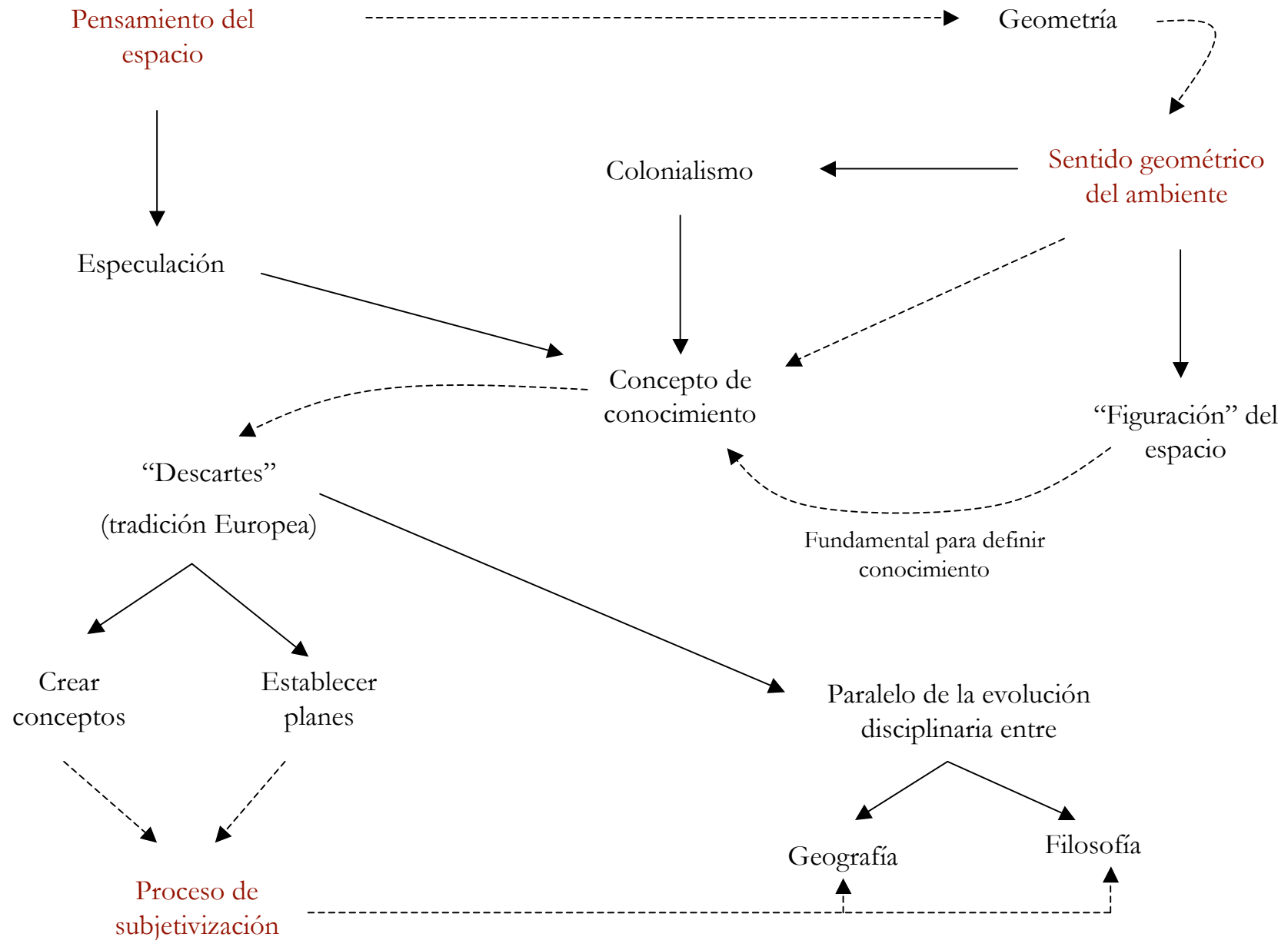


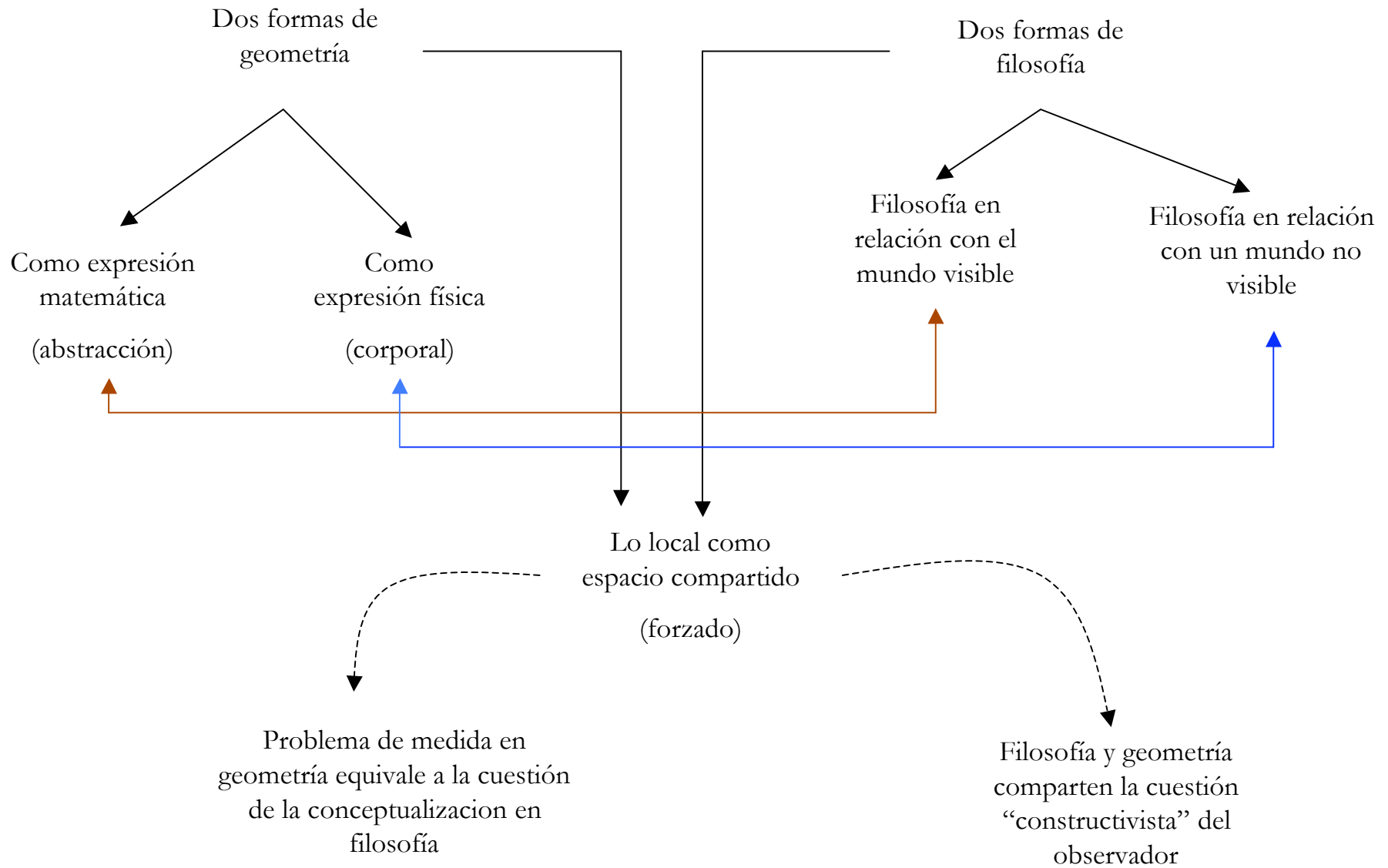
COMENTARIO INTRODUCTORIO 3

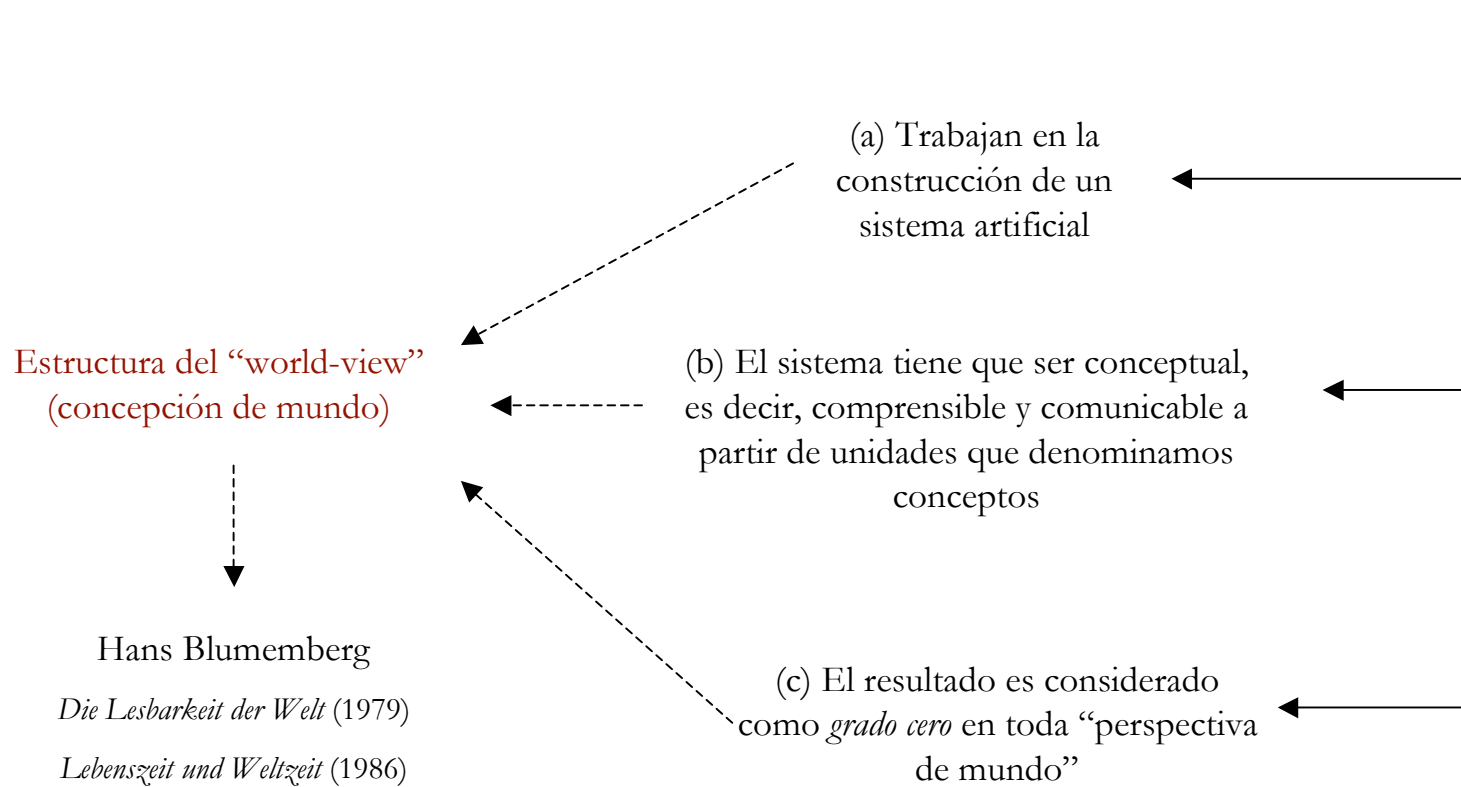
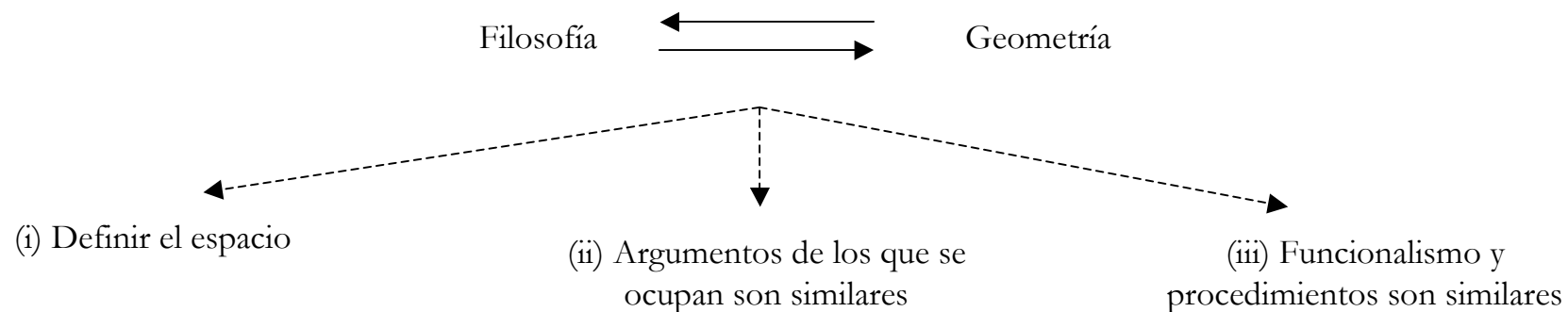
*Geo-Epistemology.
Latin America and the Location of Knowledge (2009)*

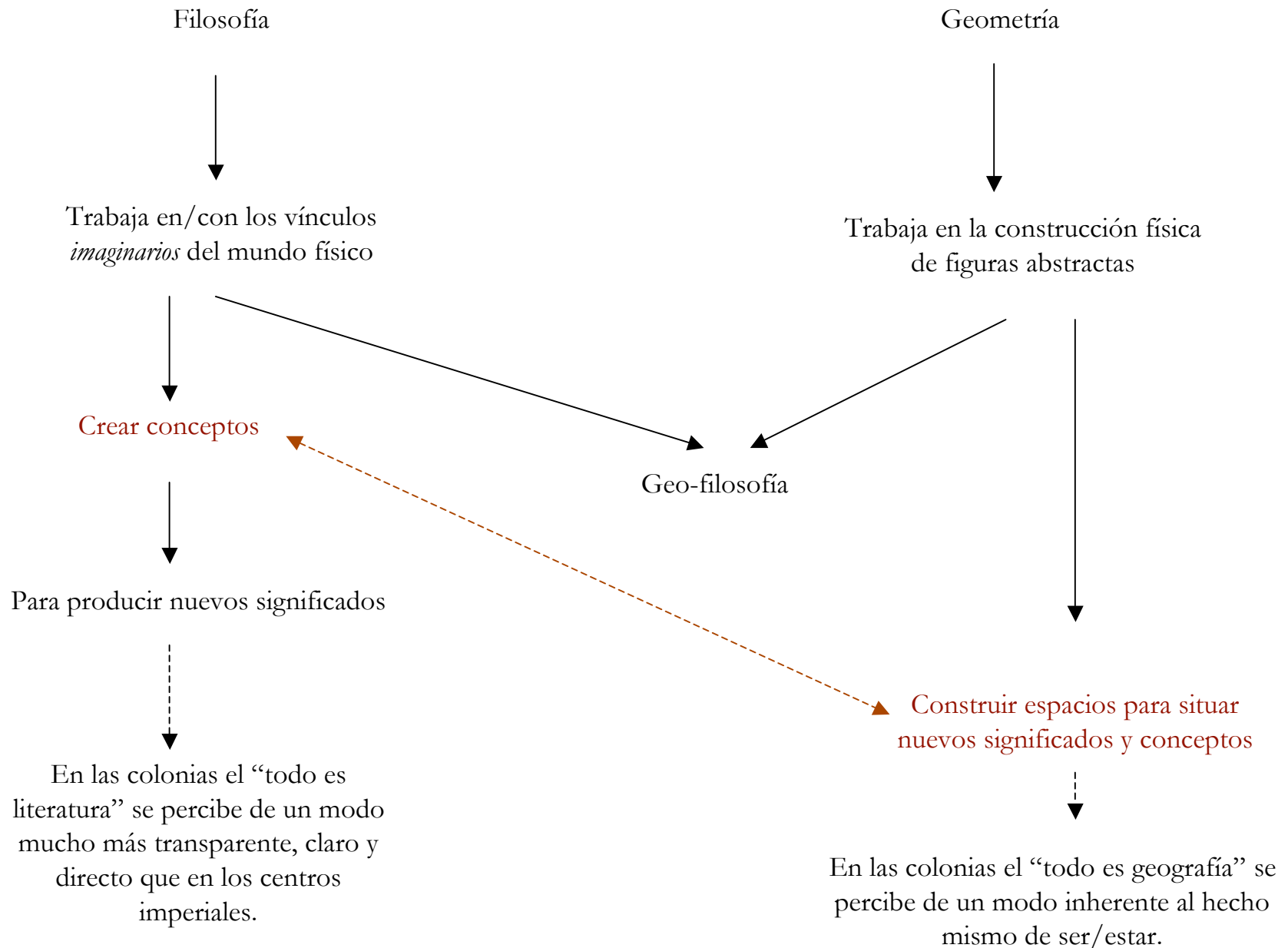
Chapter 2: 'Space, Geometry and the Colonies' (pp. 71-125)

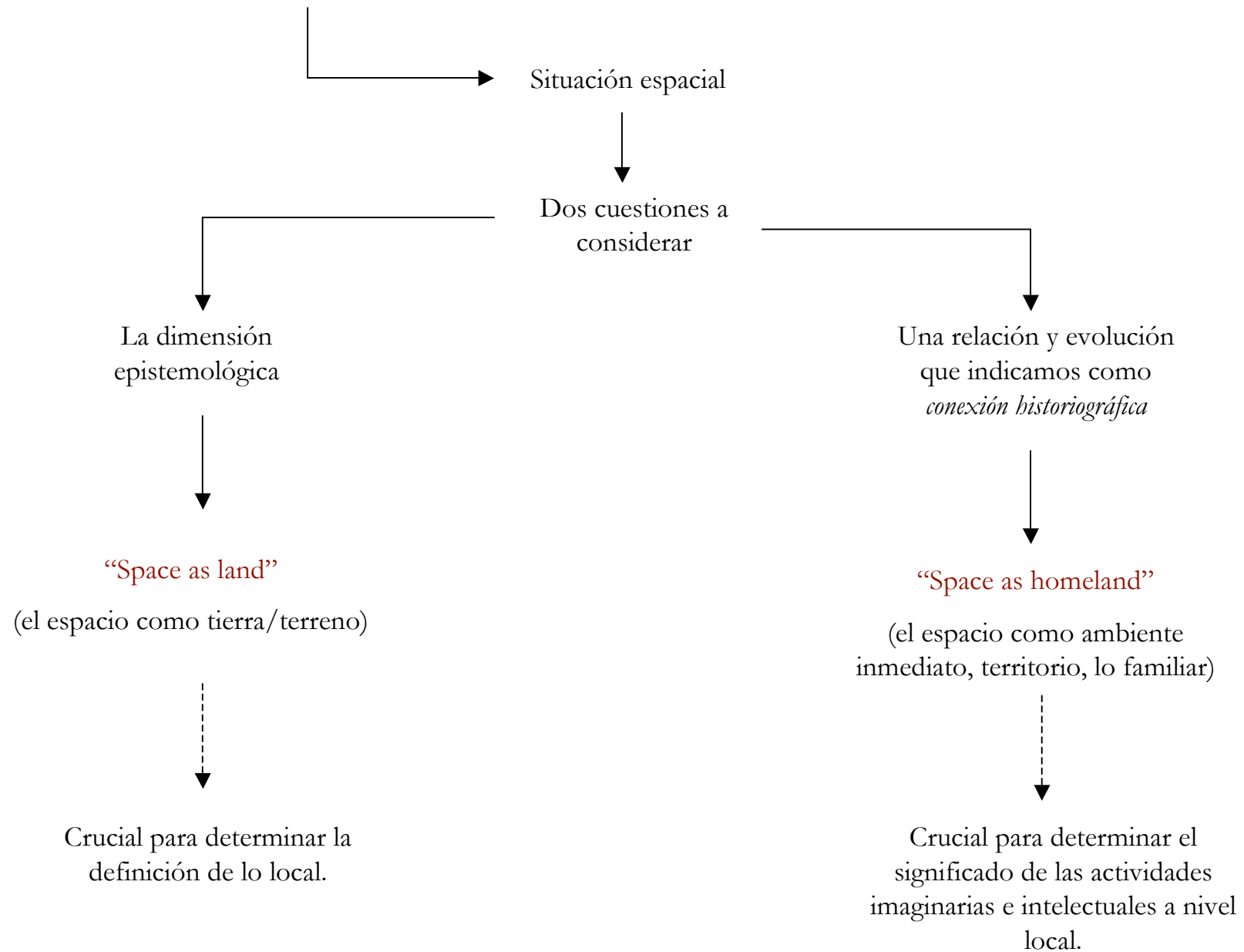
Claudio Canaparo
Birkbeck College London
Junio 2011

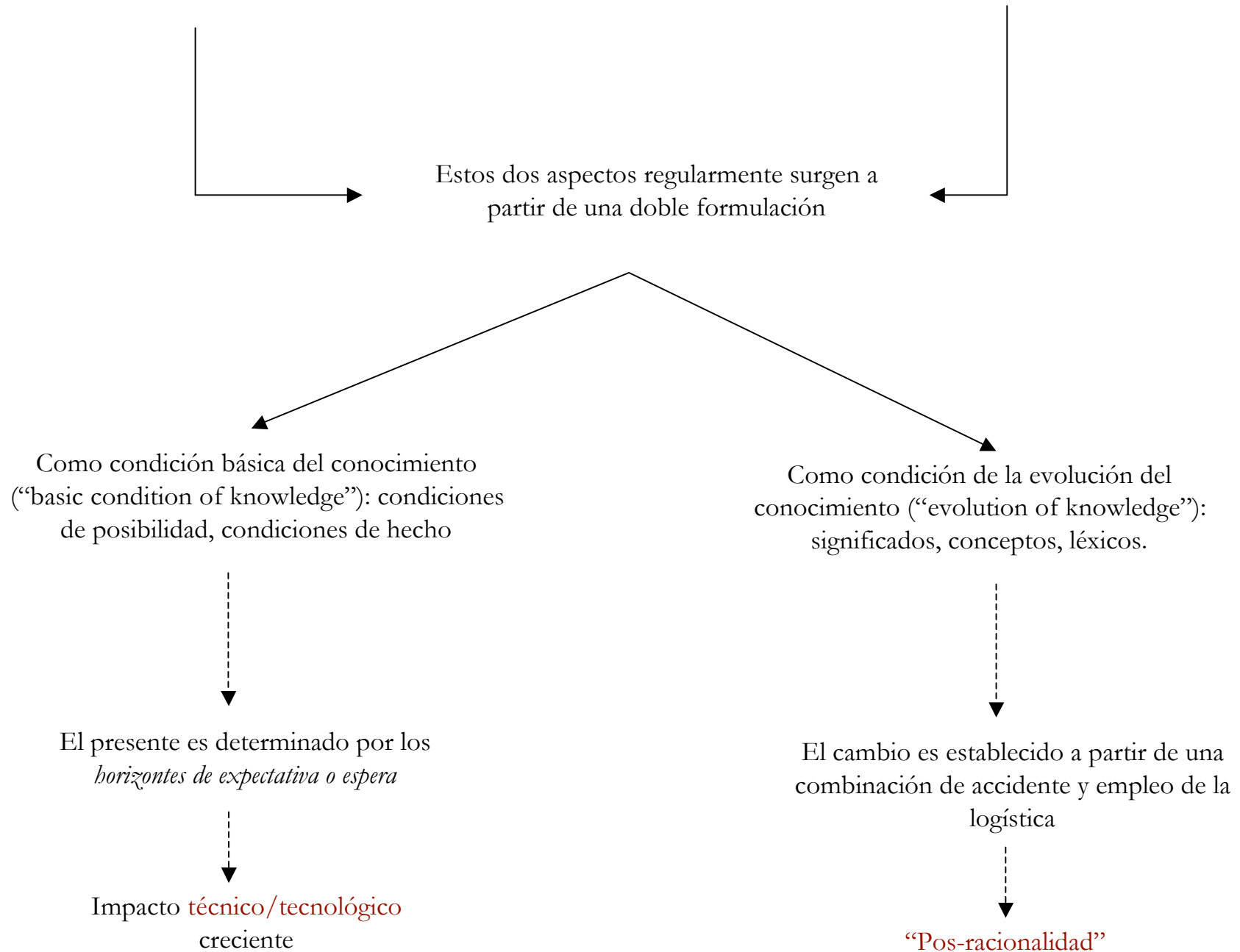












Fuente: *Geo-Epistemology. Latin America and the Location of Knowledge* (Bern: Peter Lang, 2009), p. 77.

	Basic condition of knowledge	Condition of evolution
Space as Land	The local/locality as 'lugar'	The local/locality as 'sitio'
Space as Homeland	Imaginary	Distance Travel 'Lejanía'

TABLE 2.1. Evolution of space understood as land in local terms.

El presente es determinado por los
horizontes de expectativa o espera.

El pasado, el futuro, lo
hipotético, lo exponencial.

El presente, el
acontecer, el devenir.

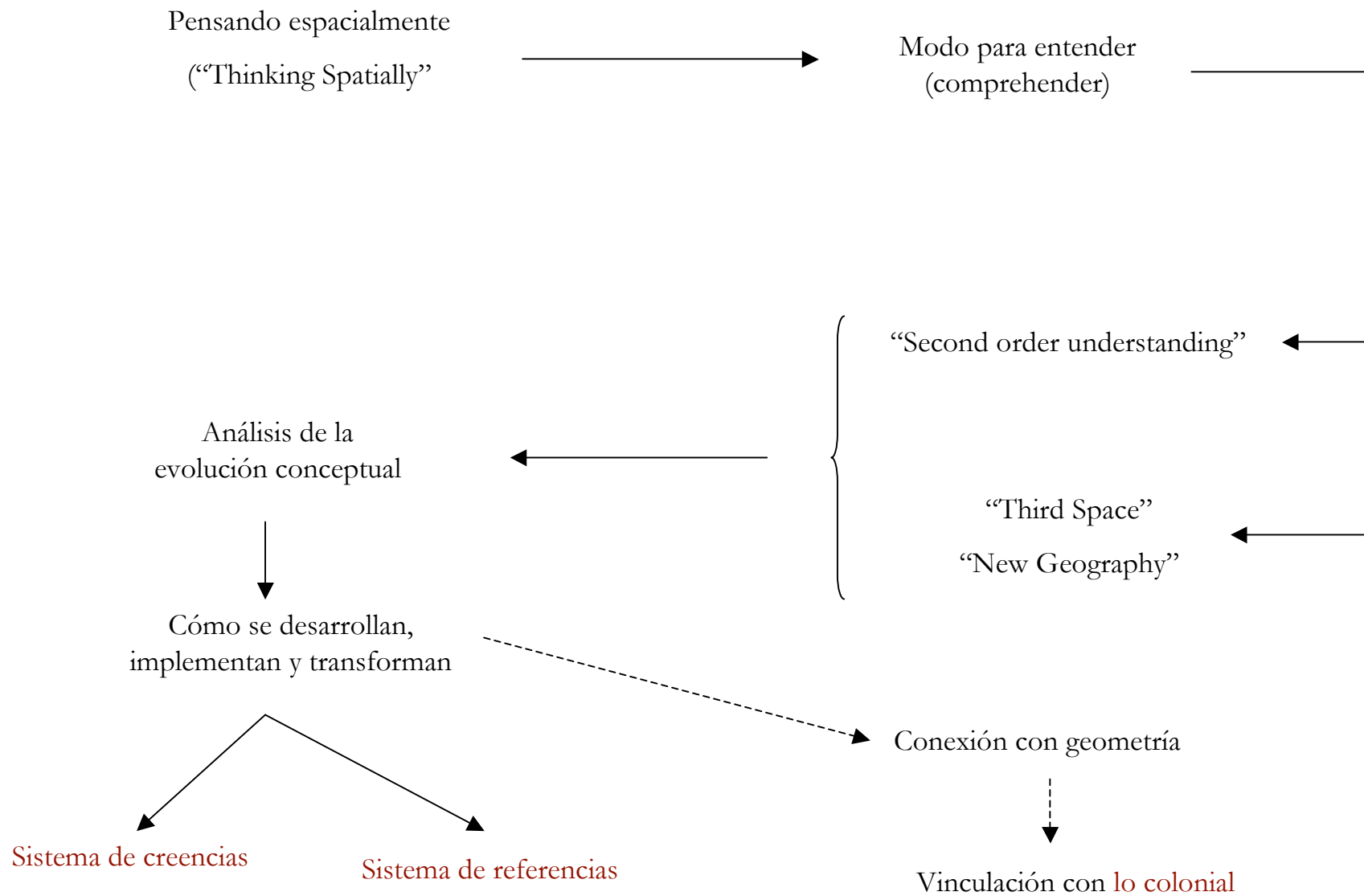
El cambio es establecido a partir de una
combinación de accidente y empleo de la
logística.

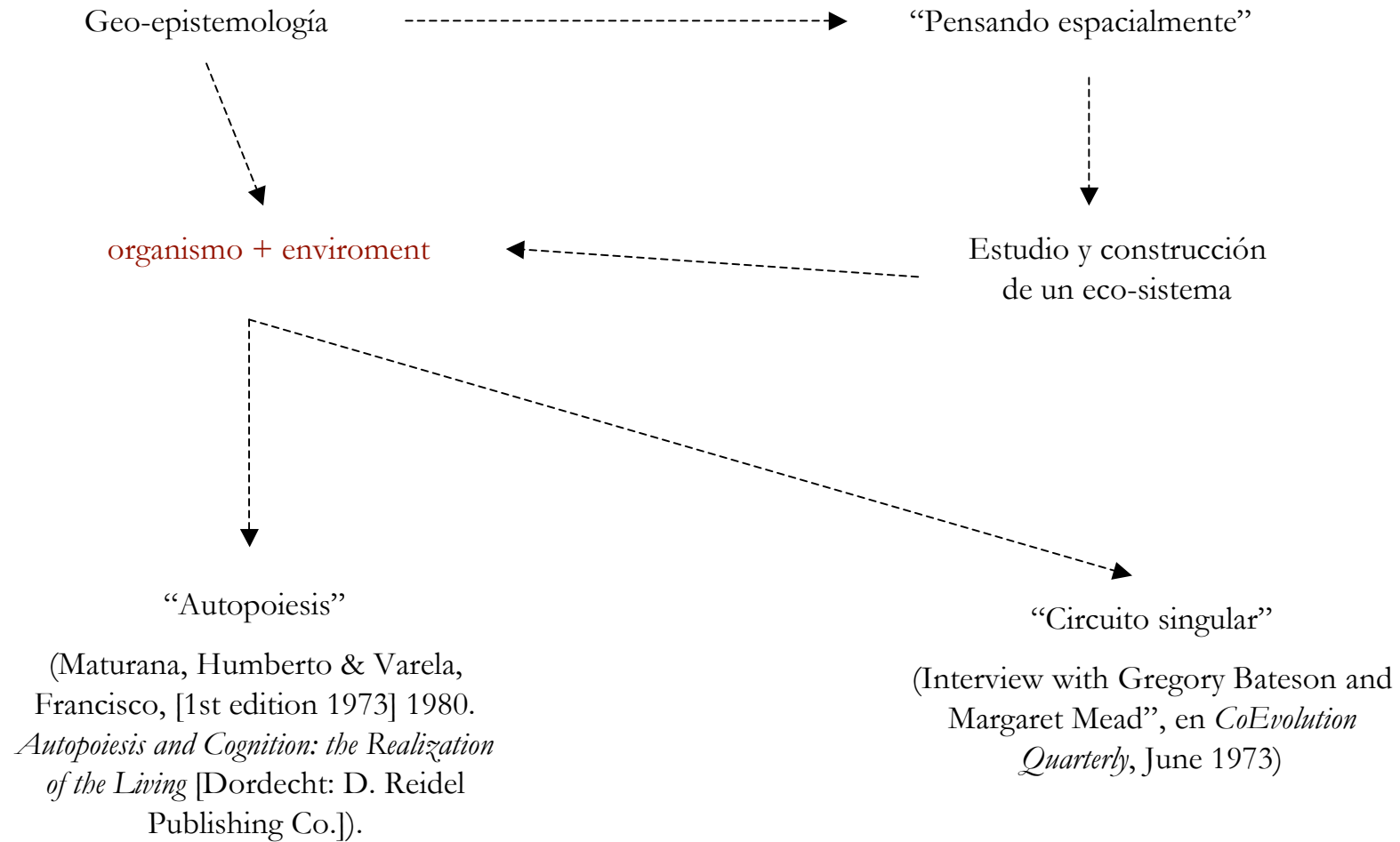
Mutua recurrencia

Dimensión tecnológica + perspectiva pos-racional

La dimensión epistemológica

1	When considered from the point of view of 'spatial thinking' most of the usual terms deployed by authors and critics – such as 'language', 'culture', etc. – become <i>epistemological</i> .	Los términos y categorías están siempre <i>cargados</i>
2	That is to say, they become part of a dimension where what is relevant is the way in which things become what they are, the way in which thinking becomes thinking, and we deal with the understand of understanding, the conditions of knowledge itself.	Cómo <i>las cosas</i> devienen en cosas y en “esa cosa”
3	We will describe this as the <i>epistemological dimension</i> of our understanding of Latin America – a dimension that is basic to the comprehension of the evolution of ideas, institutions and concepts in general.	Lo epistémico como base o <i>ultima ratio</i>
4	More importantly, this epistemological dimension is the one that allows a more specific and less vague definition of 'colonialism'. In brief: colonialism in Latin America is not only the way in which knowledge is normally understood but the way in which it functions in relation to other concepts and, mainly, as a <i>hard core</i> or principal 'driving element' of a particular community or group.	Para de-velar el colonialismo: afrontar la dimensión epistémica
5	In this sense the works of Walter D. Mignolo have been very useful and refreshing, even when their proposed way forward is less interesting than their diagnosis (see for example Mignolo, 2000).	Ejemplo





... a brain is required to write a theory of a brain. From this follows that a theory of the brain, that has any aspirations for completeness, has to account for the writing of this theory. And even more fascinating, the writer of this theory has to account for her or himself. Translated into the domain of cybernetics; the cybernetician, by entering his own domain, has to account for his or her own activity. Cybernetics then becomes cybernetics of cybernetics, or second-order cybernetics.

Primer nivel

Segundo nivel

Tercer nivel

Cuarto nivel

Metodología que de alguna manera garantiza una *corrección* a la ingerencia del colonialismo (poscolonialismo) y de la situación periférica/marginal.

La dimensión epistemológica

The epistemological dimension is a core, a set and/or ensemble, that deserves a proper and specific analysis. The epistemological dimension is where the concepts, objects and characters acquire their historical (as document, as legitimacy) and cognitive weight (as knowledge, as 'wisdom', as 'know-how'). It is not one place in particular but many and it is also the way in which some elements *function*. To dedicate time and energy to culture, comparative literature or local history without exploring this epistemological dimension is a waste of time or, more concretely, is a colonial exercise *alienado* (alienated) by the Western/European tradition of thought.

Centro de gravedad, conjunto

Funcionalismo (mecanismos, aparatos, dispositivos)

Colonización, alienación

What we need to establish is an *architectural perspective* with regard to how the past – history, historiography, culture, etc. – has been established and determined: This is less a question of any particular subject or event than of the functionality they contribute and the way in which those subjects and events (through the perspective of history,

Perspectiva arquitectónica

Abandonar perspectivas historicistas o temporalistas

culture, etc.) have been determined. The creation of the past, in this situation, is less a question about a particular matter than a question about how we understand the present, our relation to it and the role of the future (expectations, *horizon d'attente*) determined by this idea of a *constructed past*. We are not proposing a general 'revision' but rather an *epistemic switch* in the consideration of knowledge, a radical approach to communication, memory and language. The switch means determining and constructing an *environmental reality* for our notion of communication, memory and language.

Construcción del pasado, horizonte de expectativa

Switch epistémico

“Realidad ambiental”

La conexión historiográfica

There is a direct historiographical connection between Western/Euro- pean philosophy,^② the evolution of the idea and concept of geometry and the role that has been assigned historically to the colonies in relation to central imperial notions of knowledge.^③	① Hipótesis
From Plato (<i>circa</i> 427 BC – <i>circa</i> 348 BC) to Derrida, and from Aquinas (<i>circa</i> 1225–1274) to Husserl, there is a constant historiographical narrative that has been regularly re-enforced and re-visited at the moment when a new approach to Western/European philosophy has been is defined.	Narración historiográfica
Furthermore, from the Western/European perspective we can say that what we understand nowadays as ‘philosophy’ is a historiographical dimension and phenomenon.	Filosofía europea
In fact, recent authors like R. Rorty and G. Deleuze have reacted against this condition as one of the main tasks in establishing/re-establishing a philosophical way of thinking (see for example Rorty, 1980 and Deleuze/Guattari, 1991).	Filosofía crítica
And it is indeed for the same reason that authors like W. Mignolo give relevance to the historical analysis that exhibits a distinction between ‘philosophy’ (universal, science) and ‘thinking’ (‘indigenous thought’, ‘thinking style’) (see Mignolo, 2000: 150 ff.).	Pensamiento periférico

Espacio y Estado colonial

Fuente: *Geo-Epistemology. Latin America and the Location of Knowledge* (Bern: Peter Lang, 2009), p. 88.

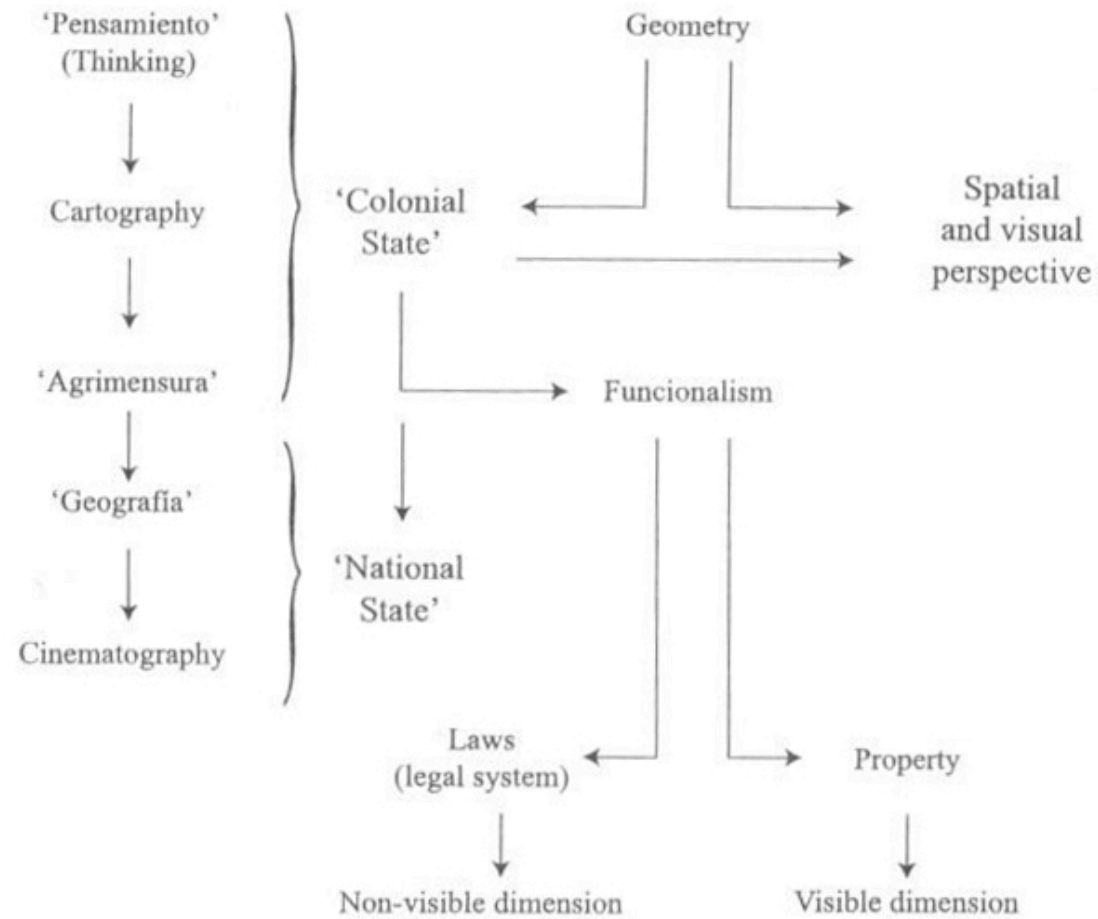
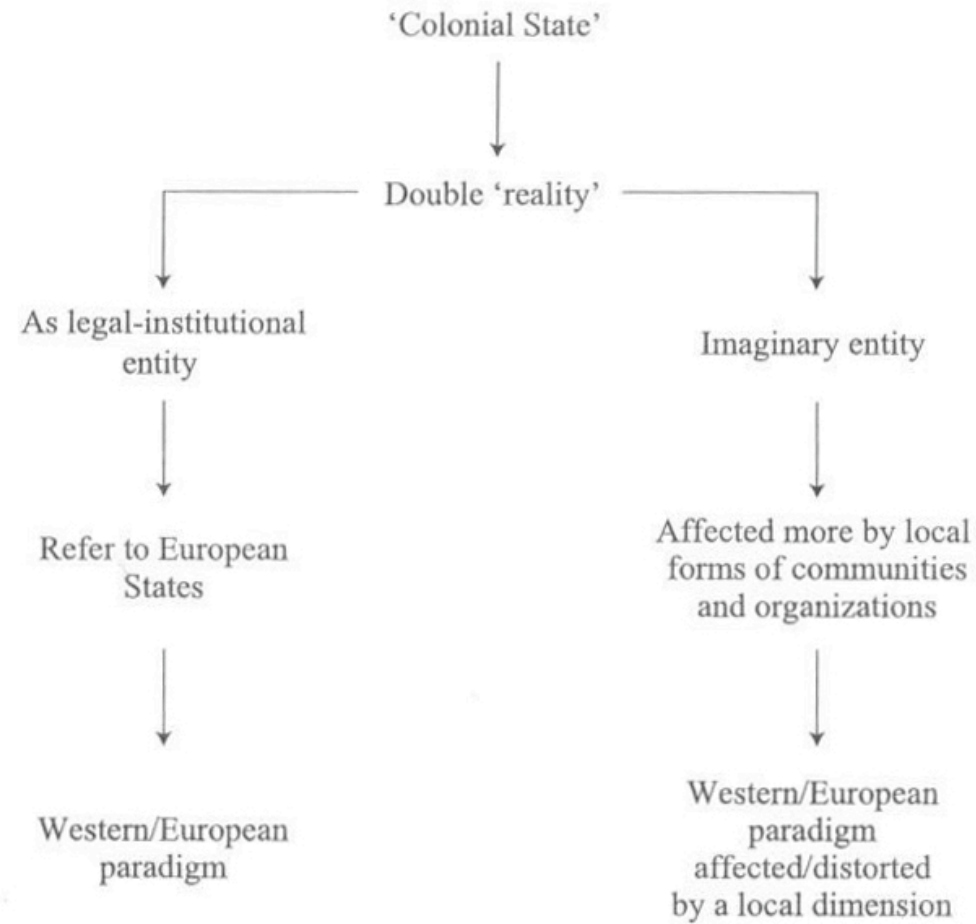


FIGURE 2.1 The evolution of space and the constitution of the dimension of a local State.

Espacio y Estado colonial

Fuente: *Geo-Epistemology. Latin America and the Location of Knowledge* (Bern: Peter Lang, 2009), p. 90.



Producción de
significado colonial

FIGURE 2.2 The double production of local sense/meaning.

Espacio y Estado colonial

Fuente: *Geo-Epistemology. Latin America and the Location of Knowledge* (Bern: Peter Lang, 2009), p. 91.

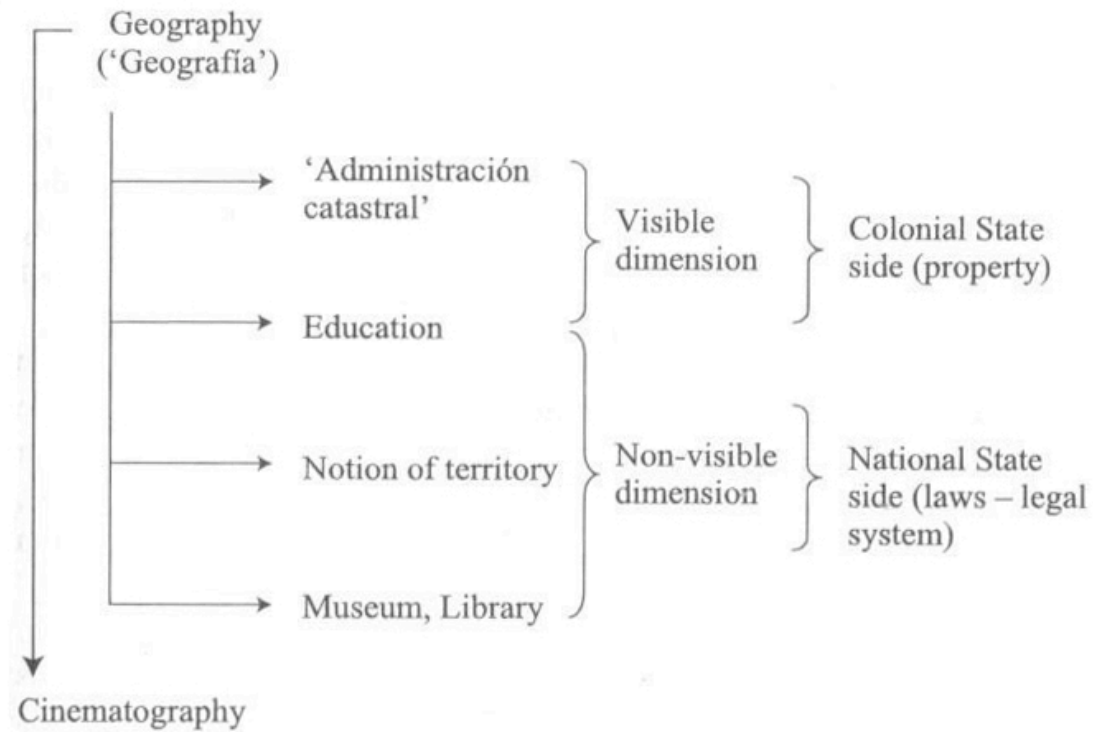


FIGURE 2.3 The 'geographical' dimension of the local space.

La condición geográfica del espacio local

Espacio y Estado colonial

La condición *cinematográfica* del
espacio local

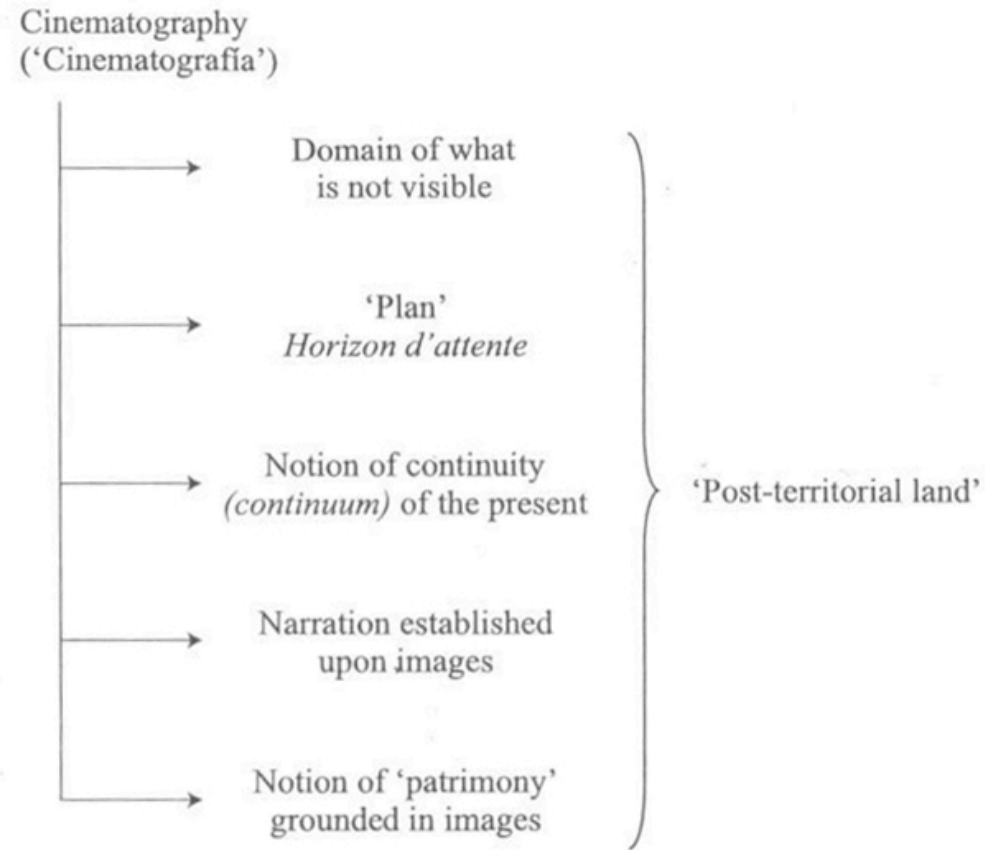


FIGURE 2.4 The ‘cinematographical’ dimension of the local space.

Espacio y Estado colonial

El desarrollo local del “espacio de pensamiento”

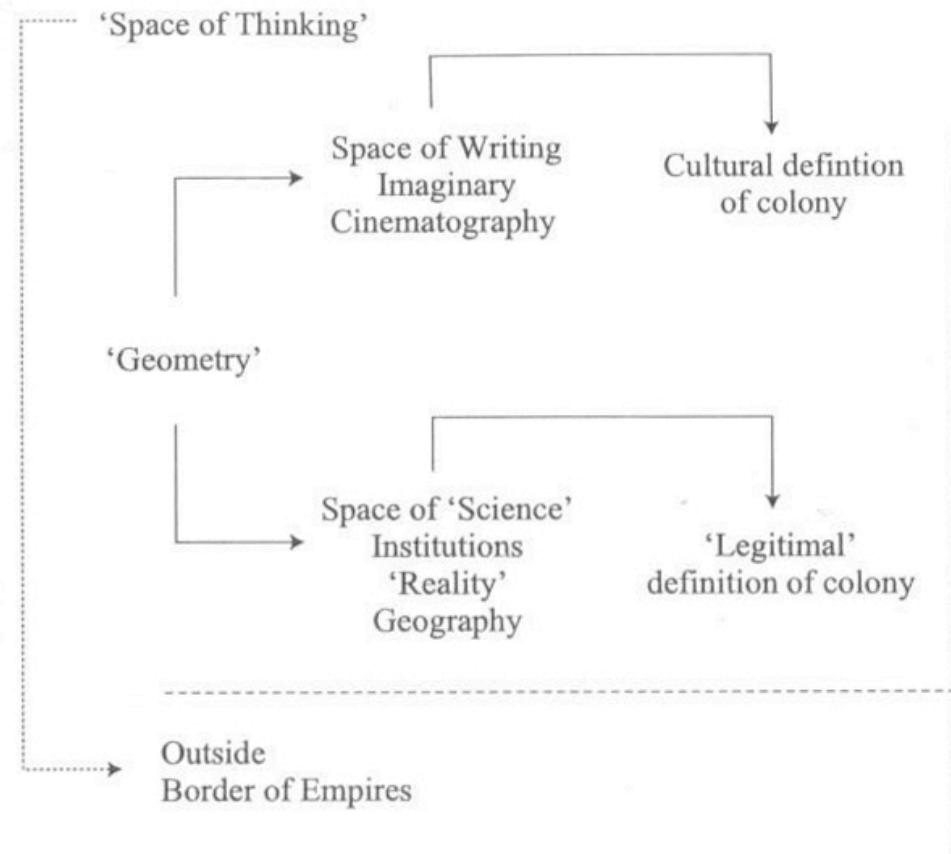


FIGURE 2.5 The 'space of thinking' (or 'thinking space') and its local development.

Espacio y Estado colonial

Fuente: *Geo-Epistemology. Latin America and the Location of Knowledge* (Bern: Peter Lang, 2009), p. 104.

Perspectiva del “espacio de pensamiento” en relación con la dimensión autoral

Author/ Authorship	Dimension	Horizon d'attente
Huaman Poma, Inca Garcilaso, Concolorvo, Sor Juana	The constitution of Writing	The ‘right’ to writing
D. F. Sarmiento, J. Martí, José Carlos Mariátegui, Juan José Alberdi	The constitution of the Republic space	The ‘right’ to a political system
E. Rodó, Vasconcelos, E. Martínez Estrada.	The constitution of cultural space	The ‘right’ to culture
J. L. Borges, L. Zea, Salázar Bondy, E. Dussel, Eduardo Holmberg	The constitution of knowledge	The ‘right’ to ‘pensamiento’ (‘thinking’)

TABLE 2.2 The local non-temporal trajectory from the ‘spatial thinking’ point of view and in relation to a dimension of authorship.

Espacio y Estado colonial

Fuente: Geo-Epistemology. *Latin America and the Location of Knowledge* (Bern: Peter Lang, 2009), p. 108.

Element	Characteristic Aspects
'Ambiente'	• Immediacy and the 'far away'. • The sense of 'globalism' is founded on the functionality of particular elements. • The dominant sense of <i>atmosphere</i>, in its original Greek sense of spatial definition, as the conjunction of 'air' and 'sphere'.
'Escenario'	• Principle of Coordination. • Conditions are not explained singly, it is a set of situations that need to be taken in account. • The understanding of the environment is no different from the explanation we give about it. • The dominant sense of <i>mise-en-scène</i> or <i>mise-en-narration</i>.
'Amueblamiento'	• One element does not correspond to another single element but to the whole situation and/or condition. • The perception of immediacy, the use of technology, and the value-determination of objects are part of the same process of knowledge and understanding. • The dominant sense of <i>composición</i> [composition] as a physical and imaginary arrangement.

TABLE 2.3. The possibilities of the spatial thinking stand point understood as environment.

El "espacio de pensamiento"
entendido como espacio
inmediato/familiar

Perspectiva del "espacio pensante" o
"espacio del pensamiento"

Espacio y Estado colonial

Fuente: *Geo-Epistemology. Latin America and the Location of Knowledge* (Bern: Peter Lang, 2009), p. 111.

Environmental Element	Dimension in terms of emigration/immigration
'Ambiente'	• Immigration and emigration movements remain constitutive in cultural terms of the communities indicated as <i>displaced societies</i>. • Because of the relevance that the notion of immigration and emigration has in the evolution of the local culture, both were notions regularly interchanged and later became confused as their original meaning started to be constantly reformulated in such a way that in practice there was almost no distinction between them. • Multilingualism and traditional <i>diglossia</i> are not always the result of a culture founded on immigration/emigration. It can also happen that the multilingualism or <i>diglossia</i> situations are transferred to a cultural level, not only as a 'language' phenomenon, creating a sort of completely schizophrenic culture or cultural perspective. • Lost of roots in the physical sense and therefore lost of legitimacy of any 'monumentalism' in relation to identity. • Condition of <i>movilización total</i> (total mobilization) to use the Western/European war terms of E. Jünger.

TABLE 2.4A. The immigration/emigration condition in the light of the local environment considered as 'ambiente'.

Primera formulación del "espacio pensante" entendido como espacio inmediato/familiar

Espacio y Estado colonial

Fuente: *Geo-Epistemology. Latin America and the Location of Knowledge* (Bern: Peter Lang, 2009), p. 114.

Environmental Element	Dimension in terms of emigration/immigration
'Escenario'	- Communities and populations are 'constructed' around movement of immigration and emigration. We will generally label them <i>displaced societies</i>. - However within these <i>displaced societies</i> there are degrees of displacement: 'aborigines' and 'natives' do not relate in the same way to the space, just as 'internal' immigrants/emigrants differ from 'external' immigrants/emigrants. - The movement of immigration and/or emigration also get mixed up with the general movement of <i>values</i>: the incredible amount of currency for example that is sent to Latin America from Europe and the United States is not a new phenomenon, even if its characteristics are <i>sui generis</i>. What is new in this sense is the dependency of the local State on these values and their movements. - The extreme mobilization of assets: objects and values become dominated by <i>financial</i> characteristics. The elements of traditional social identification become <i>commodities</i>. Consequently, the notion of <i>agency</i> starts to be considered as a fundamental social mechanism within the communities.

TABLE 2.4B. The immigration/emigration condition, considered as 'scenario', viewed in the light of the local environment.

Segunda formulación del
"espacio pensante" entendido
como espacio inmediato/familiar

Espacio y Estado colonial

Fuente: Geo-Epistemology. *Latin America and the Location of Knowledge* (Bern: Peter Lang, 2009), p. 116.

Environmental Element	Dimension in terms of emigration/immigration
'Amueblamiento'	• These <i>displaced societies</i> no longer have a common topographical/land site. Their 'territory' is cartographic but not material in the general sense of 'being familiar'. And the material references are always locally determined, mainly in cities/urban domains. • The speed that dominates the institutional functionality of our societies and the omniscient relevance of the flow of information (Virilio: 'dromology') creates a sense of movement that is constantly matched by the displacement caused by the emigration/immigration of objects, people and ideas. • Despite the hypothesis of the seminal works about immigration/emigration (see for example Sayad, 2006a), the issue of 'identity' is less and less relevant. When mixed with a perspective on colonialism, the emigration/immigration situation of individuals results in an issue of subjectivity, i.e., in a process of making individuality the <i>subject</i> of a particular local dimension. The 'far away dimension' no longer functions as synonymous with <i>páís</i> [country] or <i>nación</i> [Nation], but more as an imaginary that becomes a <i>point de repère</i> of what is possible/realizable in the ordinary time of the society/community.

TABLE 2.4C. The immigration/emigration condition in the light of the local environment considered as 'amueblamiento'.

Tercera formulación del "espacio pensante" entendido como espacio inmediato/familiar