TECHNOSHAMANISM

SOCIAL CLINIC TO
THE FUTURE

Tecnoshamanism: A concept under development, employed by many groups around the globe. In Brazil, it arises amidst the free software movement as another one of its utopias, when the implementers of the "cultural hotspots" project (2004 - 2005) came across the indigenous, quilombola and riverside communities and social movements, then upon feeling their structural differences, their perspectives and worldviews, finding within this encounter a call-out for an alliance between ontology and technique, between shamanism and technology. This was not constrained to implementing an open software technological project, but rather consisted of deep exchange within worldviews, experience of time, relation to nature and the peoples standing up for its rights. In other places, like England, Tecnoshamanism arises in the rave culture of 1980, fueled by an industrial spirit, with electronic music, with contemporary rituals, new ways of expressing extacy, grace, of the new "tecnologified communities". In other places it is associated with matters of alchemy and the manipulation of energy within hardware. Tecnoshamanism has many perspectives. As a network, we have been organizing festivals and encounters in the hopes of bringing these concepts and practices to life, considering machine technology and technology in nature, converging and diverging about the turns and twirls that the concept brings. It has a life of its own! There have already been meetings around technoshamanism in several locations around the world, and Brazil has hosted two international festivals and a III festival is under organization.

Tecnoshamanism is a planetary project, but has a hard organizational core that develops publications and proposals for meetings.

ABOUT THE FESTIVALS:

Two international Tecnoshamanism festivals have already been held in the south of Bahia. This region is known as "the discovery coast", for it was exactly there that the first European ships made port in pre-Brazil and began the ethnocidal colonization machine. The indigenous Pataxó who live and take care of these lands until today prefer to call it "the invasion coast". The first festival was held in ITAPECO, a center of permaculture in the vicinity of the Pataxó community in Arraial d'Ajuda, and the second festival took place in the village of Pará, in the Pataxó's sacred origin country.

The festivals promoted technological exchange, collective construction and planting, workshops and diverse cultural activations, organized through propositions that stemmed from meetings with the indigenous communities and the projects sent to the open call.

Aratu Radio
Talks, discussions and debates, broadcast to the Internet, among festival participants.

Hacker Bus
Old Community - Bahia, Brazil

ENCOUNTERS

The network has organized and taken part in encounters in Brazil, Ecuador, Colombia, Argentina, Italy, Germany, France, Lithuania, Belgium, Netherlands, Denmark, Spain, England, Portugal and China. These encounters are multi-format and adapt to the local context. They frequently comprise an immersion of open discussion of the themes that orbit the network, such as ancestorfuturism, anthropocene, spectral communities, critical appropriation within technology, amongst others; being followed by artistic experiences, performances, DIY rituals, noisecracy session, onyrical resistance practice and the decolonization of thought.

Tecnoshamanism meeting - Quito - Equador

Hijacked dreams vs. anti-jack of dreams - Maricá- Rio de Janeiro

Tecnoshamanism encounter - Aarhus - Denmark

SOCIAL CLINIC FOR THE FUTURE - SPECULATIVE FICTION - HIPERSTITION - UNCONSCIOUS NETWORKS

As one of the bases of technoshamanism, we articulate matters linked to mental health and the production of subjectivity, using a varied menu of clinical and artistic techniques that collaborate to what we call fertilizing imaginaries and/or decolonization of the unconscious. We see in speculative fiction a powerful ally, since it enables freedom of thought, deals with the limits of experience, knowledge and vocabulary. In the hopes of finding escape routes for terrifying beliefs or deep bodly inlaid paraboles we engage ideas as hiperstition, that brings in its concept a renewal of the symbolic universe, rearranging possible and impossible futures within the desire-creating machine, trying to debug utopias and desmistify traumas. The dream perspective as a cosmopolitical space has been forefront in our actions, since we also act by the notion in Kopenawa that "the Whites don't know how to dream, they only dream with themselves and their merchandises". To exit this crossroads, we have been creating immersive platforms for cross cultural elaboration and experiment of collective dreaming, building spaces in the shape of workshops and labs to promote the importance of the oniric universe.

Our practices are nurtured from several other propositions for collective work: schizoanalysis, psychodrama and sociodrama, somatherapy, theater of the oppressed, techniques of interpretation and improvisation within theater, dreams clinic, programmes of the avant-gardes of the XX century (dada, surrealism), psychogeophysics, psychomagic, religious liturgies, traditional rituals, autobiographical performances, music, cinema, visual arts etc.

Nonverbal space - Itapeco - Bahia

Practical spectrography workshop - Capacete - Rio de Janeiro

CRITICAL APPROPRIATION OF TECHNOLOGIES

Many members of the Tecnoshamanism network have taken active part within the free technology movement of the 2000s, a time of collective dreaming of co-creation of a counter-hegemonic ethos, towards the new and immense territory in which the ship of civilization made port once again: cyberspace. Images that drove us were of a delicious redistribution of power, deriving from the common potencies that the internet unveiled, the radical sharing of culture, the developing of non-proprietary cultures, the instantaneous communities of invention and political mobilization, all the cosmo-synaptical connections that a forest-mode internet could promote. Years have passed and it is later than ever to perceive that these images have not been updated, rather, what has been up-dated into cyberspace were the demands of transnational capital, monopoly, data capitalism and vigilance. It thus happened an unexpected warp in the route of the image of our pirate dream, (images live outside of time) and they have met echoes of their emergencies in other placements. What one genera-tion had learn about the potency of the Common within free software or about autonomy in the hacker ethics schematic begun syntonizing with frequencies that found their way back to us through contact with the pragmatics of the com-munities of a deep brazil, mostly the originary communities, indigenous and qui-lombolas (the "Cultura Viva" government program was fundamental in the cross-alterities process). The initial syntony between the logics of invention, bricolage and comunitas technology was the magnetic attraction between parts.

And soon a fraction of the whites interested in thinking image crowds, spirits and specters that had finally been granted citizenship to cyberspace, started realizing that when it comes to virtuality, traditional communities gave a tremendous show; us, the whites (in an ethnopolitcal sense, beyond the pigmentation meaning) observed a properly cosmopolitical life, that considers politically the inhuman potencies of the cosmos, always shinining through to us as a lesson in environment and onthologic abundance; whilst in the history of our relation with virtuality, we live ironically a particular crisis in the lapse of images in post-truth, a true infocalipse.
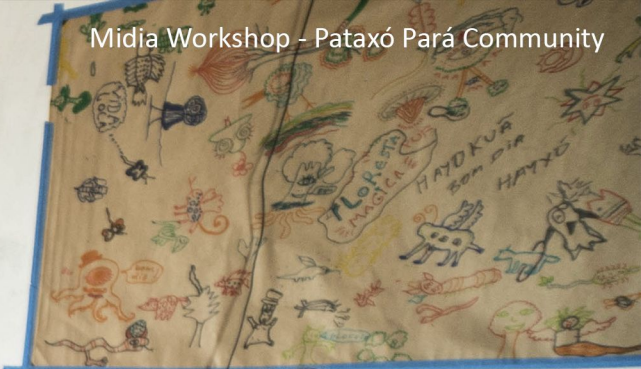
Our cyberpunk becomings are beggining to create metaphsyical outlines, the passion about the free software idea unfolds passion for free cosmogonies; tecnocracy turns into metarecycling, earth technologies, ritual technologies. Hardware continues being territory and without territory there is no culture. Foodforests are related to monocultures as the economy of the amerindian spirit are related to the neoliberal onthologic misery. Shamanism as interespecific technologic for transit, a tactic to engage the matter of alterity. We perceive then that the technologies of sensibility are the gold in each perspective / species, these which the Tecnoshamanism network dedicates itself to thinking ways of transversal interchange. The 2000s cyberoceanic pirate ship still sails, but now it is a ship in the multiverse.

Midia Workshop - Pataxó Pará Community

Body Tecnologies multi-ethnic research
Pataxó Pará Community

Jabuticaba mother making medicines
Pataxó Pará community

Arts nucleus and new organisms (NANO) - Casa Núvem - Rio de Janeiro

THEORETICAL PRODUCTION, PUBLICATIONS, ARCHIVE

We seek to fuel thought, concepts and theories beyond the immersions and workshops. For this effect we have focused in launching open calls, in the hopes of aggregating the largest possible number of participants, so that we can compose multiple visions over the themes that surround technoshamanism. We launched a book in 2016, we have a blog, audio archives, interviews archives, photo archive and publications , which we are interested in producing more. Internet is a large-scale content producing field, but we feel the need to make books and create multimedia archives. If we put the contents only in the internet we are at risk of losing data, for there is an instability in the cloud, and when we least expect servers crash, hackers are imprisoned or hosting become severely overpriced. Our motto is to free all our produced content to the wide public, but keep the source material safe in our hard drives."Together in the pendrive!"

Mucua is the fruit of the Baobá, mythological tree of the african continent and it is also the computer and vessel of seeds and memory of the Mocambos network, an intranet network within the quilombola communities and indigenous villages. A mucua was implemented in Pará Village during the II festival of Tecnoshamanism, connecting it to the network.

Cosmopolitical joy - Pataxó Community

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