Abstract: This review seeks to visibilize place-based ways of being and knowing from Latin America through the ontological articulation of sentirpensar or 'feel-think'. Drawing from Cultural Anthropology, Indigenous Philosophy, Human Geography & Archival Studies, I argue that ontology, the nature of being, provides a useful framing to look at memory and by extension recordkeeping. Ontology, more specifically pluriversality, offers a way to challenge universalism and classifications that have long served colonial objectives. In Latin America, pluriversal thinking has been at the forefront of Indigenous, Campesino (peasant), and Afro-descendent-led movements. Through the corporeal and territorial dimensions of 'feel-think', this review makes the argument that engaging with ontological dimensions of knowledge production and memory serves as a guide in articulating a decolonial political vision. In both scenarios, memory constitutes a politics of hope that re-imagines worlds. In the last section of this paper, I present a research design that situates the topics discussed within the Andean diasporic context.

1 - Introduction

Records can be extensions of relationships between people, spiritual beliefs, and land. In previous interviews with Aymara and Quechua-descendant members of the US Bolivian diaspora, several respondents referred to records as surrogates for relationships. Scholars claim that in Andean culture, records and archives offer an insight into another way of thinking. Anthropologist Maria De la Cadena describes the Quechua equivalent of "Archive," as not an object but rather relationships composed with the people and other-than-people "it" was in relation with (de la Cadena, 2015). In Aymara, the closest translation to "archiving" was chuymar katuqaña which means "grasping a memory in the heart or the personalization of data" (Arnold, 2019). It is these relational and affective characteristics that I observed were present in my interviews with members of the Bolivian diaspora.

This review seeks to visibilize place-based ways of being and knowing from Latin America through the ontological articulation of sentirpensar or 'feel-think'.[1] Throughout Latin America, the literature references ontologies where knowledge production takes place through the interaction of affect and reason. Feel-think is composed **of** affective and reasoning processes that are both corporeally and territorially embedded. This means thinking is not separated from feeling, reason from emotion, or knowledge from caring. Most famously articulated by Colombian sociologist Orlando Fals Borda as "sentipensar," (feel-think), this way of being in the world is also expressed through "Corazonar" by Ecuadorian anthropologist Patricio Guerrero Arias and "yo'taninel snopel" by Tseltal-Maya philosopher Xuno López Intzin. As a relational ontology, feel-think also makes way for a revolutionary vision that another world is possible (Fals-Borda 2008: 60 qtd in Botero-Gomez, 2019). Here memory plays an important part. The foundations for envisioning another world are located in the body, in the heart, and emotion. Latin America's various ancestral knowledges whether Afro-descendant, Mayan, Nasa, or Aymara are articulated through articulations of feel-think. This wisdom, generated by memory,

[1] As a heterogeneous region, Latin America extends from the Rio Grande to Cape Horn and in between Atlantic and Pacific Oceans.

resides in the heart and encapsulates territorial discourses and political practices of peoples, both past and present. (Rodríguez Castro 2021, Guerrero Arias 2020, Botero-Gomez, 2019, Satizabal and Batterbury 2017, Escobar 2020, Espinosa et al., 2020, Bolaños & Ramos 2004).

Ontology, the nature of being, provides a useful framing to look at memory beyond European enlightenment thinking. This review asks how might a pluriversal understanding of memory open up space for asserting the agency of resisting peoples in Latin America? How does engaging with ontology move us in articulating a decolonial political vision? What does Archival Studies stand to gain from looking at recordkeeping through an ontological approach? To approach this question, I draw from Cultural Anthropology, Indigenous Philosophy, Human Geography & Archival Studies. I survey scholarship on ontology, memory, and feel-think including its components of affect and territory/land. This review proceeds as follows:

The literature featured in this review positions ontology and pluriversality as a way to challenge universalism.[2] Pluriversal thinking advocates for recognizing multiple worlds and being open to ontological commitments beyond the dominant one-world world (Escobar, 2014; De la Cadena & Blaser, 2018; Law 2015).[3] We see this, in the separation between mind and body or culture and nature - classifications that have long served colonial objectives. My review of the debate surrounding Anthropology's Ontological Turn offers insight into how relational ontologies can address political problems and provide avenues for engaging with pluriversal thinking. In Latin America, ontology is not confined solely to academic discourses; it is also enacted through social movements. Indigenous and Global South scholars emphasize that actions toward decolonization cannot take place solely in academia or as theoretical production (Rivera-Cusicanqui, 2010; Guerrero Arias, 2012; López Intzin, 2013; Botero-Gomez, 2019). Rather, it is the localized and everyday ways of describing and experiencing the world by resisting peoples that should be explicitly named, recognized, and discussed.

Pluriversal thinking has been at the forefront of Indigenous, Campesino (peasant), and Afro-descendent-led movements. This review will use variations of the bottom-up ontological articulation of feel-think to expand on the concept of ontology. For this review, I approach feel-think by its corporeal and territorial dimensions separately to look at memory. Literature on the corporeal dimension of feel-think shows us that memory engages with the body, particularly with one's heart, as a conscious action. As memory is rooted in the heart, it generates wisdom within an interconnected temporal state of past and present. This type of embodied knowing is a political practice with memory as a politically conscious site. We however need to pay attention to the wider conversations on affect to acknowledge the mistranslation that can take place in cross-regional dialogues. On the other side, literature on the territorial component of feel-think demonstrates that memory-making also emerges from land-based interventions. Ontologies

[2] By universalism, I imply the West I refer to the historically developed nations in the Global North such as Germany, England, France, Spain.

[3] One-world world is John Law's phrase to consider the ways in which the multiple realities enacted by heterogeneous practices are enacted as one by other practices (2015).

facilitate attachment to land on a personal level through identity-making as well as collectively through social movements. This section of the review makes the argument that engaging with ontological dimensions of knowledge production and memory serves as a guide in articulating a decolonial political vision. In both scenarios, memory constitutes a politics of hope that re-imagines worlds. Finally, the last section of this review will present a research design that situates the topics discussed within the Andean diasporic context.

1.2 - Scoping Considerations

Given the multidisciplinary nature of the topics discussed, I use the framework of a theoretical literature review to map the relationship between ontology and memory as it manifests through the ontological articulation of feel-think. This review adopts an anthropological approach to ontology to gain a deeper understanding of how the separation between nature and culture, often referred to as the "ontological bifurcation of reality," facilitates the classification and exploitation of nature, nonhumans, and humans (Whitehead, 2007, as cited in Fúnez-Flores, 2022). While social theory scholars also delve into discussions around Latin America and Eurocentric perspectives regarding modernity, I choose not to engage with that portion of the literature. This decision is rooted in the recognition that for various peoples across Latin America, ways of being (and knowing) extend beyond the human perspective. Through an anthropological approach, one can also make visible the relationship between colonialism, capitalism, and modernity (Fúnez-Flores, 2022).

In the past decade, English language Archival Studies have recognized and confronted the colonial practices ingrained in its theoretical foundation (Punzalan & Caswell, 2016, Gilliand, 2015, Cifor & Lee 2017, Bastian 2013, Ghaddar & Caswell, 2019). Archival and Information scholars have called for the recognition of ontological and epistemic plurality when it comes to archival work as it remains understudied within academic and professional archival circles (Gilliand, 2015; Betancur-Roldan, 2022, Ghaddar, 2016). Looking at archives through ontological pluralism can help us better interrogate the very system that made those oppressive structures in the first place. While this review partially falls outside of Archival Studies, as a researcher who looks at the memory and recordkeeping practices of Andean diasporas, I intend to follow this call.

Since the mid-19th century, Latin American archivists have formulated a shared continental archival perspective and agenda to promote reforms explicitly for and in Latin America (Ogass Bilbao, 2023). In employing the broader geographical scope of "Latin America", I acknowledge the limitations associated with using essentializing categories, considering it is a plurinational, multilingual, and multiracial region. As a rallying cry, “Latin America” is associated with movements in opposition to U.S. and European imperialism during the latter half of the 19th and 20th centuries. Following the Cuban Revolution in 1959, the term has been identified with leftist and anti-imperialist movements in struggles for social justice. However equally interlinked are

its colonial origins and subsequent nation-building projects that prioritized whiteness, national identity, and economic integration in the form of modern "development" (Gobat 2013, Prieto 2020). Literature on Latin American archival traditions recognizes these contradictions as they pertain to the legacy of the dominant archival model in the region (Betancur Roldán 2022, Conde & Jardim 2012, Tanodi 2009). Latin American archival thinkers encourage looking beyond dominant archival traditions and histories but rather towards more pluralistic perspectives. I briefly outline this history to clarify that I do not want to romanticize this nuanced and complex region but rather learn from the varied localized realities and cross-regional discussions taking place. To this end, this review uses "Latin America" as a geographical scope with historical and geopolitical connotations.

Finally, I intermittently use *Abya Yala* in this paper as an acknowledgment that Latin America in itself is an inaccurate term for describing how the Indigenous peoples of Turtle Island, Anahuac, and Tawantinsuyu see themselves. Abya Yala refers to the Kuna (Colombia and Panama) word for 'living land,' which encompasses all of the Americas and reveals the richness of knowledge and ways of being in the region (Escalante, 2014). While this review in scope is limited geographically to Latin America, it is also in conversation with First Nations and Native American dialogues who have contributed to this discussion. I consider the act of coming together as a micro but powerful step forward in liberation. This year will mark the 34th anniversary of the First Continental Gathering of Indigenous Peoples which took place in Quito, Ecuador in 1990. This event marked the first time Indigenous peoples from Abya Yala (the condor) and Turtle Island (the eagle of the north) gathered independently to reject the quincentennial anniversary of the colonial invasion of the continent and collectively ratify a political project of self-determination for the true liberation of Indigenous peoples (Ramirez, 2023). Following Dwayne Donald's concept of ethical relationality, I seek to do my best to pay attention to Latin American thinkers who speak from lived experience rather than only academia (Donald as cited in Todd 2016). It is important to emphasize that feel-think is not interchangeable or a framework. Rather it is made up of different beings who see and understand their existence in various ways. Through the multiple variations of feel-think, I hope to be in conversation with relevant scholarship as well as existing stories and principles rather than engaging with only new concepts. As such this review also includes (in some instances translated) Spanish texts to best reflect the first-person contributions by thinkers and scholars throughout Latin America. As an Aymara-Quechua diasporic researcher based in the United States, I follow the lead of Indigenous scholars, who affirm that we can generate more knowledge by accepting partial knowledge as well as our own hyphenated positions (Tallbear 2017, Hunt 2013).

2 - Ontology & Pluriversal Thinking

The modern ontology of universalism is best defined by the following: the separation between nature and culture, the belief that humans are the most important entity (anthropocentrism), and

the linearity of time (Blaser, 2013 as cited in Querejazu, 2016). These parameters, dictated by European Enlightenment thinking; maintained by colonialism and neoliberal globalization, dominate much of the world. Ontology has proven to be a useful way by which to approach this dilemma (Dussel, 1977; Escobar, 2014, de Sousa Santos, 2014; Sundberg, 2013). Defined as a thinking that expresses being, ontology rather than asking how one sees things asks what there is to be seen (Dussel, 1985 p.5). From this vantage point, ontology allows us to set aside our assumptions about reality, thereby challenging seemingly fixed concepts like nature, which exist differently depending on the perspective through which we're looking. This ongoing dialogue, referred to by academia as the Ontological Turn, has been taken up by varied academic disciplines such as Social Theory, Science and Technology Studies (STS), Philosophy, and Anthropology (Mercier, 2019). While it takes place through varying threads, a shared area of concern in its literature is the separation between nature and culture also referred to by anthropologist Bruno Latour as the "Great Divide" (Latour, 1993). This division is seen as the basis of modernity, reproduced by racial classifications, social structures, economic systems, and natural sciences (Whitehead, 2007; Fúnez-Flores 2022). My initial inability to find the Aymara translation of the word "Archive" opened a possibility to the limits of where my Western knowledge can take me. Beneath that fracture, I became aware of the practices, or as Anthropologist Maria de la Cadena calls them, the "silent notions" that emerge from this predicament (de la Cadena, 2015). As a researcher who thinks about archives and memory concerning Indigenous diasporas, it is these boundaries we need to see through or, at the very least, acknowledge their existence.

Overall this review seeks to visibilize place-based ways of being and knowing from Latin America. Ontology provides a pathway by which to do so beyond European enlightenment thinking. In this section, I focus on the debate within Cultural Anthropology specifically as it pertains to ontologies in Latin America. As a field, Anthropology has been greatly informed by the region as a source of intellectual production and study in the region (Lazar 2021; Holbraad and Pederson 2017). In the initial portion of this section, I examine the first iteration of the Ontological Turn, focusing on the work of Eduardo Viveiros de Castro and his concept of perspectivism. This concept acknowledges the existence of multiple worlds/natures (multinaturalism) as opposed to the idea of multiple perspectives or cultures viewing a single world (monoculturalism). I explore the opportunities it provides as well as the challenges it presents. Finally, I incorporate perspectives from Indigenous anthropologists and Native Studies scholars who critique the Ontological Turn for its erasure of Indigenous epistemologies. The second section examines another aspect of the Ontological Turn that is more politically oriented. This section shows that ontology in the Latin American context exists not only within the discipline but also within social movements. Mario Blaser's concept of Political Ontology and the concept of the Pluriverse, provide avenues for engaging with pluriversal thinking: a universe of many worlds. In this section, I seek to ask the following questions: How might engaging with

ontology serve as guide in articulating a decolonial political vision? What are potential conflicts in looking at ontology through the field of Cultural Anthropology as it pertains to Indigeneity?

2.1 - The Ontological Mid-Turn

Ontology in the context of Cultural Anthropology emerges from ethnographic theory largely used to evaluate cultural and social difference. With the Ontological Turn, the focus shifted to recognizing multiple ontologies rather than only a singular worldview that tolerates cultural differences but only accepts one way of being and knowing. The term ontology was uncommon within the English-speaking part of the field until the publication of Brazilian anthropologist Eduardo Viveiros de Castro's 1998 work, “Cosmological deixis and Amerindian perspectivism” (Salmond, 2014). Viveiros de Castro introduces the concept of Amerindian perspectivism to his field through his work with the Araweté peoples in the Brazilian Amazon. As an ontology, Amerindian perspectivism is based on “spiritual unity and corporal diversity” where the souls of nonhumans and humans have one singular view (their ‘I’ or position as a subject) rather than that of their species (Viveiros de Castro, 1998 p. 470, Viveiros de Castro, 2014). This means imagining multiple worlds/natures (multinaturalism) as opposed to multiple perspectives or cultures viewing one single world (monoculturalism). By allowing ambiguity (controlled equivocation) to imagine the perspectives of other species, the division between nature and culture is challenged. (Viveiros de Castro, 1998 as cited in Burow et al., 2018; Fúnez-Flores, 2022). The distinction between nonhuman and human division is not considered in how the Araweté people self-designate as they refer to the social condition of personhood as their "I" (Viveiros de Castro, 1998 p.476 as cited in De la Cadena, 2014). Within the field, the literature widely praises this work as an opportunity to rectify the discipline's lack of reflexivity. Anthropologists such as Maria de la Cadena and Matei Candea follow Viveiros de Castro, in challenging conventional categorizations (Candea 2011 as cited in de la Cadena, 2015; Viveiros de Castro, 1998). In devising a practice to engage with different beings, De la Cadena’s use of the phrase *not only* disrupts habitual thought patterns involving the human and nonhuman divide. By incorporating *not only*, De la Cadena proposes “fractality” as a practice to break down anthropological distinctions (de la Cadena, 2015). As a methodological intervention, Perspectivism moves the field towards identifying difference and alterity rather than just observing what "exists" (Candea in Venkatesan, 2010; Holbraad and Pedersen, 2017; Burow et al., 2018; Latour, 2009).

As a methodological project in the field of Anthropology, this thread of the Ontological Turn claims to work towards ontological self-determination (Holbraad et al. 2014; Viveiros de Castro 2003). Despite its efforts to challenge dominant assumptions, Indigenous Anthropologists and scholars argue that due to structural issues in the field, these efforts ultimately do not disrupt its colonial legacy. Rather it appropriates stories and laws from Indigenous cosmologies (Watts, 2013; Todd 2016; Tallbear, 2017; Hernández Castillo, 2020). Anishinaabe and Haudenosaunee scholar Vanessa Watts points out that without Indigenous interlocutors and a location-specific context, “the embodied, legal-governance and spiritual aspects of Indigenous thinking is

distorted and flattened" (Watts 2013 as cited in Todd 2016). As a result, theories of resilience are generated within European and North American academic departments by non-Indigenous thinkers. Subsequently, these theories are consumed by audiences that have no awareness of similar discourses taking place outside. Much of the criticism is directed toward concepts developed within posthumanism (including the nature/culture split) that ironically perpetuates universal assumptions (Sundberg 2014, Bessire & Bond, 2014). By not establishing a horizontal dialogue with Indigenous perspectives, the ability to perceive other present factors when engaging with non-human-human ontologies is limited. Factors such as political dynamics or philosophical worldviews should be taken into consideration. An example is the concept of the Anthropocene, which collapses humans into a universalizing species when exploring human-environmental crises, despite the presence of a colonial context (Todd, 2016). Similarly, debates around human-nonhuman networks have been demonstrated to be incompatible with Indigenous standpoints. This is exemplified by Sagan's "interspecies communities" concept, which confines liveliness to being organismically alive or falling within biological identity categories in Botany (Tallbear 2017; Williams et al. 2022).

While Viveiros de Castro and others of the Ontological Turn do call for the decolonization of thought within Anthropology, such calls may ultimately be undone by the structural mechanisms present within the field itself. Métis anthropologist Zoe Todd, citing core Ontological Anthropology scholars Holbraad and Pedersen, offers another definition for the Ontological Turn: "a technology of description designed in the optimist hope of making the otherwise visible by experimentation" (Holbraad, Pedersen 2012a as cited in Todd 2016). Much of the literature on Viveros de Castro's perspectivism is written within the context of methodological possibility and achieving greater reflexivity. Mexican anthropologist Rosalba Aída Hernández Castillo observes, paradoxically, that this body of research doesn't create a level playing field with Indigenous scholars or local Indigenous intellectuals who write about ontologies yet don't always employ traditional forms of academic writing (Hernández Castillo, 2020). This is another concern present in the literature: missing Indigenous and Global South voices. As Indigenous peoples are not present in the conversation regarding the Ontological Turn, they cannot dictate its terms, assume ownership, nor propose overarching objectives. To that end, the conversation remains only a matter of theory rather than of action (Salmond 2014). This distinction should be made when calling for the recognition of alternative systems of knowledge. Academics need to be careful to not reframe Indigenous philosophical frameworks solely within Western research methodologies (Rappaport 2005; Belarde-Lewis & Duarte 2015; Todd 2016).

Recognizing the colonial hierarchies that shape academic knowledge production is an opportunity to encourage plurality within knowledge systems (Blaser 2010, 12, Tuck and Yang, 2012; Halvorsen, 2019, Belarde-Lewis & Duarte, 2015). I would like to end this section by highlighting concepts from Indigenous scholars who engage with ontology in their work. Throughout the literature, it is evident that relationality is a core organizing principle for Indigenous knowledge. Indigenous knowledge is not founded on separation; rather it is rooted in

the logic that connects all existing worlds. Cree scholar Dwayne Donald offers the concept of ethical relationality that requires us to be attentive to who else is speaking as citizens within dynamic legal structures and relations (Donald as cited in Todd 2016). Indigenous philosophies of place are at the core of Native American ontologies (Deloria & Wildcat 2001, Williams et al. 2022, Montenegro 2022). As such, relationships between place and ontology are collectively formed through shared understandings of land. Through Indigenous Place-Thought, Haudenosaunee and Anishinaabe scholar Vanessa Watts comes from the premise that land is alive and conscious, generating agency for humans and nonhumans alike (Watts 2013). This section shows there is a collective call to localize and name ontologies that make up knowledge systems beyond the universal modern world. It also shows Indigenous Ontologies are socio-territorial and activated by collective understandings.

2.2 - The Politics of the Pluriverse

In the past section, I looked at one side of the Ontological Turn that while reflexive only engaged with challenging universalist categorizations (human/nonhuman) abstractly. In this section, I look at another group of Cultural Anthropologists that also look at the existence of multiple ontologies but through a political lens (Escobar 2014, Tola & Dos Santos, 2020). Arturo Escobar (Colombia), Mario Blaser (Argentina), and Marisol de la Cadena (Peru) are some of the scholars who have contributed to this dialogue while also situating their research within territorial struggles in Latin America. Indigenous and Latin American thinkers have emphasized that actions toward decolonization cannot take place solely in academia or as theoretical production (Rivera-Cusicanqui, 2010; Guerrero Arias, 2012; López Intzin 2013, Botero-Gomez, 2019). Rather it is the “insurgent wisdom” localized in everyday ways of experiencing worlds by resisting people that should be explicitly named, recognized, and be in discussion with (Guerrero Arias, 2012). Indigenous, campesino (peasant), Feminist and Afro-Descendant-led movements have called for plural ways of being, where territories, bodies, and the earth are interlinked and their respective ontologies visibilized. This is in reference to relational ontology which is based on the premise that the constitutive element of any entity are its relationships. Without relations, nothing can exist. This was famously articulated by the Zapatistas in their 1996 declaration - "a world where many worlds fit,". Here they outlined their vision for Chiapas, Mexico, and the world beyond neoliberalism (Ejército Zapatista de Liberación Nacional 1996). For Escobar, this call - an example of relational ontology - is significant as it breaks down divisions between nature and culture but also challenges the foundation of modern politics (Escobar 2016; Escobar 2020). This framing is critical as it situates social movements as sites of self-determination and theory production, visualizing how politics and ways of knowing are articulated in practice. Drawing from Latin American social movements, Cultural anthropologists also engage with this line of thinking through the concepts of Pluriverse and Political Ontology. Echoing the Zapatistas’ vision, through the concept of the pluriverse, Escobar draws a connection between the relational worldviews of social movements and ontological struggles as both create spaces to challenge hegemonic order (Blaser 2010; de la Cadena 2010; Escobar 2020, Cepeda 2017,

Satizábal & Melo Zurita, 2021). In other words, social movements are also ontological political projects.

The Pluriverse is defined as the interaction of multiple worlds and ontologies that are not reducible to one another (Blaser 2013, Escobar 2016, Strathern 2004). In regards to the Pluriverse, there are two objectives, the first being to challenge universalism. In the literature, there is active engagement with this first objective, particularly in the form of interdisciplinary alliances between scholars and activists from the Global North and South. Rather than looking towards insufficient solutions brought on by Europe and the United States, Pluriverse discourses indicate that it is crucial to look inward (Borda and Mora-Osejo, 2004; Ibarra 2023; Gobat, 2013; Prieto, 2020; Kothari et al. 2019). Under Eurocentric notions of progress, regions historically marginalized by colonialism have been portrayed as backward due to disparities in access to resources. Challenging the colonial nature of ontologies imposed by the modern order provides an opportunity to break free from the imposed capitalist values of human development and economic growth (Leff, 2015). The second objective of the Pluriverse is to signal to movements worldwide to reveal their varied ways of being and knowing. The Pluriverse makes it clear that the modern ontology of universalism is incapable of accommodating the varied ways of being nor its web of interrelations involving humans and nonhumans (Fals Borda and Mora-Osejo, 2004). De la Cadena articulates this through Ecuador's Buen Vivir (living well) constitutional project. In this example, millennia-old wisdom such as Pachamama (Mother Earth) is inserted in the country's modern constitution (De la Cadena 2010; Cordova Oviedo 2021)[4]. By breaking down the divide between nature and culture in the political and legal arena, Buen Vivir ultimately disrupts conventional categorizations.

However, there is pushback on the Pluriverse, as total separation from the modern world is not feasible in practice. Through her work with Indigenous communities in Southwestern Colombia, Anthropologist Monica L Espinosa Arango poses the question: What happens when the terms of communities become so intertwined with those of the modernist? What kind of politics could emerge from that in-between space, and could the Pluriverse project ultimately hinder it? (Espinosa Arango 2020) Espinosa Arango questions whether the discourse of the Pluriverse is ultimately too broad or not localized enough, ironically bringing it back to universalism. Mario Blaser acknowledges that the coexistence of worlds is likely to be challenging. However, he affirms that coexistence is also dependent on recognizing conflicts rather than dismissing them as irrelevant or nonexistent. There are various interpretations of what exactly multiple ontologies or worlds entail in the context of the Pluriverse and how they are maintained. For Mario Blaser and most Indigenous scholars, ontologies are stories of what we tell ourselves about what exists and how these things exist in relationship to each other (Blaser, 2009; Weber-Pillwax, 2003).

[4]Other notions of living well or with living dignity include Sumak Kawsay, Suma Qamaña, Kume Mogen from the Quechua, Aymara and Mapuche nations respectively.

The space of conflict, revealed by the Pluriverse is pushed further by Blaser through the concept of political ontology. Political ontology is not concerned with describing another reality, ensuring it is depicted accurately nor to recover what was lost (Blaser, 2012). Rather it is an ongoing mechanism of reality-making and of acknowledging a political awareness that is open to multiple ways of understanding existence. In contrast with other forms of analysis, political ontology is not directed to the researcher as Perspectivism does as a reflexive exercise. Instead, it attempts to redirect this conversation on how ontologies are politically negotiated to communities. A political lens brings awareness to how ontologies are negotiated, and how they exist to each other. Most importantly, it sheds light on the possibilities that emerge from this awareness. Blaser defines political ontology as a praxis based on "telling stories that open up a space for, and to enact, the pluriverse" (Blaser, 2013). It is this opening where ontology becomes a Political Ontology. To do so, Blaser proposes having the following elements 1) a certain political sensibility, 2) a problem space which is how worlds interact and interfere with each other, and 3) a mode of analysis or critique (Blaser 2013, Blaser 2010). The framing of the problem space is particularly generative as it engages with the dynamics through which ontologies bring themselves into being and able to sustain themselves. Espinosa Arango challenges Blaser, Escobar, and Viveiros de Castro for the lack of depth she perceives within both versions of the Ontological Turn. She wonders why local and embodied knowledge are not emphasized as they too are driving forces of Indigenous and Afro-Descendant politics (Espinosa Arango 2020). Espinosa Arango directs our attention to Feminist and STS perspectives on partiality, solidarity, and collaboration. This lens encourages us to identify these types of knowledges and explore the diverse "inter-epistemic" relationships they establish, including with researchers.

3 - Sentirpensar

The literature characterizes ontology in Latin America as relational and socio-territorial (Orrego-Echeverría 2021, Rappaport, 2005). However, as Espinosa Arango noted, at the foundation of Latin American ways of being (and knowing) lies emotion. This affective feeling is not only within the self but also to others, whether human or nonhuman. In Latin America, Indigenous and Afro-Descendant philosophical notions of knowing, reasoning, and being manifest corporeally, sensorily, and affectively with the world (Cepeda, 2017; Fischer, 2021; Estermann 2009). Latin American philosophers describe this as going back to Tawantinsuyu (the Incan Empire), where its intellectual tradition originated from emotion, Gods, and spirits. It also comes from 19th-century Latin American philosophers interested in articulating a rooted "Latin American intercultural philosophy" (Cepeda 2017, Kusch, 1978). Whether looking at the experiences of fishermen on the Colombian Pacific coast (sentipensante), Mayan Tseltal in Chiapas, Mexico (yo'taninel snopel), or Andean Aymara communities in present-day Bolivia (amuyt'ana), this way of being and knowing the world exists in its varied localized forms (Rodriguez-Castro, 2021; Méndez Torres et al. 2013; Botero-Gomez, 2019; Rivera Cusicanqui, 2020).

Sentipensar, or ‘feel-think’ suggests a way of being that does not separate thinking from feeling, reason from emotion, or knowledge from caring (Escobar 2020). It is based on the word *sentipensante* used by the riverine and swamp communities of Colombia’s southwestern coast who live between the culture of the river and the land. Colombian sociologist Orlando Fals Borda is widely associated with this concept after hearing fishermen from the San Jorge River use it in the mid-1980s (Fals Borda; 1999 p.80; Ibarra, 2023). Feel-think implies an empathic knowledge that is reciprocal to human and nonhuman entities. In this part of Colombia, people lived adapting between the culture of the land and the fluctuating river as waters rose and lowered (Fals Borda, 2002). Widely defined as a relational ontology, Sentipensar reveals the relation between human and nonhuman worlds blurred by capitalist modernity. It has been expressed throughout Indigenous literature in other variations such as “Corazonar” (to heart) by Ecuadorian anthropologist Patricio Guerrero Arias, “yo’taninel snopel” (to heart a thought) by Tseltal-Maya philosopher Xuno López Intzin and “uus kaya’ t’i’sa” (feeling and thinking life with the heart) by the Nasa peoples of Colombia’s southwestern coast. Feel-think is also action-based where it is widely described as making way for a revolutionary vision that another world is possible (Fals-Borda 2008: 60 qtd in Botero-Gomez, 2019). The affective dimension of feel-think weaves together knowledge and existence where knowing is considered a bodily political practice (Rivera Cusicanqui, 2020).

At the core of feel-think is memory (Rodríguez Castro 2021, Guerrero Arias 2020, Botero-Gomez, 2019). Latin American scholars make it a point to differentiate the Western conception of memory which is largely characterized as a passive repository as opposed to active. Memory in the Latin American tradition has analytical possibilities and is not left behind but iteratively maintained in the present (Guererro Arias 2010, Serrano-Figueroa 2020, Hernández Castillo 2020, Hernández Castillo 2016, Cusicanqui 2012). Archival scholars in both Latin America and North America acknowledge the relationship between memory and archives. They see it as an avenue through which the field can gain insight into the various dimensions of why people preserve records that might otherwise be inaccessible (Bastian, 2014; Cook, 1997; Daniel 2014, Betancur Roldán 2022, Giraldo, 2019). In the United States however, Margaret Hedstrom cautions that this relationship is still unclear and not well understood given the array of ways in which memory is maintained (Hedstrom as cited in Bastian, 2016). For others, the recognition of memory is symbolic towards expanding the concept of the archive beyond its institutional understanding (Ghaddar, 2016, Bastian 2009, Betancur Roldán 2022, Giraldo, 2019). Memory provides a multi-dimensional lens through which we can examine why and how communities preserve memories and conceptualize records.

As a relational ontology, Sentirpensar is composed by co-affective and reasoning processes that are territorially embedded, In the next two sections, I will disassemble feel-think to better understand how memory engages with this localized, relational ontology. Most significantly one

that functions as a politically conscious site. This section (section 3) focuses on the affective dimension of feel-think in two parts. First, I will examine how, through feel-think, memory engages with the body, particularly with one's heart, as a conscious action. As memory is rooted in the heart, it generates wisdom within an interconnected temporal state of past and present. I will also look at how feel-think corporally reveals a pathway by which to engage with other worlds that are more useful to regenerate ancestral understandings of being. The second section pays attention to the wider conversations on affect in English language Archival Studies as well as by Latin American Affect scholars respectively. I do so to 1) get a grasp on ongoing conversations in my area of study concerning ontology and affect and 2) acknowledge the mistranslation that often takes place in cross-regional dialogues. Moreso I include this section to interrogate a glaring yet often unspoken problem in US scholarship production: What dynamic takes place when the Global North is positioned as a producer of concepts over the rest of the world? I pose the following questions in this section: Through feel-think, how is memory constructed? What are the implications of looking at affect and memory within localized ontologies?

3.1 - Memory in the Heart

Feel-think represents a way of being with and organizing the world. It is a way of doing so through the body that is not separate from its spirit, nor is its mind separate from it. Literature in Anthropology and Indigenous Philosophy emphasize that at the center of co-reasoning is the heart and memory. It is largely acknowledged that the heart and mind are complementary where knowledge is affective and the heart can think. Mexican philosopher Mariana Favela Calvillo gives a great review of the trouble that academics had in reconciling the functions of the heart and the mind as interconnected. Mexican historian Alfredo López Austin and Spanish anthropologist Pedro Pitarch only get as far as determining both the heart and mind as counterparts with similar functions. Pitarch, through his research with the Tseltal peoples of Cancúc, determines that the heart has pre-given knowledges and the mind is where learning and understanding take place (Pitarch Ramón 2006 qtd in Favela Calvillo 2011). Indigenous scholars and thinkers can elaborate, through their writings and lived experiences, on the intertwined relationship between the heart and the mind.

Feel-think, while not interchangeable nor a framework, is made up of different beings who see and understand their existence in various ways. In all articulations, the heart, such as the o’tan in Tseltal Maya and corazon in the Kitu Kara pueblo, serves as the starting point for relational knowledge (Taylor 2020, Osco 2010, Guerrero Arias 2010, Bolaños & Ramos 2004). The action of feeling is directly implicated in all processes of life typically reserved for rational thinking. However to make knowledge, work, and, or communicate with others also involves the heart. Through Tseltal Maya thought, López Intzín further breaks it down where the heart is the core from which feel-thinking and feel-knowing are possible. It is not that there is a type of thought from the head (intellectual-sensitive) and then another in the heart (affective-retrospective) but rather both are equivalent (López Intzín 2015). To elaborate, he brings up the example of a

weaver Petrona, who against the backdrop of poverty and neglect, cannot continue to weave because her heart is in disharmony. Petrona can not weave as she can't concentrate, a capacity often attributed to the mind but that can only take place if the heart is on board (López Intzín 2013). Several Indigenous and Latin American scholars further elaborate on the physical body. Feel-think originates from the heart (or heart-lung-liver) and reveals itself through mechanical processes generated from the body such as breathing or the heartbeat (Guerrero Arias 2012, Rivera Cusicanqui 2022, López Intzin, 2013). To further illustrate this concept, Bolivian-Aymara sociologist Silvia Rivera Rivera Cusicanqui likens breathing and one's heartbeat to mirror the rhythm of energy exchange between the human body and the world it is a part of. (Rivera Cusicanqui 2014, Rivera Cusicanqui 2022). This in the Aymara language is referred to as Amuyt'aña. The Aymara people have two ways of referring to thinking: lup'iña, which is the rational and cerebral way of thinking, and Amuyt'aña, a mode of thinking based on reflection, feeling, as well as from memory.

Latin American scholars make it a point to differentiate the Western conception of memory which is largely characterized as passive. Memory in the Latin American tradition has analytical possibilities and is not left behind but iteratively maintained in the present (Guererro Arias 2010, Serrano-Figueroa 2020, Hernández Castillo 2020, Hernández Castillo 2016, Rivera Cusicanqui 2012). Literature from Anthropology and Indigenous Philosophy agree that memory is embedded in the heart and generates wisdom within an interconnected temporal state of past-present (Favela Calvillo 2011, López Austin 1989, Rivera Cusicanqui 2022, Bolaños & Ramos 2004, Osco 2010). Botero-Gomez offers an example of Patía river communities who describe sentirpensar (feel-think) as 'living libraries inscribed in the heart' (Botero-Gomez, 2019b). Wisdom is generated through the becoming of a community, shaped by their relationships, teachings passed down, and the consistent interconnectedness of their past with their present. Aymara scholars Marcelo Fernández Osco and María Eugenia Choque Quispe describe this process through the concept of qhip nayra, the temporal dimension of past-present which through the concept of pacha (an inhabited world) ties space-time together (Osco, 2010, Quispe, 2007). This cyclical notion of time is important in this equation as it refers to the past as a for-coming or as a future *to-come* that is seen through the present, a *becoming* of sorts. Memory in Tseltal-Maya thinking functions similarly according to López Intzín, who explains that there are no translations for the concepts of history and memory but rather the phrase Stalel jkuxlejaltik which in Tseltal-Maya refers to the "life that has been, the life one has lived that is now part of oneself" (Hernández Castillo 2020). Multiple temporalities also converge here to form a past-present state, where processes of *becoming* such as past experiences transmit to the present to influence the lives being led. Guerrero-Arias emphasizes the social and political dimensions in the construction of memory within Indigenous and Afro-descendant. These dimensions allow for utopian futures not to be perceived as unrealizable but rather possible as communities actively strive to materialize them (Guerrero-Arias 2012). The previous example shows how memory inhabits Indigenous and Afro-descendant collective consciousness within the past/present to shape what they perceive to be their future. As Patricia Botero-Lopez elaborates Afro-descendant

peoples feel-think “sentipiensan” to imagine worlds free from the “capitalization of life-worlds, the state, and discourses of progress” (Botero-Lopez, 2019). To feel-think from the heart also involves pain due to the processes of erasure - the colonial wound (Méndez 2023, Guerrero Arias 2010, Osco 2010, Mignolo, 2005). However, this pain alongside wisdom is the spiritual dimension of existence that brings communities together to reflect and aspire towards a dignified life.

Literature on ethnographic case studies including Indigenous-led research offers various examples of how everyday actions, practices, or traditions are stored in the heart. This allows for the ongoing circulation of ways of being and living. Most examples that refer to feel-think have a collective or social dimension related to co-theorizing, learning, and reflection. Elders, as well as Indigenous, Black, and Campesina women, have typically been at the forefront of creating community spaces for dialogue and pedagogical purposes, such as the "Grupo de Mujeres Mayas KAQLA" in Guatemala, "Grupo Fortaleza de la Mujer Maya" in Chiapas, and the "Escuela de Liderazgo Dolores Cacuango" in Ecuador (Méndez 2023, Rodríguez Castro 2021). The workshop format has also been widely used as a methodological tool by community activities, educators, and researchers to work and problematize Euro-centric conceptions of history and memory (Hernández Castillo 2020). Initiatives such as the Taller Tzotzil in Chiapas and the Andean Oral History Workshop in La Paz, Bolivia incorporated skill development such as publishing or oral history to build politically-oriented projects. María Patricia Pérez Moreno, a Tseltal Mayan anthropologist, led workshops on "feel-think" or "ser-estar-sentir" with Tseltal Mayan young people and teachers in her hometown of Bachajón, Chiapas, Mexico. In a reflection on the experience, she writes about how o'tan (the heart) emerges simultaneously as a historical memory, a learning process, and a sacred language (Pérez Moreno, 2018). In Tseltal Mayan thinking, the heart provides the core knowledge elements and sources also called epistemologies of the heart (Sp’ijilal O’tan) (López Intzín 2016b qtd in Taylor 2020). The Tseltal Maya language shows how central a concept like the heart - O’tan - is to its thinking and rationality (Hernandez Castillo 2020, Pérez Moreno 2018). Syntactically, most phrases have the root word of O’tan such as in to laugh (stse’elil O’tan), to be sad (mel O’tan) or to rest (kux O’tan). People who hold this knowledge are called man-woman of the wise heart (P’ijil O’tan antswinik) in reference to where the memory is kept: the heart.

3.2 - Affect vs. Feeling

Affect and the body has also been in discussion amongst Archival Studies scholars. In the past decade, there have been efforts by archival scholars to reorient Archival Studies beyond the universality of a rights-based framework. Affect has been a point of ongoing discussion as the field challenged dominant modes of archival theory and practice (Cifor & Gilliland, 2015, Caswell & Cifor 2016, Cifor 2016, Douglas 2019, Lee 2016, Sheffield, 2020). Archival Studies scholars have defined affect as a “force that creates a relationship (conscious or otherwise) between a body and the world” (Cifor 2016, Lowry 2019). Throughout archival literature, affect is described as a tool that can reconceptualize archival functions to support social justice goals.

Efforts to deepen archival relationships and functions through frameworks characterized by mutual affective responsibility such as feminist ethics of care are proposed (Caswell & Cifor, 2016). Other archival scholars emphasize bodily experiences such as emotional reactions, perceptions, and connections that arise from the relationship between bodies and their surrounding environments including archival records (Lee 2016, Halilovich 2016, Douglas & Alisauskas, 2021). Jaime A. Lee and Hariz Halilovich, who examine Queer/Transgender archives and records of genocide survivors, respectively, look at the affective engagement with archival records and collections. This reciprocal interaction shapes and generates meaning on to one another - body and archive.

Throughout this review, ontology is proposed as a space to rethink concepts steeped in the universalist modern world that tolerates difference but only accepts one way of being. One of the core components of feel-think is to make way for the revolutionary vision that another world is possible. Most relevant for this review is the connection established in Archival Studies literature between the body, affect, and universalism. This literature positions affect as an enabler or hindrance to dominant structures of power particularly as it pertains to universalism. Lee engages with this line of thinking in arguing for archives to consider the perspective of the posthuman body (Lee, 2020). Utilizing gaps created by how ontologies are employed within traditional archival work ("to assist archivists and users of archives with discovery and retrieval"), Lee considers the fluid nature of a record as an opportunity. I find their call generative as it explicitly names the power structures of universalism while advocating for localized theories and methodologies. They say: "Archivists must critically and creatively read records through their human and nonhuman contexts to consider who we are and the temporal processes of (un)becoming" (Lee, 2020). This is akin to what López Intzín and others had expressed, time is inherent in processes of becoming and for-coming which is crucial for the production of memory. Conversely, Marika Cifor's analysis of affect theory is also helpful for this discussion as affect is positioned as pivotal in upholding and challenging neoliberalism (Cifor 2016). It's particularly significant within US Archival Scholarship as it draws attention to an ideology whose daily conditions have dominated American politics, social, economic order, and as a result other parts of the world. Here affect functions as an attachment to invisible systems (such as the state) that ultimately disadvantage us. However, it also reveals these same dominant normative structures that dictate personal and societal conditions (Cifor 2016). Cifor and Lee further expand this argument to include government, academic institutions, including library and archival professions (Lee & Cifor 2017). Ultimately neoliberalism has shaped the conditions of contemporary archival work including how archivists conceptualize their work and offer solutions.

In the context of Latin America however, how might the discussion around "affect" look like given the localized conceptualizations of feelings and the heart through feel-think? As a researcher engaging with topics around affect and the body within Latin American diasporas, translation is something I need to be cognizant of. To that end, I include this section to

interrogate a glaring yet often unspoken problem in US scholarship production: What dynamic takes place when the Global North is positioned as a producer of concepts over the rest of the world? Just as López Intzin faced difficulty in translating memory from the Tseltal Mayan perspective, or my struggle in finding the Aymara equivalent of the word archive. What can be gained by looking at affect through a cross-regional or ontological approach, and what is lost when we don't?

The origins of concepts on affect in Archival Studies are largely attributed to scholarship in the United States and Europe particularly around the humanities and social sciences including gender, sexuality, and media studies. Contributions by some of its most well-known scholars such as Ann Cvetkovich, Sara Ahmed, and Lauren Berlant are prevalent throughout Archival Studies literature on affect. In the 1990s the study of affect gained traction in what is called the ‘‘the Affective Turn’’ (Clough and Halley 2007 qtd in Cifor 2016, Lara et al. 2017). Since then several threads have emerged, an important one being the distinction of affect from emotion. Various affect scholars, including Cifor, argue that affect extends beyond feelings and emotions, which are culturally coded expressions of affect (Massumi 2002, Gould 2009, Cifor 2016 p.10). This separation of the cultural and emotional from the biological and reason oversimplifies the fact that ontologies may exist beyond a scientific logic based on empiricism or rationalism. Most affect scholars from Latin America, as well as some from the Global North such as Ahmed and Cvetkovich, push back against the reduction of emotion to the personal. They argue that affect, emotion, and feeling are linked in a circular relationship (Ahmed 2015, p. 208, Lara et al. 2017, Greco & Stenner 2008 qtd in Lara et al. 2017, Macon et al. 2021). Indigenous and Black feminist movements have made significant theoretical contributions in calling for plural understandings of bodies and territories as integrated and co-constituted. Ontological contributions, such as the concept of "territorio-cuerpo-tierra" (body-land-territory) by Maya-Xinka community feminist Lorena Cabnal demonstrate an existing body of local and bottom-up theorizing taking place in the region (Cabnal 2010, Mendez 2023). In their writings, Latin American scholars have resisted "hand-me-down" and "late-blooming" theories of the affective turn, contending that they are compelled to engage with them despite their lack of cultural and ontological relevance. (Macón et al. 2021, Lara 2021, Richard 1996, De Lima Costa, 2006). Instead, they argue for more attention to the connection between affect and the region’s history of colonialism, political violence, capitalism, and the exploitation of territories.

Beyond the theoretical tension surrounding the terminology of affect, feelings, and emotion, there is concern about the portrayal of the circulation of theory from North to South as universal. A concern that persists due to the structural inequities in which academic dialogues take place within. Latin American feminist scholars have reflected on the influence that "translation, appropriation, and transformation" have on concepts as they move from the North to the South and from South to South (Prada 2007, De Lima Costa 2006). Despite the implications of one-sided language, in the Spanish translation of her book "The Cultural Politics of Emotion," Sara Ahmed argues for the use of the term "affective turn" as a challenge to the sexism faced by

feminist and queer scholars (Ahmed 2004 p.230 qtd in Macón et al. 2021). Recognizing the pervasive realities of sexism in academia, it is also critical however to avoid essentialist language that relativizes difference. As theory production from American and Western European universities is higher compared to other parts of the world, what considerations should scholars from the Global North make to better examine their complicity in such structures? In the literature there is the suggestion of an emphasis on further reflection by scholars of both hemispheres on the dynamics taking place in cross-regional academic dialogues and translation efforts (Prada 2007, De Lima Costa 2006, Macón 2014). Helena López, who translated Ahmed's book, says that there is a need for theoretical-methodological models and language that are intentional in disrupting Euro-Anglocentric universalism (Lopez, 2015 p.10). This is relevant to what Quechua scholar Sandy Grande refers to as "totalizing" narratives. For Grande, challenging these narratives diminishes the power of universalizing projects such as colonization (Grande 2003). This concern is not to overgeneralize all scholarship coming from the Global North nor say that Latin American scholars are not in genuine conversations with them. More so it is to echo concerns amongst scholars working on areas of the body and affect in Latin America. This section of the review makes the argument that while feel-think is a process taking place in the body, as a relational ontology it goes beyond a human experience to the nonhuman and human relationships that surround them. Feel-think is used as a strategy to imagine worlds free from the capitalization of lifeworlds and to aspire towards a dignified life.

4 - Sentir-Pensar in Territory/Land

Feel-think affirms ways of living with the territory and reveals the wisdom of sentipensantes - Black, Indigenous, and campesino (peasant) - throughout Latin America. Within the one-world “universal” lens, territory is largely defined as fixed, bounded, and under the control of something or someone. The perception of territory as a flat space has however shifted within the field of Geography. This is due in part to Stuart Elden’s genealogical research of the concept which shows how power is central to how territory is ultimately constructed (Elden, 2013 p.322). For this review, we draw from the ontological construction of sentirpensar, which involves relation to territory, particularly land. To co-reason, and understand by feeling, requires the heart as well as the cosmos as a whole (Cepeda 2017, Cariño 2019). Through this way of looking at a world, territory encompasses both body and land. As a localized practice, feel-think challenges the modern ontology of separation (Botero-Gomez 2019, Escobar 2014). Within the field of Geography and Anthropology there is interest in looking at territory as it relates to Latin America (Bryan, 2012; Clare et al., 2017; Reyes and Kaufman, 2011; Sandoval et al., 2016; Schwarz and Streule, 2017; Hunt, 2014). This growing scholarship has primarily emerged in response to the political theorizing by grassroots movements in the region. Geographers are pushing for more critical engagement with the land and waterscapes beyond the structure of binary oppositions such as land/sea or nature/culture (Rodríguez Castro 2021, Satizabal & Batterbury 2017, Quijano, 2000, Leff 2015). Neoliberal and extractivist interests benefit from broad categories that give a false impression of “spaces as empty and available for capital

accumulation". The literature I include here engages with land and territory from an ontological lens concerning feel-think (Antonsich 2010).

As feel-think encompasses both body and territory, we can assume that memory-making also emerges from land-specific interventions. This section aims to better understand how an ontological lens centering territory can be deployed towards identity-making and political resistance objectives. Taking into account Blaser's concept of Political Ontology, I look into the worldmaking dimensions of both types of interactions. To do so, I focus on two areas from the literature on how this interaction is discussed. First, I look at how ontologies facilitate attachment to land on a personal level, particularly through memory processes. In the second section, I look at how land-oriented social movements and politically oriented projects are informed by ontology and how they constitute a politics of hope that re-imagines worlds. Lastly, I look at how the Archival field both in Latin America and in North America engage with land. I ask: How does memory factor into land-based interventions both on a personal and collective level? What does the territory mean in the Latin American context? What are the worldmaking possibilities that result from engaging with the land through feel-think?

With that being said, I do want to emphasize the ease by which terms, that hold charged meanings, often get lost or erroneously translated (Deloria, Jr 2001). This is especially true for terms that describe Indigenous worldviews such as land which is at the core of Indigenous identity worldwide. Maria Montenegro shares that Indigenous authors have indicated a preference for the term 'land' over place. In this context, land can be interpreted as a "shorthand for land, water, air, and subterranean earth" (Montenegro 2019). For this reason, I will use this definition of land alongside Geography scholar Sam Halverson's definition which defines land as encompassing the "social relations and values that exceed modern private property and exchange value" (Halverson 2018).

4.1 - Land as Identity & Memory

The literature has overwhelmingly described Indigenous, Afro-descendant peoples, and campesino (peasant) knowledge as largely place-based. For Human Geography and Cultural Anthropology scholars, territory is not only a geographic space but a political and cultural lived space that informs identity through everyday practices (Satizabal & Batterbury 2017, Reddekop 2021, Gómez 2005, Rodríguez Castro 2021, Latulippe & Klenk 2020, Halverson 2018). Metis scholar Cora Weber-Pillwax argues that identity formation, typically understood about humans, should be expanded to include the environment. This expanded notion considers the various knowledge systems where the environment encompasses both social and natural elements (Weber-Pillwax, 2003; 2009). Territory in the context of Abya Yala (Latin America) encompasses both body and land. It is important to make clear that for many Indigenous peoples, experiencing territory is not just about the materiality of the land but rather about the "spiritual, emotional, and intellectual aspects" (Ranco & Haverkamp 2022). As a relational ontology,

feel-think follows this mindset in challenging the separation imposed by modern ontology. In their study of Afro-descendant communities on the Colombian Pacific coast, Geographers Satizabal & Batterbury show how local aquatic epistemologies generate knowledge through the marine and riverine. Marine rhythmic factors like rainfall seasonality, changes in wind, and the sea surface temperature shaped not only daily habits but overall practices, behaviors, and beliefs (Satizabal & Batterbury 2017). As tides are fluid, communities are required to transition between aquatic and terrestrial livelihood strategies thus developing an "amphibious culture" (Fals Borda 2002, Escobar 2008). Similarly, Amazonian Kichwa identity also emerges from a tradition of co-adaptiveness, particularly through the relational concept of Ayllu. Ayllu represents the reciprocal relationships between humans, nonhumans and matter that compose a territory (De la Cadena, 2014). Relationships that are reproduced uninterruptedly as ones we create but that we are also a part of. Reddekop describes how Kichwa being and thinking are comprised by their interrelation to territory specifically attuned to the survival of other species and how to move in a given space (Reddekop 2021).

Memory is featured extensively in the literature of Geography and Anthropology. In the last two decades, Geography has broadly explored the intersection of memory and space, particularly through its material dimensions as articulated by Kenneth Foote and Maoz Azaryahu's concept of Geography of Memory (Foote & Azaryahu, 2007). Other related interventions takes place through monuments and memorials, cultural landscapes, and public space.[5] Geography scholars such as Stephen Legg and Sarah Hunt however critique that this body of work is overwhelmingly Western-oriented (Legg, 2007; Hunt, 2013). Post & Rhodes II's research on the relationship between US Settler Historical Markers and Indigenous peoples suggest that landscapes, especially memorials, are intentional expressions of racialized hierarchy that privilege a white-European telling of history (Post & Rhodes II, 2022; Dwyer & Alderman, 2008, as cited in Post & Rhodes II, 2022). In Latin American, part of the relationship between memory and space, is in relevance to territory. In his review of Latin American approaches to territory, Halvorsen indicates that analysis of territory from the region has reached highly symbolic dimensions, expanding to other areas including memory (Halvorsen 2018). Meanwhile in Cultural Anthropology several concepts linking land to memory are proposed (geography of memory, living memory, social memory). All of which are described as interdependent in that they connect nature and humans via relations and obligations (Escobar, 2015, Rodríguez Castro 2021, Jarrad Reddekop 2021 Latulippe & Klenk 2020).

Anthropology and Human Geography scholars throughout the literature use Bakhtin's concept of chronotopes to describe the spatialization of memory through practices concerning the landscape (Bakhtin 1989 qtd in Arnold 2020, Rappapport 2020, Figueroa-Serrano 2020). Practices such as dance, music, ceremony, and other ritualized activities are ontological

[5] This literature takes place through monuments and memorials (Foote & Azaryahu, 2007, Johnson, 2005; Marshall, 2004), cultural landscapes, public spaces (Alderman, 2002; Till, 2003, Azaryahu, 1996), and affective geographies of memory (Jones and Garde-Hansen, 2012).

expressions that transmit "social knowledge and memory" from one body to another across time (Littletree et al. 2020, Diana Taylor 2003). As a concept, chronotopes help recognize how said practices can be situated in the land. Memory, by way of knowledge and generated by experiences, sustains and gives rise to social and physical attachment to land. Memory is embedded in how communities maintain and recreate territory through knowledge production as a result of engaging with the land. This is mediated through the spatial and temporal dynamics that constitute a space and its organization (Serrano 2015, Satizabal & Batterbury 2017, Reddekop 2021). Serrano-Figueroa looks, through the lens of memory, at the relationship of the Mazahua peoples with their natural environment as water privatization projects took place on their lands (Serrano-Figueroa 2020). Their relationship with waterways, hills, and various nonhuman entities is reinforced by practices such as rain-propitiating rituals and offering ceremonies in the hills and other bodies of water (Arriaga, 2009 qtd in Serrano-Figueroa 2020). Memory and identity are also linked with ontological resistance as was the case with Quilombola communities in Brazil where memory work allowed them to consolidate the communal management of their resources as well as reaffirm their collective identity to resist land claims (Killinger & Ruiz-Peinado Alonso 2004). These examples show memory is generated from the interaction with the land and is rooted in feelings and lived experiences. It is shared intergenerationally to maintain and shape local identities. Relationships shaped by place are memorialized and expressed through song, origin stories, storytelling, dance, rituals, and offerings. Whether through origin stories, which serve as crucial guides for how Kichwa peoples think about nonhuman species like plants or animals, or the means by which fishers interpret the coast using riscales (marine basaltic rocks), memory is produced through human and nonhuman interactions. These interactions are immortalized through storytelling practices, giving meaning to place (Reddekop 2021, Satizabal & Batterbury 2017, Oslender, 2016). Scholar María Regina Firmino Castillo describes Indigenous Guatemalan dance as an ontological (telluric-of the earth) expression that connects humans to earth beings and other cosmological elements (Firmino Castillo, 2016). Here memory generates ontological awareness and the possibility to create new understandings. This follows Blaser's concept of political ontology as dance as an ontological practice maintains a space of reality-making through the telling of stories (Blaser, 2013 as cited in Firmino Castillo, 2016). In this example, dance challenges the universalist ontology and opens up a space to enact the pluriverse. As discussed in the previous section, processes of *becoming* (or feel-think) involves the interrelated relationship between lived experience, identity and self-determination. This is necessary in aspiring towards a dignified life.

4.2 - Land Ontologies as Resistance

In Latin America, territory has long been central to grassroots political theory and practice. Most threads of Geography scholarship generally describe territory in Latin America from the positionality of struggle, other thinkers however propose decolonial approaches that consider region-specific dimensions such as memory. (Souza 2015, Zibechi, 2012, Wahren 2011 as cited in Halvorsen, 2018). Viewing land through a relational ontological lens makes visible the

coexistence of multiple worlds (De la Cadena 2010, Blaser 2014, Escobar 2016, Oslender 2016, Satizabal and Batterbury 2017, Halverson 2018, Giarracca & Teubal 2013). Within the one-world universal lens, territory is largely defined as fixed, bounded, and under the control of something or someone (Elden, 2010). In this manner, Territory was utilized by the state to enforce jurisdictional authority by imposing rules that enclose and separate land, people, and other entities. The literature provides examples of how state, private, and illegal actors historically dispossessed communities (Satizabal & Batterbury, 2017; Escobar, 2015). In their study of Afro-descendant communities on the Colombian Pacific coast, Satizabal & Batterbury describe the land–water binary as enforced by the modern state as disregarding marine social processes. In the modern state context, the liquid sea, as opposed to solid land, is only to compete for resources and territorial sovereignty (Steinberg & Peters, 2015 as cited in Satizabal & Batterbury 2017). This shows us how neoliberal and extractivist interests benefit from such broad categories to give the false impression that spaces are empty and available for "capital accumulation". Invisibilized are the social relationships between people, animals, spirits, etc. that make up this territory ontologically. Literature in both Human Geography and Anthropology orient territory autonomy to other worlding, futurality and the notion of living well (Buen Vivir/Sumac Kawsay) (Botero-Gomez 2019, Lazar 2021, Wahren 2011, Osco 2010, Halverson 2018, Figueroa-Serrano 2020, Escobar 2020, Espinosa et al. 2019, Rodríguez Castro 2021, Blaser 2013). Challenging the universal one-world world is described as the most urgent task by Anthropology and Political Ecology scholars alike. Some scholars like Enrique Leff and David Figueroa-Serrano draw from Political Ecology to respectively propose frameworks like Latin American decolonial theory and relational life-worlds, both grounded in an ontology of politics of difference (Leff 2015, Moreano et al. 2017 as cited in Figueroa-Serrano 2020, Leff 2004). However as previously noted by Escobar and Blaser, grassroots movements in Latin America represent ontological political projects as well. Theorizing on the plurality of territory is present not only in the writings of Human Geography and Anthropology scholars but by movements themselves. This is how we arrive at relational ontologies and epistemologies such as Sentirpensar.

The foundations for envisioning another world are located in the body, in the heart, and emotion. Abya Yala's various ancestral knowledges whether Afro-descendant, Mayan, Nasa, or Aymara are articulated through articulations of feel-think (sentirpensar). Wisdom, generated by memory, resides in the heart. Embedded in this wisdom, are the territorial discourses and political practices past and present of peoples and their social movements (Rodríguez Castro 2021, Guerrero Arias 2020, Botero-Gomez, 2019, Satizabal and Batterbury 2017, Escobar 2020, Espinosa et al., 2020, Bolaños & Ramos 2004). Maya-Tseltal philosopher Xuno López Intzin describes memory through Tseltal knowledge as "ancestral becoming," while Ecuadorian anthropologist Guerrero Arias affirms the following: "To learn from the wrinkles of the grandparents and listen to the voices of ancestral wisdom; for, as Viejo Antonio teaches us: memory is the root of wisdom" (Guerrero Arias 2010, López Intzin 2013, Hernández Castillo

2020). Feel-think as a bridge to a space of resistance is actively maintained by memory-nourishing narrative processes that can move forward political organization and identity formations. Arturo Escobar connects the knowledge held by the Afro-descendant community of La Toma to their continued presence in their territory since the first half of the seventeenth century (Escobar 2020). La Toma, located in Colombia's Southwest, has been engaged in a struggle against gold mining since 2008. This has resulted in the destruction of mangroves and the departure of young people from their traditional knowledge and trades. Colombian scholar Patricia Botero-Gomez characterizes sentipensar here as embodying the ontological resistance of this community who ultimately survive by adopting amphibious forms of life that have been developed from generation to generation (Botero-Gomez, 2019b, Cepeda, 2017). Through social mobilizations, the creation of shared spaces, and participation in daily or ritual practices, memory is iteratively formed, anchored in the body, and sustained collectively (Rivera Rivera Cusicanqui 2020, Guerrero Arias 2012, Bonfil Batalla 1996). In a region where memory has a long sociopolitical legacy, understanding memory only as passive or static over-simplifies its multifaceted properties. While not the focus of this review, I cannot overlook the theoretical contributions made by Indigenous, Black, and Campesina (peasant) women who confront territorial dispossession and violence at higher rates than men. Their work extends beyond relational ontologies. Feminist literature on feel-think recognizes the overwhelming male gaze, particularly within discussions of the Colombian countryside, through which Sentipensar is often discussed (Rodriguez Castillo 2021, Cariño 2019, Satizábal & Melo Zurita 2022). One work I have extensively engaged with for this review is the collaborative work of Xuno López Intzin alongside Indigenous feminists Georgina Méndez Torres, Carmen Osorio Hernández, and Sylvia Marcos (Méndez Torres et al. 2013). This collaboration, formed as a political alliance, reflects perspectives on feel-think from anticolonial and anti-patriarchal positions. It is an opportunity to reconstruct the history of women in Indigenous resistance movements in Chiapas.

Latin American archival scholars also associate memory as a form of symbolic reparation (Giraldo & Tobón 2021, Giraldo 2019, Betancur-Roldan, 2019). They recognize that memory is at the heart of liberation struggles of Indigenous, Afro-descendant peoples, campesinos (peasants), and other social groups working towards the defense of their rights (Betancur-Roldan 2022, Giraldo 2019). The emergence of institutions like truth commissions and historical memory centers mark a shift in how archives are utilized in the region, contributing to efforts to reclaim collective memory and to challenge impunity. (Alberch 2008, Betancur Roldán 2022). This takes place mainly through human rights activism against the backdrop of autocratic governments in the 1970s and onwards. This however is not the norm. A review of the literature on Latin American archival traditions shows that archival models widely adopted in government, corporate, religious, and cultural sectors are inherited as a result of colonizing processes carried out by Spain and Portugal from the 16th century and subsequent processes of nation-building in the 19th century (Betancur Roldán 2022; Conde & Jardim 2012; Tanodi 2009, Ogass Bilbao 2023). Following the era of independence, Latin American archives widely incorporated US

ideas of modernization. As such memory work takes place outside the formal archival discipline through community archives (Archivistas en Espanglish, 2017) and pedagogical community projects such as the Taller de Achivistica Comunitario (TAC) in Chile. Colombian archival scholars María Cristina Betancur Roldán and Marta Giraldo recognize the potential of memory work to reveal the epistemological and ontological aspects of record-keeping functions of Indigenous and of other marginalized identities (Betancur-Roldan, 2019; Gilliand, 2015, Giraldo, 2019). Giraldo describes archives as spaces of memory and as a "territorial battleground for the varied ways of being and knowing" (Giraldo, 2019). Despite this memory remains understudied within the Latin American archival profession.

An approach that might interest the Latin American archival community is the exploration, particularly by Indigenous and Native thinkers in English language Archival and Information Science, of land as an anti-colonial conception of evidence. As previously discussed, universalist notions of evidence form part of the various mechanisms exerted by colonialism to exert control. As with Latin American social movements, an ontological and epistemic lens on land, makes visible the alternative histories, relations, and spaces present. This is in contrast to the universalist notion of land as a surface devoid of historical trajectories. To that effect, Archival and Information scholars have also produced literature about engaging conceptually with land through recordkeeping (Bastian 2003, Bastian 2014). Particularly from the perspective of Indigenous peoples, they have emphasized ontological and epistemic perspectives when it comes to land (Duarte and Belarde-Lewis 2015, Anderson & Christensen 2019, Ghaddar 2020, Montenegro 2022). This literature reveals the mechanisms that perpetuate hierarchical knowledge production, territorial dispossession, and how to make use of their emancipatory potential. Jeannette Bastian is one of the first in Archival Studies to explore land-based provenance, establishing a context of creation that links a physical locale and its collective memory to each other, as well as to its inhabitants and embedded meanings of that location (Bastian 2003, Bastian, 2014). Provenance which refers to the context and the community in which records are created, provides a bridge to better understand the relationships present in their creation. For Native and Indigenous purposes, considering land as provenance reattributes Indigenous voices, authorship, and ownership to their records or as proposed by Jamilla Ghaddar - "the legal archive of the land" (Ghaddar 2020, Montenegro, Anderson & Christensen 2019). Indigenous understandings of place and land, exist outside the framing of a colonial or settler state as such are reintegrated into records and location. Aside from affirming identity, this approach can lead to accountability and governance practices. This is based on what Nishnaabeg scholar Leanne Simpson describes as grounded normativity which is "the systems of ethics that are continuously generated by a relationship with a particular place, with land, through the Indigenous process and knowledge that make up Indigenous life" (Coulthard & Simpson 2016, quoted in Ghaddar 2020). Information scholars Marisa Elena Duarte (Pascua Yaqui), Miranda Belarde-Lewis, (Zuni/Tlingit), and Sandy Littletree (Navajo/Eastern Shoshone) propose a theoretically informed model of Indigenous systems of knowledge for cataloging and

classification. In this model with relationality/holism as the core organizing principle, land is the underlying connector for indigenous peoples in relation to their relationships (Wilson 2008 as cited in Belarde-Lewis & Duarte, 2015; Littletree et al. 2020). We are also introduced to Indigenous-informed concepts like “Bounded Space” from Jicarilla-Apache philosopher Viola F. Cordova and Jon Johnson’s method of “a co-creative relationship” to expand on the notion of Indigenous lands and Indigenous peoples as extensions of each other (Johnson 2013 p.59 as cited in Ghaddar 2020, Cordova 2007 as cited in Duarte & Belarde-Lewis 2015). Resisting peoples in Latin America alongside Native and Indigenous archival thinkers look towards creating pathways for re-imagining territory or "worlding" to lead more dignified lives outside of the modern and colonial world order (Ghaddar & Caswell, 2019; Anderson & Christensen 2019).

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