, Ecosystemic Design is also based on the triple logic. The formulated approach encourages the articulating of three interdependent dimensions of existence for any project action: the subjective or personal, the collective or social, and the ecosystemic or environmental (Figure 1). According to this formulation, any project that intends to be “ecosystemic” — i.e., within the scope of D'Eco — must necessarily engender all three spheres. From confluences and synergies with authors from a Eurocentric matrix, D'Eco follows its path, seeking roots in territories of the Global South.

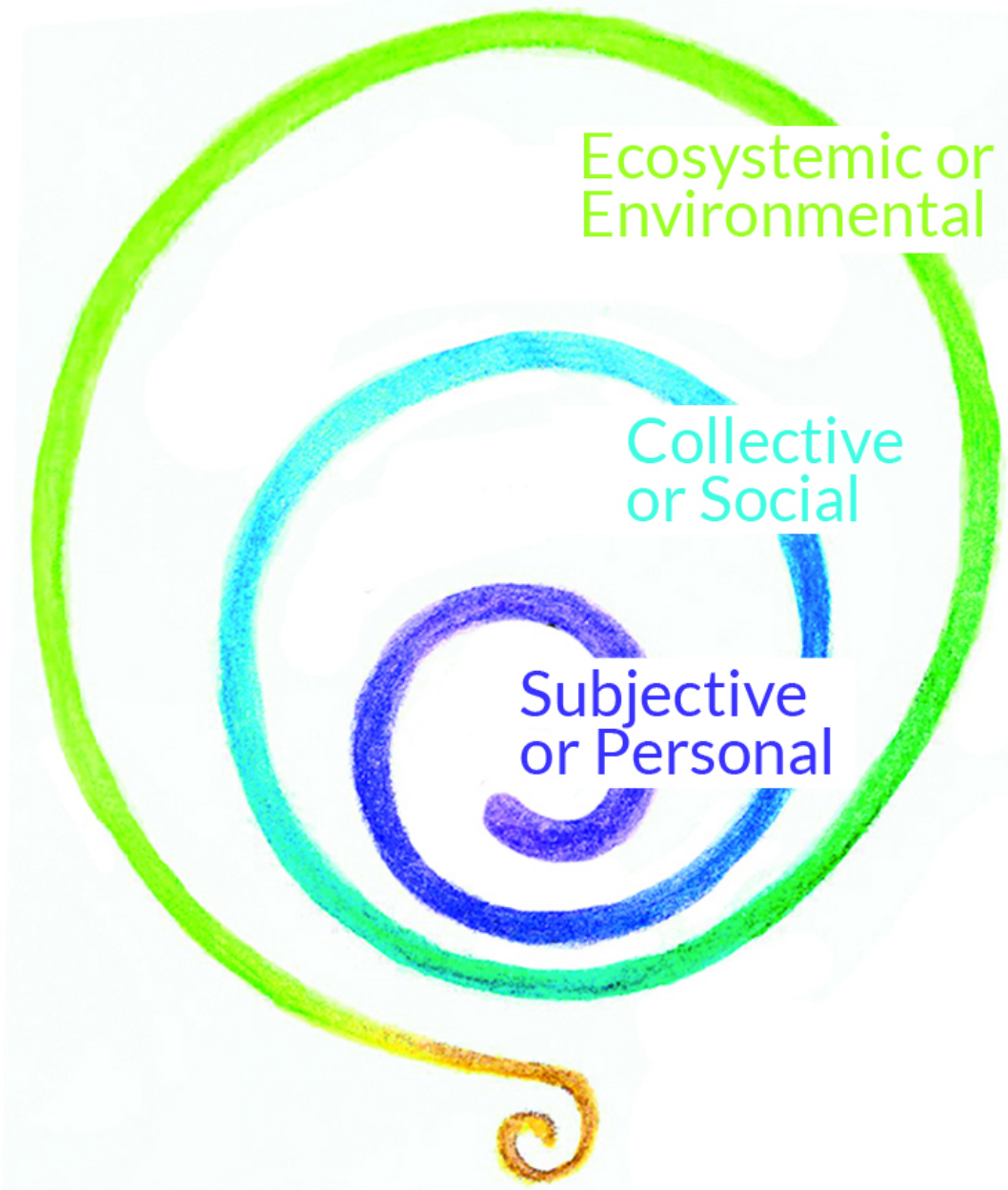


Fig. 1:The Three Ecosystemic Dimensions. Source: Michelin, 2021.

The first transversal proposed by D'Eco to base its triple dimension has its origins in Eastern philosophy. Vajrayana Buddhism explains that there are three levels of karma generation: thought, speech, and gesture. Every action initiated on one of these levels generates a reaction, and that is karma: nothing but action and reaction, always linked but never predictable, since reality is a myriad of complexly interdependent connections. From this perspective, we go from the most abstract action — thought — to the most concrete — gesture — always starting from a sentient being. The chain of events that form reality, therefore, usually starts with subjects. The first ecosystemic dimension is the subjective one, in which the subject's thought, intention and first gesture are manifested. This gesture, called first for triggering events, both connects and restricts the subject to a collectivity (second ecosystemic dimension): its action reverberates in the interconnection and is limited to a social context. Individual action echoes in the social dimension. It includes work groups, social institutions, narratives, and discourse. The subjective and collective dimensions, according to D'Eco, will be territorialized in the environmental, *locus* of the earth, of matter, of beings beyond human beings who negotiate existence with us. Thus, we see that the three dimensions of Ecosystemic Design, as in Buddhist philosophy, also present themselves according to a trajectory that goes from a more abstract level to a more concrete one: from thought to the matter of earthly existence.

The purpose of this essay is twofold: first, it is to make a brief discussion about the first ecosystemic dimension, and then to propose a renewed subjectivity from the decolonization of Euro-anthropocentric thought. Alternative subjectivities are necessary at this moment when we are going through an unprecedented planetary transition, which we reached being fed by the colonizing agencies. Renewed subjects need to conceive of new realities and new futures if we are to continue life on Gaia¹. Thus, the second objective is to

propose decolonial paths for design practice. In order to accomplish this objective, the methodology used was bibliographic research, with a systematic review of the literature collected in national and international journals and books, whose themes belong to the scope of the research. The essay benefits from the broader investigative path undertaken in the aforementioned doctorate, characterized by being a qualitative research of a theoretical nature. Some themes that belong to this investigation are, among others: decolonization, decoloniality, decolonial design, regenerative design, complex thinking, Amerindian thought, anthropocentrism and anthropocene. The bibliographies of the books and articles read serve for the formulation of the frame of reference, which indicate what the decolonial field has studied and used as a contribution. As a result of ongoing research, this essay is also based on the analysis of this framework of theoretical references, in order to extract the proposed seams and bridges that seek to meet the aforementioned objectives. For the text presented here, the bibliographical review took place mainly in fields beyond design, since the theme "decolonial design" is recent and finds few references based on epistemologies originating in pre-colonial Brazil. Also in this way, we hope to arrive at more authentic formulations, and perhaps not yet explored. For example, the Amerindian perspective of indigenous writers brought valuable contributions to suggest, at the end of the text, possibilities for design that might be regenerative.

2 Subjects and subjectivities

We can understand a subject as one who expresses, in thought and gesture, his unique and personal subjectivity. Subject is one who acts based on principles, values, rules of conduct and the thousands of influences that he carries within himself. He moves in political action, in the sense of being in negotiation with a complex social fabric that intersects billions of other beings. From a more primordial aspect, subject is the quality of every being that "computes/acts in an ego-autocentric and self-referential way" (Morin, 2015, p. 185, our translation). The subject's first act of circumscription is the immunological: what differentiates the organism, the "self" from the "other," to defend its integrity against what is not "self". This act of ontological distinction separates existence into two spheres, according to Morin (2015, p. 181, our translation): "[...] a central one, of self-assertion as Unity, Totality, Purpose; another potentially negative, [...] external and peripheral, of the uncertain, the danger, the 'noise'". This very basic origin of differentiation and opposition between self/not-self is the deep root of the dichotomy that, to this day, makes our thinking cloudy and disjunctive, makes us selfish in construction and functioning.

From this base, the subject becomes more complex and acquires psychological, humanistic, computational characteristics, among others, making the concept at the same time logical, organizational, ontological, and existential (Morin, 2015). According to Deleuze (2012, p. 99, our translation), "The subject is defined by and as a movement, movement to develop itself". Subjectivity being a transcendence, a mediation. Such movement takes place in the dialogical relationship between developing oneself and becoming another; in the self/I ↔ not-self/other² distinction relation, by Morin. The subject, a computing organism that apprehends the world around him with dialogic movements between being and distinguishing himself, acts in accordance with the interpretation he makes of this experience. He is, therefore, a being of artifices, a creative being (Deleuze, 2012). When moving between self-assertion — his self-referentialization — and his possible becomings, the subject invents himself and the world around him. The subject, when existing, conceives the conditions of his own existence and modifies them according to what he sees, absorbs, computes, presumes or understands: in order to distinguish himself, he creates distinction. And what does this subject apprehend from the world in this empirical flow of experiences and distinctions? What is his subjectivity made of?

We draw another North-South transversal, approaching Nicolelis' answer (2020), for whom the brain is the true *creator of everything*. In this work, the author explains how, through its neural functions, the brain absorbs, interprets, and stores information in a Cerebrocentric Cosmology that organizes and creates the entire known universe. Nicolelis (2020) organizes this Cosmology into seven levels of mental constructions, from the least to the most abstract; from memories to the cult of machines, for example, passing through myths, ideologies, and religions, among other abstractions that we create and use to make sense of the universe around us (Nicolelis, 2020). Our subjectivity, seen from this angle, is a patchwork of highly complex brain creations, developed throughout human history. Such a mosaic, moreover, is also susceptible to competition from agents: components that compete for the production of subjectivities, such as the elements manufactured by the communication and media industries and those that manifest themselves through education and the family, exemplifies Guattari (2012b) to explain the heterogenesis of subjectivity in the light of psychoanalysis.

To these perspectives, we can add that of wild thinking, that is, of people who were seen as "primitive" by the colonizers, which sees subjectivity in every form of life, not just in humans (Tarnas, 2007). For all that, we understand that subjects are a *continuum* of dialogic movements that take place over time periods that go beyond the dimension of an individual life and the *Homo's*. In addition to what we inherit from this space-time continuum, in terms of beliefs, cultures, myths, values, etc., we are also what emerges from all the

components in dispute for the construction of subjectivities. One of the main agents of modern subjectivity – which is currently resisting – is the colonial process. We believe that this modern and Euro-anthropocentric subjectivity is one of the main sources of the ongoing climate collapse. We see its deconstruction as urgent. Thus, we present below an overview of this mental construction and then propose the rescue of Indo-American subjectivities as a way to decolonize us towards Pluriverses (Escobar, 2018).

3 World views create worlds

The oldest bones found in Abya Yala³ date from approximately 12,000 years ago (Lopes, 2017). When Amerigos, Columbuses and Cabrals landed here, in the Americas, 10,500 years later, there was history, mainly of oral culture, of hundreds of civilizations, from small tribal peoples to large empires – as complex and advanced as the eastern empires of Persia and Babylon, for example. Even so, to this day, the History that we are taught and that we know as ours is that of those who disembarked here in order to conquer and usurp in the name of a civilizing project that was intended to be superior to the rest of the world. This project was, and continues to be, the greatest agent of subjectivities on the planet: the colonizing agency. To understand it, we need to go back to its origins.

As Tarnas (2007, p. 16) points out, in the sentence we use as the title of this chapter and as Haraway (2016, p. 35) emphasizes, “It matters what thoughts think thoughts. It matters what knowledges know knowledges.” It is important to know where what constitutes our subjectivity comes from. It is in the territory that gave rise to what is now Europe that the first anthropocentric mental constructions can be identified. The Mediterranean, since the departure of the first hominids from Africa, was the stage for migratory flows, settlements, trade routes and meetings between the countless peoples that evolved and engaged in dialogue in the region. Such intensity of relationships served to give life to great abstractions of Cerebrocentric Cosmology: from the notion of time and space as we know it today, to the solid religious myths that determine our contemporary *modus vivendi*. We identify the first roots of our Euro-anthropocentric thought in Greco-Roman Antiquity, a period in which the Greek atomists “[...] drew a clear line between spirit and matter, picturing matter as being made of several ‘basic building blocks’” (Capra, 1983, p. 21, our translation). In addition to the ontological distinction made by Morin, this may be one of the cultural origins of the dualistic subjectivity that characterizes us. It is also at this time that the first stories of human protagonism appear (Nicoletis, 2020), as in *Homer’s The Odyssey*; the principle of anthropocentric narrative whose apex can be seen in the journey of the modern hero mentioned by Tarnas (2007).

After the fall of the Roman Empire, the western part of the region went into economic and intellectual decline, being dominated by a mental abstraction that projected “[...] both a worldview and a cosmology diametrically opposed to that of the Greeks” (Nicoletis, 2020, p. 231, our translation). The phenomena of life were no longer explained by reason and observation, but by myth and belief. The Middle Ages saw the growth of the Catholic Church in such an influential way that many of its abstractions organize our lives to this day. Goody (2006, p. 16) clarifies that “spatial and temporal categories, originating in religious narratives, are such fundamental and pervasive determinations of our interaction with the world that we are prone to forget their conventional nature”. Examples of these categories are the calendar we use, the seven-day week, the “working” hours of the day (fruit of the canonical hours decreed by the Pope in the 7th century) and the annual Catholic holidays (Nicoletis, 2020). Organizers of our *modus operandi* for over a thousand years. While the West lived a scientific stagnation and theological domain, the East saw the flowering of its creative thinking, being the stage for advances in mathematics, medicine, and astrology, among other fields (Goody, 2006). In fact, much of the Western renaissance owes to Eastern development, argues Goody (2006).

The Renaissance, a later historical period, is seen by many as a counterpoint to the supposed obscurantism of the Middle Ages. The transformation of thought was driven by the Scientific Revolution, which imposed a mechanistic, humanist, rationalist, and anthropocentric view of the world, which gradually replaced the then dominant geocentrism and theologism (Capra and Luisi, 2014). In this conception, humanity is typically personified as a man, “[...] a masculine hero, rising above the constraints of nature and tradition, exploring the great cosmos, mastering his environment, determining his own destiny” (Tarnas, 2007, p. 12). The period is considered the cradle of Science, developed through the thoughts of men who are, until today, a reference in our universities. Such evolution, seen as a journey from obscurantism to progress (Tarnas, 2007) took place in a sequence of thinkers.

This journey begins with Copernicus who, by displacing the Earth and placing the Sun at the center of the Universe, ends with the theological domain in scientific explanations (Capra and Luisi, 2014; Nicoletis, 2020; Tarnas, 2007). This was perhaps the most important revolution of the period, as it cemented the centrality of all creation in the rational Man: the Sun, the Light, the Reason, no longer the myth of divine creation, in the center of the Universe. Tarnas (2007) points out that it is not by chance that the birth of the modern cosmos and the modern subject (self) originate from the same historical moment. The next thinker of interest here is

Bacon, whose ideas stripped the Earth of its living character of a nurturing mother to acquire the mechanistic features that would justify its exploitation in the name of capital (Shiva, 2016; Capra, 1983). Shiva (2016, p. 16) says that, in his method “[...] there was a dichotomising between male and female, mind and matter, objective and subjective, rational and emotional” in such a way that the “masculine and scientific” dominate “nature, woman and the non-west”. Descartes, on the other hand, was responsible for definitively dichotomizing our thinking, giving absolute primacy to reason over spirit and emotion. Only logical reason could explain the phenomena and functioning of the cosmos, seen as a machine (Capra and Luisi, 2014). For more than three centuries, Descartes' reductionism was the only scientific method accepted in the Western world, becoming an agent of political and economic domination, dichotomizing the Man/Nature relationship (Shiva, 2016).

With this panorama, we see that Science, globally accepted as an objective knowledge system, is nothing but subjective: it is a project created in a specific territory, within a patriarchal, colonizing context, whitened and sponsored by institutions of domination (Shiva, 2016). That was precisely the thought that landed at Abya Yala, as of 1500 B.C.

4 Another subjectivity

The settlers, when they landed here, saw the peoples of Abya Yala as primitives to be conquered by higher consciousness. We understand that this condition of primitivity was imposed, throughout human trajectory, on the most diverse peoples of Gaia, often as a way to justify wars and looting, in addition to forging ethnic and mythical distinctions. The hegemonic movement of conquest and massification is a constant throughout human migration and evolution on Earth. The call for this civilizational abstraction “[...] was always justified by the notion that there is a way to be here on Earth,” a way based on conceptions of truths “[...] that guided the choices made in different periods of history” (Krenak, 2019, p. 11, our translation). Our perspective, however, concerns the hegemonization conducted by the great navigations that started the process of colonization of the lands of the Global South. Since D'Eco is occupied, in its third ecosystemic dimension, with its own territory, with its *locus* of design articulation, our interest, since we are in Brazil, is the conflict resulting from the encounter between the colonizing subjectivity and the Indo-American subjectivities of Abya Yala and, more specifically, of the original peoples of Pindorama⁴. This is always based on the understanding that subjectivities are many, they are plural, as are the forms of existence, as is characteristic of Coccia's metamorphosis (2020) and as it occurs in the tentacles of infinite connections of “humunity” by Haraway (2016).

We could question the primitiveness with which they stigmatized us, retracing some scientific developments of the civilizations that inhabited here, such as the accounting system of the Andean peoples, developed before the 11th century (Lopes, 2017). Or point to the diversity of hundreds of peoples who, along the entire path of Peabiru — a 3,000-kilometer road that linked the São Paulo coast to the Andean mountains — exchanged rites, customs, practices, and products (Jecupé, 2016). There would be a lot to support the defense that the people who lived here had nothing of an *anima nullius* — empty receptacle — a concept with which Pope Paul III justified the violent invasion, looting and occupation of indigenous territories by European conquerors (Santos and Menezes, 2010). The original subjects of Pindorama were by no means empty. They were filled with the same subjectivity that they see in every form of life, because, for the so-called primitive mind, the natural world is permeated with cosmic and human meaning; the world, and everything in it, is *anima mundi* (Tarnas, 2007).

In Tupi mythology, Tupã is an offshoot of the Immeasurable Absolute, *Poromonham*, something that we can liken to the Buddhist notion of the Nature of Mind (or the Enlightened Mind of Buddha), drawing a parallel between millenary philosophies of the Global South. From Tupã, *Nhamandu*, the Unnamable, vibrates, the one who creates worlds by singing. His songs express ten guiding principles for humanity. One of them talks about the renewal cycles that govern existence as a whole: from the small daily cycles of day and night to the great celestial movements that influence from seasons to great revolutions (Jecupé, 2016; Tarnas, 2007). It is a vision contrary to linear and dual Euro-anthropocentric thinking that preaches infinite development, and contrary to the arbitrariness of medieval Catholic temporal measurements. The Guarani wisdom also says that each subject has its unique way of manifesting its existence, but, in essence, the same forces and energies sustain everyone, which reinforces another precept, the one that “sings” that we are “[...] truly one great Life, unfolded in many individuals, just like the rays of a single sun” (Jecupé, 2016, p. 59, our translation), “[...] the same body, the same life and the same me that continues to pass by from form to form, from subject to subject, from existence to existence” (Coccia, 2020, p. 27, our translation). Coccia (2020) calls this continuous flow metamorphosis, which means giving all forms of life the same value, the same importance: “[...] metamorphosis is the principle of equivalence between all natures and the process that produces this equivalence” (Coccia, 2020, p. 19, our translation), contrasting it with the idea of anthropocentric progress

and evolution. The non-dualistic and non-anthropocentric nature of Indo-American subjectivities is thus evident.

Another radical difference between Euro-anthropocentric and Amerindian thought refers to the Subject-Nature relationship. The first distinction, already mentioned, shows that the "primitive" sees every form of life, not just human, as a subject. However, such a dialogical and non-dichotomous relationship translates into a *modus vivendi* almost diametrically opposite from that imposed by the colonizer. Krenak (2019, p. 17, our translation) does not see where there is "something other than nature" — "everything is nature," he says. According to the author, the project carried out by colonization is the exhaustion of nature, its use as a resource and not as a relative and a source of life. For many peoples who descended from ancestral subjectivities, he points out, the Earth is seen as this living organism, as "our mother and provider" in a perspective that goes from basic need to transcendence and "which gives meaning to our existence" (Krenak, 2019, p. 43, our translation). Kambeba (2020, p. 25, our translation) highlights that: "In the context of indigenous education, following the footsteps of animals, walking in the forest without cracking the leaves, getting to know the traps in nature, its medicinal herbs, [...] are ways of maintaining a relationship of dependence with nature"; how to maintain a dialogue of equals, from life to life. Amerindian thought sees the metamorphosis of Gaia's body into all earthly existence: all life has the same value. As Mundukuru explains (2012, p. 47, our translation): "For our people, reality is one, indivisible, and not governed by an individualistic desire or preoccupied with personal desires." The Subject-Nature relationship is not, therefore, one of domination, but one of plural and non-dichotomous interdependence. It is the same connection that permeates D'Eco's three ecosystemic dimensions. For D'Eco's ecosystemic perspective, primitive thinking is systems thinking. Therefore, the ecosystemic subject finds an echo in the ancestral subject.

While in Renaissance Europe the only valid source of knowledge came from reason, the original peoples practiced other ways of accessing knowledge that they knew to be present in all beings. From the introspection of shamans in a silent retreat to the use of shamanic techniques, through the careful observation of the surrounding environment, such ways of accessing and producing knowledge generated explanations of a fantastic oral and visual quality – and as ready to explain the workings of the world as those represented by the mathematical formulas of the men of Science. Narby (2018, p. 121, our translation), in his book dealing with Amazonian shamanic wisdom, explains that "The myths of these cultures are full of biological imagery and the metaphorical explanations of the shamans correspond very precisely to the descriptions that Western science is beginning to provide". The snake that gives the publication its name is, as his studies point out, the strand of our DNA; it is the language of life present in every living organism, accessible to anyone who wants to hear it, by whatever means are convenient. Shamanic access is, according to Narby's arguments and in view of the correspondence of the explanations it produces about existence, as valid as that made possible by the rational methods of the colonizer.

5 The double subjectivity and the need for the decolonization of Design

We resisted expanding our subjectivity, not accepting the idea that we are all equal (Krenak, 2019, p. 31, our translation).

The violent disembarkation of colonizing subjectivity in Abya Yala provoked the appearance of a double consciousness in the peoples who, here and since then, negotiated their existence, according to Gonçalves (2019). The author says that what unites us, as descendants of this clash, is "[...] this double consciousness: coloniality on the one hand and decolonization on the other. It is in the confrontation between the condition of colonial expropriation and its opposite, decolonial subversion, that we can reinvent our heterogeneous unity" (Gonçalves, 2019, p. 39, our translation). In our understanding, it is precisely – and this is the main reason for this essay – from the identification of our colonial roots that the process of deconstructing them begins, the process of decolonization of our subjectivity. Narby (2018, p. 144, our translation) confirms that "[...] we see what we believe, but not the opposite. To change what we see, it is sometimes necessary to change our beliefs." We need to imagine the life to which to shapeshift.

The invitation to shed light on our own mental abstractions, our beliefs, our myths, and everything that makes up the cosmology of our minds should be aimed at those who are unaware of the condition of their double consciousness. We do not need to do this to peoples who, for more than five hundred years, have claimed their right to exist in accordance with their plural visions of the world. We hope to contribute to this call with the text presented here. It is now appropriate to point out two possible paths that we see for design practices within the scope of Ecosystemic Design, aiming at the decolonization of subjectivities. The first deals with regeneration, an idea that goes beyond the dimension of sustainability, which is currently so widespread in the world that calls for such "sustainable development." Regenerate, in its Latin etymology, which dates back to the 16th century, means "to reproduce", "to revive" (Cunha, 2010). However, it is here to propose a perhaps more complex meaning for this word, so that we can bring it closer to decolonial subjectivities. We propose

regeneration as a relationship with a time other than that of the Gregorian calendar – mental abstraction for the control of minds, according to Nicoletis (2020). Such as the ability to observe natural cycles to seek answers to decisions to be made. Regenerating, according to Wahl (2019), is knowing how to ask the right questions: how do the phases of the moon influence the creatures of Gaia? How do we align design decisions with natural cycles? How do we approximate design logic to that of Nature, seen again as provider, as Capra's web of life?

One way of “reviving” another time is through rituals. Primitive cultures and native peoples still remaining are full of them. The ritual of dance and sacred songs (Jecupé, 2016); that of suspending the sky, extending our subjectivities beyond what they want to impose on us (Krenak, 2019); or shamanic rituals that make use of knowledge present in animals and plants to access information from other dimensions of existence (Narby, 2018). What ceremonies can make up an ecosystemic design practice? How can a rite intend a project that wants to be regenerative? How can we connect to another temporal frequency, using ritual as a tool? Finally, regenerating is a process that permeates the three ecosystemic dimensions, concomitantly: the subject in this regenerative process, as in any complex interdependence, is always in a dialogical relationship with the social collective and the environmental ecosystem, recursively creating, transforming, and metamorphosing existence that unfolds along this path. Thus, regenerating is an internal-external gaze of the being; it is perceiving oneself, at the same time, as unique and plural, divine and earthly, one and all.

The second path concerns the Pluriverses and plural futures, which is closely related to the first, as it would hardly be otherwise. For many years, the project of modern civilization was based on a vision of the future populated by machines and the illusion of infinite progress and growth. This scenario was spread all over the world, from the colonial invasions and gained strength with globalization, which is, for Santos (2015), the peak of the course of internationalization in the world, by force of capitalism. For hundreds of years, we have lived to create futures dedicated to monocultures; to the accumulation of material possessions; to money; to the disposability of nature, seen only as a resource; to the vehement denial of other ways of seeing, apprehending, and living life. We have been denying other visions of the future. The path, therefore, is not only to stop denying the plurality of visions that (still) exist and propose alternative ways of being, of moving dialogically, but also the path of imagination and dream. For the Yanomami, an Amazonian ethnic group whose current spiritual and political leader is Davi Kopenawa Yanomami, there is no distinction between the reality of dreams and vigils. Everything is reality and life. The dream is as real as what you live awake. In Buddhism, the dream is only one of six dimensions of the existence of the same mind which is itself a manifestation of the Nature of Mind — of *Poromonham*. Everything is manifestation and creation. However, when we conduct methodological exercises to try out D'Eco's formulations and hypotheses — such as the game-tool for creating future scenarios, being tested and updated since 2020 —, we noticed a significant difficulty for the participants of the action to be able to “take off” from the current reality and the Euro-anthropocentric vision.

There is a greatly beneficial approach, in this sense, between D'Eco, Speculative Design, the Arts and Science Fiction. In other words, D'Eco approaches the ways we play with our ability to imagine new realities. In recent years, we have observed a growing production of content that addresses topics such as Afrofuturism, Amazofuturism, and Cyberagreste, among other proposals that create visions of the future based on the rescue of local (non-hegemonic) ancestralities and cultures and ways of being. Escobar (2018), with which our study finds great affinity, recommends that Design think towards an ecological feminism, a political ecology, a transition, in short, along the lines of a design to a Pluriverse, that is, the universe of heterogeneity and plurality. Therefore, we can exercise our imagination with art; with the exploration of the unknown that lives beyond the walls of vitiated subjectivities; with children's curiosity; with a notebook to write down dreams in the morning, in the ritual of awakening. How can we dream more?

6 Final considerations

In this essay, we made a very brief overview of the components of Euro-anthropocentric subjectivity to seek inputs for its deconstruction. We understand that world views create worlds, as explained by Tarnas (2007) and Haraway (2016), and that, for this reason, if we want to create a different world from the one that is currently collapsing, we need other perspectives. The theme of decolonization – or decoloniality – has grown in relevance in recent times, as it presents itself as a viable alternative to this mentality that preaches the domination of nature (of women and the “primitive”) by men. Without, in any way, exhausting the possibilities of decolonial studies, we have already managed to find some important indicators that serve to think about an Ecosystemic Design. That is, in a design practice aimed at the regeneration and creation of plural, diverse, inclusive, and systemic futures.

The main findings of the bibliographic research can be seen in comparative terms, between what we call Euro-anthropocentric subjectivity and Indo-American subjectivity. With the Man-Nature dichotomy, we contrast the non-dualistic and interdependent Amerindian perspective, which sees subjectivity in all life. To the supremacy

of reason and logic to apprehend, explain and create the world, we have identified the several ways of accessing knowledge – whether through shamanic techniques, by careful observation of the subject-nature, or by dreaming – belonging to the culture of the original peoples of the Global South. From this, we propose regeneration as a process that, first, faces the violence that constituted us as subjects of double conscience, that is, that rejects the erasure of our past by colonizing assimilation. And, secondly, it seeks in the “primitive” perspective, in the ancestral view, “revived” ways of being in Gaia, of projecting ourselves and other beings who share our existence with us, towards plural futures.

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¹ The term "Gaia" is used here in reference to Lovelock's Theory of Gaia (1995), which posits the self-regulating planetary organism responsible for the planet's living conditions.

² The symbology (counterclockwise left and right arrows) is used to represent the recursion in Morin's Method.

³ It means "Mature Earth", "Living Earth" or "Flowering Earth" in the native language of the Indo-American Kuna people and is, for them, synonymous with America, in an effort to identify their land without the name of its usurper (Gonçalves, 2019, p. 39, our translation).

⁴ "Land of palm trees," in Tupi-Guarani, the name of Brazil before colonization — before being named for something that the conquerors stole from these lands and turned into merchandise, the Pau-Brasil (brazilwood).