

# DECOLONIAL PERSPECTIVE AND THE HOLOKARMA OF NATIONS: THE CASE OF THE AFRO-AMERINDIAN REGION OF IBERIAN COLONIZATION IN THE ANDES

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**ABSTRACT.** This work intends to establish a dialogue between the decolonial paradigm and discussions made through the conscientiological paradigm regarding the holokarma of nations. As a case study, we chose the Afro-Amerindian Region of Iberian colonization in the Andes, the cradle for theoretical perspectives that marked the studies on the continent and the vision of the European modernizing project, which sought to universalize its cultural parameters for peoples elsewhere by establishing social, racial, gender and cultural hierarchies. In this context, this text represents an initial effort to systematize analyses about the holokarma of nations based on the decolonial paradigm as well as considering a *paradecolonial* debate within the context of Conscientiology.

**Key words:** Decolonial paradigm, holokarma of nations, paradecolonial debate.

## 1. CONTEXTUALIZATION RELATED TO THE AUTHOR'S HOLOBIOGRAPHY

This article points to the possibilities of a dialogue and convergence between a paradigm that is quite in use in the social sciences and Conscientiology, drawing attention to the necessity of turning to studies that look back to regions that were colonized more recently, beginning in the period of the great navigations, in the 16th century. We understand that conventional sciences still have an ethnocentric outlook, prioritizing research focused on the so-called *central nations*. Studies on other regions are segmented and arranged more as a niche for curiosities or to meet the necessity of the great powers to better understand their areas of influence. Even so, with the Asian economic growth, we came to understand that fields such as Economics and International Relations started to dedicate a greater number of investigations on these societies, highlighting the centrality of the Asia-Pacific region for global geopolitics.

With regard to Conscientiology, it is my understanding that there is a greater number of studies based on the old European continent, albeit there are a few studies and activities aimed at Asia and Africa. This, in my opinion, becomes

evident when taking into consideration activities conducted at the institution *Consecutivus*, for example. Thus, in general, the American continent and, particularly, its southern portion, deserve greater prominence in studies that consider multidimensional aspects by this new science, either related to its extraphysicality or concerning past lives. After reading conscientiological works and taking courses in conscientiology, I believe that focusing on the Southern American region would allow us to provide more assistance and could even help us in regard to necessary recompositions – topics covered in some courses that date back to Waldo Vieira's famous publication, *700 Experiments of Conscientiology*, published in 1994.

It is important to emphasize that the science of Conscientiology was born in this region, a portion of the planet marked by processes of conquest and collapse of civilizations, as well as ethnic conflicts, multiculturalism, slavery, extensive exploitation of minerals and vegetation, migratory processes, miscegenation, religious syncretism, among other aspects that allow us to find casuistry worth of our attention, study and self-research.

From this vast continent, the attention given in this article will be to a particular region that, in conventional sciences, is usually called *Andean America*, encompassing countries and subregions such as northern Argentina, Chile, Bolivia, Ecuador, Venezuela, Peru and Colombia. Just over a decade ago, a notable group of scholars became well known by launching themselves into a debate about the remains of the European colonial experience and their continuity in this same area, even after processes of political independence. The Modernity/Coloniality Group, as it was called, introduced important considerations that had considerable impact and gained great prominence in the Latin American social sciences in general, from the 1990s onwards. The main purpose of this introductory study is, therefore, to establish a possible debate between this theoretical framework from social sciences and the consciential paradigm.

For a more rigorous debate, a particular terminology that is already in use in studies about the holokarma of nations will be adopted to reference the region treated and studied here – the Afro-Amerindian Region of Iberian colonization. This terminology was employed by Gustavo Vieira in the verbet<sup>1</sup> titled *Holokarma of Nations*, which introduced the research agenda regarding this area of study. The verbet itself, discussed in the tertulia number 5163, was based on studies conducted by Waldo Vieira and that are part of the treatise *Homo sapiens pacificus*, from 2007, the primordial source for Gustavo Vieira's research.

Basically, the *holokarma of nations* is understood as the set of evolutionary consequences arising from the dynamics of the law of cause and effect – as understood by the area of Paralaw – and applied to the karmic current account of a group of consciousnesses that are part of a certain people or civilization and share

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1 Encyclopedia entry, in that case, for the Encyclopedia of Conscientiology.

a same political and cultural unity. Since it is thought to have considerable impact over the intraphysical society on planet Earth and based upon this initial contact with the verbet and the Paralaw field, I think it is relevant to start considering this debate – among others, as well as issues that may arise from it – and that can be applied to obtain greater knowledge, generate new studies and conduct self-research related to this region of the planet. Therefore, this article intends to conceptualize and problematize the relationships between the new science of conscientiology and some important advances that occurred in the social sciences within the last decades. Likewise, it intends to draw attention to a region that needs more conscientiological studies, even as a modality of self-research.

Yet, the choice of having the Andean region as a case study is not only linked to theoretical concerns. It is also based on the fact that the area underwent profound transformations and political processes that marked the recent history of the American continent, precisely after going back and pondering about their constituent colonizing foundations.

For this task, it will be fundamentally important to understand the holothosene that not only identifies the different cultural models that met and clashed in the area, but also the construction of the *materthosene* specific to this formative process, considering that these countries have gone through a process of invasion, domination, colonization marked by mass extermination, indigenous and black genocide, migration, acculturation, and incorporation of other cultural characteristics in a hybrid, mestizo way. With the European project of colonization for the new world, there is the association of different political, economic, cultural, religious, and ethnic models, in a violent, hierarchical and hegemonic way, resulting in a new product, different from the original constituent parts.

It is healthy to think about the terms of our conviviality, the relationships between different peoples and their specific recompositions and necessary references for the construction of societies more akin to megafaternity and the cosmoethical evolution of the peoples of this region and their nations. This will be possible when we consider the Western Hemisphere and its pre-Columbian history, passing through the phase of conquest and colonization and encompassing the period of struggles for independence and the formation of our Nation-States. In these processes, we can consider a neologism and neoconstruct proposed here – *holokarmic intercrossing* – as a process to which we intend to bring attention as necessary for this research and further studies.

For example, we usually imagine ourselves in ancient Egypt in sedan chairs (litters), but not playing the ancestor of soccer, together with the Mayan peoples. We ask ourselves about the role we played in the French revolution, but not in the revolutions and wars that gripped this continent during its independence process in the 19th century. We are always on the side of the great navigators, but we do not ask ourselves about the important scientific discoveries using a *quipu*, as

a *quipucamayo* (the person responsible for the *quipu*), performing mathematical calculations for fiscal matters in the Inca Empire or using it as a calendar for the main festivities. But if we are here, what are our possibilities and needs for re-composition with these civilizations and native peoples, as well as with those who came here to *make this old world anew*?

The coexistence with other consciousnesses to ensure the advancement and scope of what is proposed by the Paralaw – with regard to the observation and study of norms connected to the cosmoethical flow – should allow us to reach the proposal of paradiplomacy for multidimensional negotiations, aiming at consensuses and group cosmoethical concessions to carry out joint evolutionary work. The proposal is that this can be applied to studies on the holokarma of nations in general, and, in particular, to the study and observation of recompositions and our necessity to evolve as consciousnesses, liberating us from group-karmic interprisons that brought us to experiences in this region of the world. Building new perceptions and paraperceptions about the knowledge, wisdom, *modus operandi*, and the history of this region, is essential from the standpoint of processes of deconstruction of our paradigm based on Western foundations, which have arisen from a cosmovision, values and culture of the European people. This can be applied not only to conscientiological studies and research, but also to conscientiological action, which is linked to its principles, but above all to our experiences in this existence, to our habits, thosenes, and social and political actions in our daily lives. After all, what would add to my evolution and to the collective evolution, to work with the holokarma of this region, as well as to work energies due to paraperceptions of Afro-Amerindian consciexes, while not having a firm position, or making choices that in fact are not closer to cosmoethical projects?

In my career as a researcher since graduating in Social Sciences, I started to dedicate myself to studies related to Latin American countries of Spanish colonization. During the doctoral program in political science and subsequent activities, I have focused on studies dedicated to the so-called Andean countries, becoming an expert in that region. Throughout years of study and publications, many affinities have been felt – there was an ease in mastering the language, learning about their political history, and all the travel experiences led me to question my relationship with these peoples, countries, and societies.

The writing of this article could serve as an important ideational assistance technique. The dissemination of these ideas, either in publications linked to my activity as a university researcher or through this study, allows me to achieve self-deintrusion and, later on, who knows, hetero-deintrusion that may be essential for my own recomposition and recycling. My personal and professional relationships were also marked by encounters with conscins born in this area, and I had the opportunity to travel to almost every country in the region. I can affirm,

based on an authorial inventory, that there are megatrends, a thosenic matrix or an authorial materthosene in my writing, marked by my work with topics related to democracy, neoliberalism, development, history and international relations in the Andean region.<sup>2</sup>

When taking the course *Autoparadigmatic Transition*, offered by the journal *Interparadigmas*, I came to the conclusion – supported by the instructors – that my journey concerning self-research in Conscientiology could start within the field of studies dedicated to the holokarma of nations. It may seem obvious to others, but that was not the case for me. While reading conscientiological works, attending courses and participating in conscientiology activities, other fields such as seriexology or proexology had gotten my attention. Yet, in a very positive way, I realized the potential that my contributions, as well as the studies on the holokarma of nations could have for my self-development, in terms of self-research. Based on that, I have accepted the challenge – even though I am not a conscientiologist or a conscientiology instructor – to write this text concerning the interface between my traditional academic experience and my contact with conscientiology. After the first version of this work, subsequent revisions included learning opportunities provided by courses and training that were taken, mainly, during the pandemic.

Currently, I coordinate a graduate program in which studies about this region and the decolonial paradigm serve as the foundation to the activities developed in regard to research, publications, and dissertations written by the academic community connected to the program. Over the years, the program has been gone through some losses and challenging times and, recently, in moments of lucidity, I was able to identify issues related to the group, such as a possible holothosene connected to retro-lives, which contributes to a holobiographical self-research involving the following questions: colonialism, caudillismo, and African diaspora in Latin America. I consider, due to recent experiences and repercussions, that dealing with the topic through this article has provided positive contributions to the necessary recomposition of the group, as well as to a healthier coexistence.

The article is divided into a first section dedicated to fundamental conceptual aspects used to carry out this study on the holokarma of nations, in addition to other concepts and neologisms of Conscientiology that are applicable to the considerations proposed here. In a second moment, this field of conceptual debate focuses on political regimes, and, in particular, on the regime that is the most analyzed in the contemporary world, whether within the field of political science or in conscientiology – the democratic regime. In the present work, this debate is the basis for advancing towards the problematization and specificity of recent

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2 These reflections were possible after participating in the Seriexological Retrodiscourse course, by researcher Denise Paro, at Consecutivus, on June 13, 2020.

political processes in the Andean region around the democratic regime, more specifically, with the Andean communitarian democracy. This section fulfills the function of introducing the central debate of this study, which is presenting the decolonial paradigm and proposing an interparadigmatic debate that would provide the necessary bridge for a *paradecolonial* approach within conscientiology, applied to the study of the holokarma of the nations in regard to the region under study. Finally, the section that closes the debate brings some aspects and specificities of the Latin American reality and the region.

## 2. CONCEPTUAL ASPECTS

### 2.1 Basic Concepts and Useful Definitions Involving the Holokarma of Nations

The reflections presented here are part of a field of conscientiology called **studies on the Holokarma of Nations**, with its definition taking us to the set of karmic accounts: **egokarma**, **groupkarma** and **polykarma**. I will briefly introduce some of the concepts, ideas and arguments I had contact with in conscientiology and which led me to develop ideas and think about the possibilities of a dialogue between the latter and my field of training, occupation and research in the Social Sciences, and, more specifically, in Political Science and International Relations.

I am not a conscientiologist, a volunteer, or a conscientiology instructor, so my place in this interparadigmatic debate is located in the field of traditional sciences, seeking a possible dialogue and also future possibilities to deepen studies, do self-research and even explore the area further within the scope of the new science. Even though it is not the moment to explore in a deeper way or even center the analysis in the terms that will come below, without them, without a basic and introductory study of these topics, it would not have been possible for me to write this article and propose the arguments introduced here. And it will be from them, in a dialogue with the propositions I introduce here, that future possibilities will present themselves. I do not see how to carry out a more specific debate, without understanding broader, correlated aspects, or without identifying the contributions of other verbets and studies from different specialties of conscientiology that I consider essential for the study of societies, their way of coexistence, their political and ideological disputes, their cultural traits, and their history.

Researching the holokarma of specific regions and nations has multiple uses:

It allows us to understand how human societies can evolve from the study of their interconscial relationships and the consequences for the holokarma of those peoples and civilizations. **Conviviology**, a subfield of **Communicology**, is the conscientiology discipline dedicated to these studies.

We can still link this discussion to the debates that stem from another important conscientiological neologism, **megafraternity**, which would be the ad-

vanced humanitarian sense, based on the feeling of cosmic love for all consciousnesses, or a universal and unconditional love. Certainly, megafraternity can be seen as an essential element for the coexistence of human societies in a harmonious and determinant way for their evolution and, consequently, for a positive outcome regarding their holokarma. Although we must recognize that this construction depends on deep individual and group recins.

It would also contribute to nurture a healthy **holothosene**, capable of promoting **recins**, recompositions and groupkarmic liberations at the societal level. These evolutionary renovations on a larger scale depend on the identification of the **materthosene**, which is the thosene-mother, the predominant holothosene present in a particular people, society or civilization. The intention is the transformation of this materthosene through fraternal conviviality directed to all living beings, independently of and, at the same time, without contributing to deepening existent cleavages.

Based on the concepts above explained, we now have basic notions about how we can advance in the studies of parapolitics, by defining the determinant materthosenes of each political model and project in order to delve deeper into the topic of the holokarma of nations. As a researcher, when analyzing political-institutional innovations and changes in political and social projects in the countries I have been studying for over a decade, and now, in this attempt of establishing a bridge with Conscientiology, it is impossible for me not to attempt to define what is the materthosene of each political model in vogue or in dispute. The debate between the model of liberal democracy versus the model of participatory and protagonist democracy proposed by the governments of Bolivia, Ecuador and Venezuela gained prominence in Political Science. How, in Conscientiology, could we think about their materthosenes? Another example – the biggest debate in contemporary Political Science takes place around the so-called crisis of liberal democracy after two hundred years of its emergence. What are the possible bridges and dialogues between Political Science and parapoliticology or paralaw?

In turn, these case studies will help in terms of self-research, as well as in regard to the understanding of our **planetary responsibility and will contribute to a re-urbanization**<sup>3</sup> as a society. The idea of planetary responsibility, the need to adopt attitudes that are positive towards the planet and actions regarding our role as protectors of the environment are also fundamental for the study of this region, as we will see when we deal with the decolonial debate and the idea of an Andean communitarian democracy.

Regarding the debate proposed here – either related to the challenge of bringing this text into existence or concerning the historical and ongoing po-

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3 Reflections raised in the course Reurbex, given by ECTOLAB (EAD) with conscientiologist Hernande Leite, on May 3, 2020.

litical processes in the region – this article can contribute and impact on individual and group renovations, either within communities, sectors of society, groups, or on political leaders and specialized scholars on the region. For many years, Conscientiology has been contributing with studies, debates and research towards personal and collective recycling and the development of studies in Parapolitology in general and in holokarma of nations in particular, generating important advancements that have repercussions for these issues. It turns out that, to a large extent, these studies deal with European cases, not facing the provocations of the decolonial debate or deepening studies about this hemisphere and its subregions.

## 2.2. Political Regime, *Zeitgest* and Holothosene

A very simple example about the materthosene of a specific civilization is related to considerations about its political regime – its political, economic and social system. Before the arrival of European settlers, the Afro-Amerindian Region of Iberian colonization in the Andes was already inhabited by different civilizations for millennia. When we think about the hemispheric reality and its contemporary political history, the dictatorial experiences that marked the 20th century draw attention, but we cannot fail to consider the significant legacy left by the colonial period with its traces that persist to the present day, generating impacts on the political regimes currently in power and on the democracies present in the region.

### 2.2.1 Democratic Theory and the Contributions of Parapolitology

The democratic regime, adopted in many countries around the world since the last decades of the 20<sup>th</sup> century, contributes enormously to the applicability and understanding of this concept. In the context of political science, the so-called Greek democracy is not by itself the most advanced model, since participation in ancient Greece was only possible by excluding foreigners, relegating women to the domestic sphere and through the exploitation of slaves.

In the context of Conscientiology, Luciano Melo,<sup>4</sup> in his studies on Parapolitology, deals with an evolutionary scale of regimes that would lead to the establishment of a **conscientiocracy**, an era of collegiate bodies with a parapolitical structure based on advanced extraphysical communities, and with its indicators being happiness, horizontality and participation. To reach this evolutionary stage, consciential openness would be necessary so that freedom-inclined conscins could advance these regimes until reaching what is known as cosmocracy. But this also corresponds to the recompositions of each historical period. As the aforementioned conscientiologist reminds us, when we consider the study regarding waves of democratization, we realize that the post-World War II period

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4 Course *From Democracy to Conscientiocracy*, part of the ICCC Integrated Action, November 22, 2020.

was marked by a phase of great extraphysical reurbanization and that the current political wave, marked by the erosion of the international liberal order, has been led by rulers who were born after 1945, in the condition of **reborn consréus**,<sup>5</sup> and who got into power in the late 1990s.

The **democratic** materthosene was, therefore, the establishment of citizenship, as it is linked to the dimension of rights and duties in the polis from the attribution of the citizen's status. The **holothosene** of the Greek Agora is the privilege of someone who could be considered as a citizen. For centuries, this term has been seen in a pejorative way – the government of the people, of those who do not know how to govern, of the “ignoble” masses.

In political science, in the field of political theory in particular and specifically in the area of democratic theory, we have different theoretical frameworks, schools of thoughts and views on democracy. Originally, the democratic experience was linked to the ancient Greek model. The resurgence of democracy took place around the nineteenth century after the bourgeois revolutions and the advent of liberalism. Democracy is rescued, but, unlike the experience of direct political participation, it is linked to the liberal regime and manifests itself through the representative model.

The democracy in vogue in the contemporary world is the liberal kind, a regime that brings together characteristics of ancient and liberal regimes, but with a liberal prevalence. It should be noted that we have liberalism as an economic doctrine as well as a political doctrine. Civil liberties, freedom of expression, assembly and association, division of powers are achievements of the Enlightenment period that converged to reshape democracy as opposed to the ancient type of democracy. Just as Greek democracy served as the model for this particular form of political organization in the ancient world, American democracy served as the model for contemporary democracy. As already mentioned, even with the need for conceptual precision to define a democratic regime in contrast to other regimes, it is important to emphasize the existence of different theories around democracy. Since its resurgence in the contemporary world, we have had different schools of thought, such as democratic elitism, pluralism, deliberative theories, participatory democracy, radical pluralism, among the most influential in philosophy and political science. Going deeper into this debate would lead us to avoid the topic proposed here and, therefore, it will only be carried out insofar as it is necessary for our issue at hand.

In the field of democratic theory, theorizations around participatory democracy in the modern world, encompassing the inclusion of mechanisms

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5 “The consréu is an extraphysical consciousness with pathological paragenetics who was compulsorily displaced – by the action of extraphysical reurbanizations – from the pathological extraphysical community of the baratrosphere where they have lived for centuries, to another transitional extraphysical community, in order to prepare to be reborn on Earth, or to suffer an imposed transmigration to another planet of intraphysical evolution inferior to this one”. Source: Conscientiopedia, Available at: <https://pt.conscientiopedia.org/index.php?title=Consr%C3%A9u> Accessed on: May 1, 2021.

of participation and political deliberation, found in Jurgen Habermas' paradigm of communicative action its most favorable reading. In the 21st century, the political changes that took place in Venezuela, Bolivia and Ecuador, translated into changes for a new constitution, rescuing ideals of a participatory democracy, in the sense of adopting measures of participation in a representative democracy. Furthermore, these reforms carried out by these Andean democracies sought inspiration in the communitarian forms of political organization from native peoples, recognizing their right to self-determination.

In the last decade, Latin American political science has mobilized itself around case studies of these countries in their political-institutional and normative innovations. In the area of Law, a new field of studies that deals with the new Latin American constitutionalism has started that focuses on the analysis of the constitutions of the countries mentioned above and their contributions to constitutional law. Since the discussion on democracy in the Andean region is extremely important for the main objective of this article – which is the proposal of a decolonial debate – the subject will be resumed in the next section when dealing with the experience of Andean communitarian democracy.

The notions of participation and democracy are observed not only in political theories or in institutional invocations occurring in Andean countries, since the neoscience of Conscientiology refers to studies, research, experiences and observations that directly dialogue with the idea of *cratos*, or government in the original Greek language.

Yet, studies in the area of parapoliticology go beyond the experience of the Cognópolis through its council, associations, the organization itself and the dynamics related to the functioning of conscientiological institutions. In other words, the consciential paradigm is committed to thinking, analyzing and proposing forms of social organization and interactions that are more akin to its precepts. In the contemporary age, liberal democracy has become the most defended political regime, par excellence, in the world, the ideal formula to achieve values that were dear to societies that had gone through liberal revolutions and totalitarian experiences of the interwar world. However, surely, here we take into account that Conscientiology aims to achieve not democracy as we know it in our liberal democratic experience, or in the different strands that are debated in political science, or even a mere return to the experiences of Athenian democracy, but a cosmocracy, which a step closer to us would be the conscientocracy.<sup>6</sup>

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6 This debate was presented at a tertúlia by researcher Luciano Melo, in 2017. What is striking is the idea inherent in the proposal that this would be one of the most evolved regimes, which directly affects the idea of participation in direct democracy that inspires conscientiological experiments. The risk is – like the Greek democracy, which was not totally participatory – to be moving to the opposite direction, thus establishing a regime that is supposedly better, like the democratic elite model by Pareto and Michels. What would prevent the realization of one of the facets of citizen political participation, debated by Rousseau, who was a defender of direct democracy, is that the pedagogical effect of participation transposed to the consciential universe runs the risk of not allowing processes of learning, exercising, understanding and the evolution of a given consciousness not yet considered suitable for the regime of conscientocracy.

An interesting provocation about the proposition presented here of a paradecolonial paradigm in Conscientiology, is related to the fact that the dialogue – either to inspire or to use some of its components, but also to deny, to question and to overcome them the same – with regard to the idea of government (cratos) in conscientiology, still occurs mostly within a mechanistic and rational *mainstream* of a political science rooted in the Anglo-Saxon world that sees its origins in an Athenian (Western) experience remounted to the classical era. That, to the detriment of a debate set in the 21st century, proposed by local thinkers and referring to the political and societal dynamics of the American continent.

It is from here that we can understand the contributions of another model of democracy, the Andean communitarian democracy and a paradigm bound to the Latin American social sciences – the decolonial paradigm. For millennia, different civilizations in different parts of the world have organized themselves politically having politics that were not born out of the Greek experience. Communitarian, participatory, and direct experiences are also not exclusive to the Athenian experiment. Thus, it is suggested that studies on the subject in conscientiology could also undergo a deconstruction regarding its existent Eurocentric look, dialoguing and recognizing other historical and political experiences, either for an approximation, identification, criticism or to overcome analyses.

When taking a course facilitated by the journal *Interparadigmas*, I came across the idea of establishing an interparadigmatic bridge, which suggests the necessary connection between the consciential paradigm and paradigms associated with conventional and traditional sciences, recognizing their disagreements and possibilities of conversation. After readings some works and taking courses related to different conscientiological areas at different conscientiological institutions – still looking for possibilities of a dialogue – I found this possibility within the decolonial paradigm. And then, yes, opening the possibility for a proposal on the establishment of an interparadigmatic bridge that leads us to a **paradecolonial** debate applied to the study of the holokarma of nations and to the understanding of the occurrences of **holokarmic intercrossings** that are essential for the study of the region.

### 2.2.2 The Debate about an Andean Communitarian Democracy

In this article, the suggestion and invitation to ponder moves towards the Andean communitarian democracy, as a possible experience of democracy, within the scope of considerations on parapolitics in Conscientiology. As a definition, we have that communitarian democracy, currently, represents a return to past experiences carried out now by the political pluralism present in the new Latin American constitutionalism, with its greatest expression to be found in the current constitution of Bolivia, followed by the constitutions of Ecuador and Venezuela. Notably, the claims and organization of indigenous movements in those countries promoted the return to experiences of communitarian social organi-

zation, previously practiced by the original peoples, but in a hybrid and adaptive way to the context of a complex society, marked by coloniality.

It is possible to glimpse in this scenario, from the political experience that has been developing in Latin America, a new democracy that comes from traditions different from the Western one and emerges from a process of popular insurgency struggles that have been taking place in the country. In this context, a new political paradigm emerges, beyond the limits of the Eurocentric bourgeois rationality. This communitarian democracy is based on the new Latin American pluralist constitutionalism, foreseen in the new political charters and materialized in the concrete practices of countries (Scussel, 2018, p. 9).

These studies – and the very notion of communitarian democracy as an association between representative, participatory and communitarian models of democracy – are more advanced than the studies of classical pluralism, a branch of conventional political science in which Robert Dahl is the main exponent, taking as its model a liberal, procedural and bourgeois democracy.

One of the most relevant points of this recent political experience in the Andean nations is the return to precepts linked to the tradition of indigenous peoples as a form of societal and political organization. The communitarian vision that supplants individualism, which is characteristic of liberal democracies. The relationship with nature that reverses the one established after the experience of humanism and rationalism that placed man and nature as opposites and human beings in a hierarchical superior condition. The wisdom of these peoples in their mystical relationships and with nature were elements considered in the undertaking of reform processes and political changes of fundamental significance for the countries of the region in the 21st century. Like the Athenian experience, this is equally an experience of ancestral political organization, but contrary to the European experience, the regional one does not define positions of privilege when setting limits for the exercise of citizenship. Although we know that in the region, in the pre-Columbian period, there were experiences of political organization in the form of an empire that resorted to domination and conquest over other peoples, the Andean communitarian democracy presents as materthosene a concept called *buen vivir* or “living well” – an allusion to the peaceful and harmonious coexistence of native peoples with nature, something very close to recent debates in conscientiology regarding planetary responsibility. There is even a pre-CI called *Paraecologicus* that looks at the relationship of human beings with the planet and with the environment. Thus, the holothosene of this communitarian democracy would be, as the name suggests, communitarian living, cooperation, collaboration, community, the group itself.

Political science has been studying this subject and proposing different terminology. The recent experiences in the Andean countries, notably the period

characterized by the emergence of new leaders and parties, the hegemony of progressive and left-wing political parties and projects, can be found in the literature as *participatory democracies*, *Bolivarian experiences*, *socialism of the century XXI*, *citizen revolution or protagonist democracies*. Yet, *Andean communitarian democracy* is the term we defend here as the most representative of this experience and most suitable for carrying out this interparadigmatic effort in order to propose a paradecolonial debate, even if it still needs further considerations and studies and if it is difficult to identify its exact origin.

### 3. DECOLONIALITY AND THE PROPOSITION OF A PARADECOLO- NIAL DEBATE BASED ON HOLOKARMIC INTERCROSSING

In order to conceive these studies and to contribute to an interparadigmatic view, it is proposed here the need for a *paradecolonial* outlook, having as reference the decolonial paradigm proposed by the Modernity/Coloniality Group in the Latin American social sciences. Going beyond to what these social scientists intended, the idea of paradecoloniality is outlined in this article as a cosmoethical objective applied to the field of parapoliticology, relevant to understand the evolution of these societies throughout their holokarmic course, overcoming the phases of interprison and victimization, and advancing towards recomposition within a broad **groupkarmic course**. This framework was presented in the book *700 Experiments of Conscientiology*, a treatise on Conscientiology written by Waldo Vieira, originally published in 1994.

It would, thus, be possible to see how an interparadigmatic bridge takes place between this recent scientific paradigm linked to conventional human sciences towards the consciential paradigm. For this reason, there is the neologism presented, considering a *paradecolonial* approach, which is, the bridge, the connection established between decolonial and the consciential paradigm.

Another important aspect is the fact that this interparadigmatic bridge intends not only to overcome the approach of traditional sciences towards the new science conscientiology, but also to consider the pillars that constitute these different paradigms – decolonial, European modernizer, and consciential. As a counterpoint, it is argued here that even Conscientiology needs to overcome its own parameters, either out of conformity or opposition, regarding the European modernizing model, in favor of a framework that does not consider the European perspective as universal, accounting for other visions and cultures the same way that the decolonial debate has done in the social sciences and the *paradecolonial* debate can do in Conscientiology.

The paradigm of modernity – constructed upon humanism and the great navigations, the European conquest, and the colonization processes in the world – was also based on universalism, but in another sense, as the universalization of its aesthetic and the cultural and social subjugation of other peoples, not corresponding at all to the cosmoethical sense of consciential universalism. Part of

that project also meant the establishment of the empire of traditional science, especially rationalism and its mechanistic view of reality. If, on the one hand, the development of traditional sciences represented important advances, breaking with what was not considered rational, on the other hand it led to a drastic rift in the understanding of certain phenomena and multidimensionality. The relationship with nature, bioenergies, as well as multiple existences and their seriological character were ignored and denied by conventional science, which in turn was strengthened by the Eurocentric project. In the colonizing process, ancestral knowledge, beliefs, rites, experiences with the extraphysical world and the relationship with nature were replaced by Christian belief, and these experiences were also part of the societies on the continent that they would come to call American.

Not only materially, but the changes imposed by the hegemony of European cultural and scientific standards caused profound harm to the peoples who inhabited this continent for millennia, due to the process of acculturation that they went through and the imposition of European standards of rationality. There are several rationalities, cosmovisions, and possible forms of social and economic organization. The project of European modernity expressed through colonization in different parts of the world created hierarchies between peoples, religions and ethnicities. It justified massacres, crusades, genocides, slavery, apartheid, and holocaust. It ignored cultures, judged, annihilated and established parameters to be imposed. Let's see – what is our idea of modernity? Roads, buildings, and factories in contrast to what we consider backward – the rural environment and indigenous tribes? Our relationship with nature as the top of the food chain, not belonging to nature, but as beings that dominate the natural world. This is the vision built from the perspective of modernity, which places the cacique as outdated as opposed to the modern CEO.

Let's look at two simple and current examples, such as the patterns of China's development – the world's second largest economy and which has been facing serious pollution problems –, and the imposition of a Western political regime by the United States over Iraq after its invasion. The common point is a standard European rationality that institutes a model of modernity to be followed and imposed as a dominant and universal rule despite the world cultural diversity, and that creates divisions, marginalization, and hierarchies.

The peoples who have inhabited the central Andes for millennia have established a direct relationship with nature, to the point of considering the planet a deity, from the Quechua, Pachamama, or mother earth. On the first day of August, Pachamama Day is commemorated in the region, since the new Andean constitutionalism established nature as a holder of constitutional rights. This relationship, proper from ancestral peoples and rescued in recent political processes in the region, is much more connected to the idea of Planetary Responsibility than the holothosene of the European modernizing process, which separated humanity from nature. The European modernizing project also stratified society

into race, class, and gender, thus undermining the communitarianism that was originated from experiences of political and social organization of the peoples found in the Andes, in favor of the National State – a form of political organization most suited to the mode of production imposed by the capitalist system.

It is essential, at this point, to present the decolonial paradigm<sup>7</sup> and the very idea of decoloniality in a more defined way.

The decolonial approach, on the other hand, seeks to detach Western concepts such as the “imaginary of modernity” itself, proposing pluriversality as a universal project to replace any abstract universalism (Mignolo, 2008, p. 289). According to Mignolo, the other face of modernity (European narrative) is coloniality. Modernity promoted the colonization of time, with the “invention of the Middle Ages,” and of space with the conquest of the new world. Thus, the “invention” of America itself occurred through the idea that European modernity would have the mission of converting, civilizing and developing those civilizations (Oliveira, 2013, p.114).

It turns out that this process does not end with the political independence of the colonies in relation to their metropolises. For a better understanding, the term coloniality of power can be applied:

The coloniality of power is a concept originally developed by Aníbal Quijano, in 1989, and widely used by the group. It expresses a simple observation, that is, that the relations of coloniality in the economic and political spheres did not end with the destruction of colonialism (Ballestrin, 2013, p.99).

The decolonial paradigm does not refer to the decolonization process or even the colonial process itself, but to the need to perceive that there are traces, dynamics, processes that persist even with the end of colonization, defined as *coloniality*. So, it is necessary not just to decolonize, but think about *decoloniality*. For this reason, this group of scholars – coming from various countries and formed in the early 1990s – proposed breaking with and going beyond post-colonial studies that has been very in vogue since the 1960s due to the processes of decolonization that occurred especially in Africa and Asia. According to the “decolonials,” those intellectuals, although having contributed to the field of so-called subaltern studies, from the standpoint of a critical theory made little progress towards an understanding of Latin America and the Caribbean and did not separate themselves from Eurocentric epistemological matrices.

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<sup>7</sup> Here I bring the definitions presented in a scientific article I published on the subject, shortly after I was introduced to this field of study by one of my best friends, an important young Brazilian researcher. I vividly remember how at her house, she introduced me to some books and authors of the decolonial paradigm not yet well known in Brazil. For me, the experience of reading the proposals was considerably impactful. This contact took place a year after the two of us traveled to an international congress held in Quito, Ecuador. It was the first time we were in a country in that region. This article by my friend ended up becoming a fundamental reference for decolonial studies in Brazil.

Thus, these new studies started to value the new epistemologies of the South, stressing the importance of an understanding of the tripod that supported the colonial project of European modernity – racial, gender and social principles for the establishment of cultural, political and social hierarchies, and cultural standardization based on the universalism of European values, customs and knowledge – to the detriment of other peoples and other cultures that were subjugated.

That said, as part of this discussion on paradecoloniality, it is possible to raise some considerations that can contribute to case studies on the holokarma of nations, focused on this region that we are studying here. Thus, beyond the proposition of the term paradecoloniality, we will also define the notion of **holokarmic intercrossing**. In relation to the first term, we simply have the idea that the paradecolonial debate represents to conscientiology what the decolonial debate represented to the social sciences. In regard to the later, we consider decoloniality as part of a debate that takes into account the multi-dimensional element. From this, the holokarmic intercrossing gains space in this decolonial debate. This proposition serves to identify the process in which different sociocultural matrices, each with its own holokarma, meet, clash, and intersect throughout the formation of these nations. In the case of these young nations that structure the region we are analyzing here they are about five hundred years old.

In other words, by definition, holokarmic intercrossing is the process of successive and simultaneous intersections of the holokarma of different peoples and ethnic groups. This concept recognizes the different matrices that form different peoples, which leads us to break away from a unifying idea, in a simplified and monolithic sense, of one people, one nation, or one State. I recognize the plurality and diversity of a people and also the different forms of political organization that followed in that geographic space. For example, the Inca empire and the successor viceroyalty of Peru; Colombia and Venezuela, which together formed the Great Colombia in the nineteenth century. It is not possible to think about the holokarma of nations by understanding history as a single, joint phenomenon. The State system and the emergence of the Nation-State are a much more recent historical phenomenon, the result of a historical period in which the so-called discoveries and European colonization of other regions of the world took place. In Latin America, our countries have been shaped by multi-ethnic societies.

In order to build a holothosene that overcomes parochial rivalries and nationalisms, it is necessary to break with practices that lead national societies to harass distinct and diverse groups that form their own social fabric, due to the non-recognition of their holokarmic intercrossing, manifested in their multiethnic and migrant composition.

Given the above, the relevance and opportunity that studies on this region may have to catalyze the cosmoethical evolution of these peoples and societies, as

well as to contribute to the reurbex linked to their holokarma, is identified. In this case, the notion of multidimensionality and seriality of existences is considered essential for a recomposition related to regional holokarmas, given the imbricated political and historical processes that can be identified there.

In social sciences, the decolonial paradigm draws attention to the debate about plurinationality, cultural and ethnic diversity, leading to an understanding of the Bolivian movement, for example, which, based on a new constitution, changes the country's official name to *Plurinational State of Bolivia*. A paradedecolonial debate in conscientiology also needs to consider that the idea of nation, historically imposed by the emergence of the state system, conceals this diversity in the same way that it leaves behind the periods in which these different countries were one, for example.

#### **4. HOLOTHOSENE OF THE AFRO-AMERINDIAN REGION OF IBERIAN COLONIZATION: ASPECTS OF ITS HOLOKARMA WITHIN A PARADECOLONIAL DEBATE**

A decolonial perspective from the standpoint of Conscientiology, or the idea of a paradedecolonial paradigm for the study of the holokarma of the nations applied to this specific region, considers the conscientiological pillars listed above, while understanding the geopolitics of power and knowledge that sustained the hegemony of central countries in the world-system and their paradigms as the "correct" way of looking at the world.

This proposal aims to reinforce the necessity of conducting more conscientiological studies to understand the historical, political, cultural, social and scientific processes related to this portion of the planet Earth. Before the arrival of European settlers, these lands had already been populated by civilizations that developed their arts and sciences.

The first civilization in the Americas dates back to the city of Caral,<sup>8</sup> about 200 km or 120 miles from the capital of Peru, Lima. That civilization dates back to five thousand years. Built in the middle of the desert and facing the Pacific Ocean, they already had used the same active ingredient that would come to constitute a well-known analgesic. They had a theater for their orchestra, pyramids facing the sea, and buildings that were resistant to earthquakes. In the territory of present-day Peru alone, we had the civilizations of Chevin, Moche, and Paracas that are worth a research. The famous Incas are more recent, and their heyday and imperial expansion occurred quite recently, at one hundred and fifty years before the arrival of the conquerors, or European invaders. The advances achieved by these societies were numerous and caused envy to travelers. The victory of the

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8 In 2015, I had the opportunity to visit Caral's ruins with a friend when we attended a congress in Peru. I remember that the trip left a deep impression on me and provided me with a great cultural enrichment about dozens of civilizations that inhabited that country before the arrival of the colonizers. Upon returning, I spent days dreaming of the desert landscape, the pyramids and the Pacific coast.

colonizing process was made possible, above all, by the superiority of their weapons made of steel and by the capacity of their germs to contaminate – which are literally biological weapons –, introduced into what they called the New World. Jared Diamond (2017) conducted a famous study on the aspects that ensured the superiority of the European peoples at the time of the invasion, thus contributing to the colonization of this continent. The epidemics spread out by colonizing peoples were decisive for the weakening of local populations, rendering them unable to resist the domination of foreign peoples.

Up until the fifteenth century, different peoples with particular cultural identities occupied this hemispheric territory, developing, for example, arts, agriculture, astronomy and metallurgy. Empires such as the Mayans, Aztecs and Incas were hegemonic and dominated different peoples and territories.

Mexico City<sup>9</sup> was built over the destroyed city of Tenochtitlán, a majestic town of about 200,000 inhabitants, dotted with canals, pyramids and irrigated plantations. The Spaniards built the Cathedral of Mexico on top of its destroyed Greater Temple.

The Mayan peoples organized their empire in the southern region of Mexico, expanding into Central America. They left impressive pyramids that never gained the deserved attention when compared to ancient Egypt. The Mayans also developed a unique calendar, the Tzolkin, popularly attributed to the *Galactic Mayans* – extraterrestrial beings who have supposedly passed the knowledge onto the ancestors of the Mayan people – and which was later systematized by José Arguelles in an archaeological research in the region. I have accessed to this information when taking a course about the calendar and purchasing the souvenir. The foundation *Law of Time*, from the United States, is the one that originally disseminated this information through books, calendars and courses, further translated by other organizations in different countries. The fact is that this knowledge shows an impressive ingenuity, a search for the mechanisms and calculations about the synchronicities of the universe.

The Incas, in the region of Peru, have spread their domain throughout the Andean region on the Pacific coast. They were militarily skilled and had a sophisticated system of taxation.

I have listed only three civilizations, the ones that dominated different peoples, expanded their territories, and offered several better-known cultural, technological, and scientific advances. All of them subjugated, denied, destroyed by the colonizer. This should surely be present in the genesis of the holokarma of Latin American nations. It would not be good to incur in simplifications, though, as we did not have *a* colonizer and *a* colonized. It is here that the idea of holokarmic intercrossing gains evidence. The “indigenous” is an aggregation of different peoples who united and subjugated each other, who succeeded but were also defeated. The Inca empire was composed of those who succumbed to its superiority.

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9 I took my first international trip to Mexico and formed a strong emotional connection with that country and its art.

The Incas, in turn, succumbed to Spanish colonizers. At the same time, the Iberian Peninsula had just been liberated from the Moorish rule (711–1492). We are not one, we are many. *The holokarma of a nation-state cannot be thought of as the holokarma of one nation.*

The system of States emerged with the navigations and the creation of Nation-States that were in process of unification. We have a State with several nations, with different influences, different ethnic backgrounds and their respective histories. The Arab who arrived here in the 19<sup>th</sup> century had already been felt before due to the Iberian influence in the 16<sup>th</sup> century. In this continent, there is not one single holokarma, but a holokarmic crossover between perpetrators and the ones who were subjugated. When we do not think that way, we risk perpetrating – as an intraphysical society or a societal sector – some kind of self-intrusion, in the sense that we are not only denying “the other” who belongs to this territory and who is part of the composition of this society and culture, but we also deny our selves, by not recognizing the other in us and the multiple matrices that shape us.

The political upheaval in Bolivia that led to the 2019 coup d'état is permeated with recolonizing values. When the indigenous matrix is denied, the pro-sectarian Christian discourse is resumed, the identity flag of the Andean indigenous peoples is burned and those elites fail to recognize themselves, since it is undeniable the indigenous origin of the political group that temporarily came to power.

In the Brazilian case, the debates proposed by the President of the Republic and by the President of the Palmares Foundation (base year: 2020) deny the African matrix, ignoring it as majoritarian, disqualifying the weight of slavery in the country and thus forcing Brazil to deny itself. By origin, our peoples are the result of a composition attained through different diasporas and the confluence of different hues. Here, the social composition is even more complex if compared to the European history, even though we know that those countries were also territories before unification – kingdoms marked by different cultures, identities and languages.

Our periods of political independence led to the emergence of new Nation-States, but their structures continued to favor elites that were previously linked to the crown and its colonization. There were no significant ruptures, and these postcolonial societies followed the patterns of colonization. Race and ethnicity, in addition to gender, were the criteria used to establish colonial societies in a hierarchical way, following a criterion that was central to the colonial project – the intention of building a parameter for modernity in a linear historical development that placed the European societies at the top and at the end of history. It is the perpetuation of this colonizing framework, the maintenance of its coloniality of power and knowledge, that has been proposed to be taken into consideration in the social sciences at the end of the 20<sup>th</sup> century. Having as goal to denaturalize assumptions and worldviews rooted in processes that hierarchized, segmented and fractured our societies due to colonial enterprises. We can say that the matrix of European societies is the universalization of their culture, in the sense that the construction of thought is based upon Eurocentrism.

## FINAL CONSIDERATIONS

The main objective of this work was to propose an interparadigmatic bridge between the decolonial paradigm and Conscientiology, this bridge being translated into the proposal of a *paradecolonial* debate. This debate, at the same time, contributes to further investigations and studies related to the Afro-Amerindian region of Iberian colonization in the Andes about how to overcome the universalist or Eurocentric views, either in the traditional sciences or in the neoscience Conscientiology.

The objective of this proposal is to contribute to the studies about the holokarma of nations, situated within the fields of Paralawlogy and Parapoliticology. For that, within that *paradecolonial* perspective which recognizes the plurality and the political, social, economic and cultural processes that intersect and are common among the peoples of the region, the definition of *holokarmic intercrossing* emerges.

The path taken in the above article corresponds, at first, to the necessity of better understanding the paths taken in my professional life. The selection of politics and International Relations as disciplines and fields of study, and, subsequently, the specialization in studies on Latin America, with a subregional focus. Apart from that, personal matters such as repercussions from travel experiences to some of these countries, or interpersonal relationships, either personal or professional with people from these places, also raised considerations from my part. Reflections on how conscientiology could help me understand, research and better comprehend these issues in my current life, motivated me to move forward and give the first step. All of that in order to grasp how this new science deals, for example, with topics and issues related to politics, social organization, and relations between countries.

In this journey, perhaps the most interesting perception capable of producing a dialogue that could bring some personal answers, but which could also contribute to the debate within conscientiology – such as the impact felt by having access, coming across and reading about the decolonial paradigm – aroused my interest in verifying how these contributions could serve the proposed debate on the topic of the holokarma of nations.

In order to reach the outlined objectives, the text begins by tracing the author's personal trajectory, with emphasis on both professional and personal aspects. Next, we have the introduction of central concepts in Parapoliticology and Paralawlogy that contribute as the foundation for studies regarding the holokarma of nations. That is, before we could go ahead in the specific topic of the article, a "state of art" was laid out with basic premises that allowed the author to advance the topic chosen for this work.

These introductory discussions allowed us to narrow down the debate

about political regimes and the spirit of their time, the materthosene and the holothosene that are more directly related to these projects, models, and forms of societal organization. It is at this point that the most advanced possibilities of an interparadigmatic bridge between conventional and traditional studies and research on politics and democratic regime, in a more detailed way, and the possibilities of this debate within Conscientiology, are evidenced.

But, without straying from the proposed theme and without widening and broadening the discussion, dealing with democracy and its different views served us to introduce, precisely, the proposed field of analysis, that is, the dynamics and recent political and historical processes that marked the Andean region, or better, the Afro-Amerindian region of Iberian colonization in the Andes. That was the idea behind pursuing this debate, giving rise to changes that did not only occurred in the political-institutional sphere, but which provoke and were also provoked by changes in perception, ideals, values and paradigm. Here, I refer precisely to the emergence of the decolonial paradigm originated from the creation of the research and study group Modernity/Coloniality in the late 1990s. The group's agenda, theoretical propositions and publications generated a real revolution in Latin American social sciences, with repercussions in the United States and the Iberian world, above all. The particularity of understanding our colonial nature and heritage and the specific issues that accompany us, even after two centuries from breaking colonial ties with the metropolises, are fundamental for the study of our societies, from the point of view of traditional sciences, but also from the standpoint of Conscientiology.

Therefore, the proposal for a paradecolonial debate is also presented within the new conscientiological science. And, as part of this possible paradecolonial debate, a specific topic was explored, already bringing a concrete contribution, which is the debate around the idea of holokarmic intercrossing within the scope of the studies on the holokarma of nations. Thinking about the holokarma of nations as something unitary, and even tracing the idea of a nation as a single, uniform destination, is a framework deeply linked to a Eurocentric vision, and the result of a political and ideological project that has marked the European modernizing project since the great navigations. It is necessary to pay attention to the fact that this is only one side of the story, constituted from a view particularly imbued with a false universalism, one that considers universal what is particular, proper and inherent to a specific culture, establishing itself as the highest point of a hierarchically constructed structure. This includes a linear view of history, in which the point of arrival would be the European civilizations and their cultures.

A constructive critique for the new science Conscientiology – the need to include more studies and research referring to this region, still very little explored – is also built here, having the expectation that future studies, under the scope of Paralawlogy and Parapoliticology, could consider the history of colonization and

coloniality, that is, the traits that are perpetuated and that shaped an inherent heritage regarding this painful process. This is the central proposal of the decolonial paradigm in conventional sciences, and it can be something to be considered once conscientiology accepts to employ a *paradecolonial* outlook.

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