

ANCESTORFUTURISM

FREE COSMOGONY – “D.I.Y. RITUALS”

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Non-Human communities of specters

In order to complexify this matter, when we talk about communities of specters we should avoid the previously mentioned anthropocentrism, so these communities are not thought departing from an immaterial paradigm or a product of human imagination alone. The idea here is exactly to remove the “human” from the center of the world, so it becomes possible to understand specters produced by non-human imaginaries, for we live in a living planet, which produces spectral networks and is inserted in a cosmos that is both living and spectral.

The “Amerindian Perspectivism” of Eduardo Viveiro de Castro(15) helps us to understand the nature of these non-human specters’. When he mentions Amerindian animism, he points towards the presence of what can be understood as communities of specters. For example qualifying the shaman as an interspecies diplomat who establishes relations with the spirit of the water, of the tree, of the bees, of the jaguar, or mentioning the shaman’s embodiment into other species’ bodies or vice versa. In “The Falling Sky”(16), Davi Kopenawa confirms this idea when he gives an account of his shamanic initiation, his relationship with the xapiris who pre-existed their own existence, calling them the ancestors’ xapiris. In one scene he describes how the xapiris left his body after they initiated him:

“Later the xapiri came to reassemble the segments of my body, which they had dismembered. They set my head and my chest in the place of my lower body and my lower body became my arms and my head. It’s true! They reversed my body, placing my ass where once was my face, and mouth is in the place of my anus! Then, at the glued joining of the two parts of my body, they set a broad belt of colorful feathers “Heima si” and “wisawisama si.” They replaced my entrails with those possessed by spirits: smaller, bright white, carefully wrapped on themselves and covered with light and soft down. Then they replaced my tongue with one they had constructed and set it in my mouth with teeth as beautiful as theirs, colored like the plumage of birds – it was like this – They also replaced my throat with a tube, we call it “purunaki” – so that I can continue to learn their songs with skill and speak with clarity. This tube is the larynx of the spirits. It is there they hold the breath of their voice. This is a door through which our words can emerge – beautiful and direct.”

This description seems to demonstrate that after initiation, a witchdoctor — a pajé — will never again be the owner of his body, in order to be a “diplomat” between species, it is necessary to possess a body devoid of its individuality so as to become a vessel for multi-species’ specters. In that sense Ludueña says that in order to think about spectrology it is also necessary to think about what pre-exists us as humanity and what will survive us. He is not exactly talking about God Jehovah the creator, or a metaphysic compromised with either a certain monotheism or polytheism, but about spectrology as an act of population, as multiplied humanized and non-humanized gazes that witness the passage of humanity on Earth. Not only might we be seen by those non-human specters, but going even further we ourselves can also be specters created by some sort of nonhuman community.

Applied to ancestorfuturism, this understanding should work more as a profound exercise of rupture with anthropocentrism than a religious precept or a foundation of doctrinal faith. As an exercise, it is valid to activate an imaginary generator, to intensify the feelings, to empower the effects and to validate non-factual but subjective and felt experiences. To dignify and expand the scope of what is understood as reality. A de-anthropocentric exercise must take into account non-factual relations, invest in the creation of spectral connections, or at least dignify fictional narratives. Potentially bringing a new conceptual and experimental source of how to think about and relate to madness, for example. There are also implications of an expanded subjectivity, less manipulatable by taming systems, which grow overwhelmingly at the same time that exponential technologies are developed.

Ancestorfuturism

When we discuss ancestorfuturism it is important to take into account the following facts: 1) the specters’ community is composed of human fictions that can be actualized into reality with hyperstitional resources; 2) the specters’ community can be constituted of non-human fictions’ actualizations; 3) earth, as a part of a cosmic movement can absorb non-human and non terrestrial specters that pre-exist humanity and can survive it; 4) the animistic Amerindian universe is not reduced to a earthly animism, but expanded to a universal and cosmic one, and operates with multispectral incorporation and possession; 5) hyperstition is a device of actualization of human and non-human spectral communities; 6) ancestorfuturism is a navigator that actualizes different temporalities between the ancestral and the future in a single time, actualizing the human and nonhuman spectral communities, terrestrial and non-terrestrial, existing and not yet existing, which are created by fictional convergences and materialize themselves through hyperstitional devices in the present directly interfering on the past and future in a non-linear way; 7) ancestorfuturism is a speculative fabulation (fiction) committed to potentiate imaginary generators and to expand the spaces for affect, sensation and experience,

in order to attribute them dignity, so that this cooperates in the creation of other humans and other worlds, in a moment when the planet itself goes through structural changes.

To repeat a previous point: ancestorfuturism uses devices such as hyperstition and creation of spectral communities in order to build its own organizational plane. It is departing from this point that the immersive experiences proposed in the do-it-yourself rituals are build upon, which have as a goal the production of a sensation of belonging (*communitas*), to generate a space/time of creative production (of free cosmogonies and mythologies — even if remixed with traditional ones) and to potentiate and dignify the experience (incentivizing new becomings, affects and perceptions.) Simultaneously, ancestorfuturism strays from theological, cosmological and religious traditions currently operating in our society; it demystifies their statuses as truths, it plays ancestry towards spectrality, and the future towards speculative fiction, with the power to actualize itself.

15Eduardo Viveiros de Castro - *Cannibal Metaphysics* - Ed. Univocal Publishing Minneapolis 2014.

16The Falling Sky - *Words of a Yanomami Shaman* - Davi Kopenawa and Bruce Albert - Harvard University Press - 2013