

Cartographies from the South: the telluric as a regional sociocultural construction

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To quote this article:

Parra Peña, A. M., & Chacón Reynosa, K. J. Cartografías desde el Sur: lo telúrico como una construcción sociocultural regional. *Espacio I+D, Innovación más Desarrollo*, 15(44). <https://doi.org/10.31644/IMASD.44.2026.a05>

— Abstract —

This article presents a theoretical and methodological proposal developed within the field of regional studies, aimed at examining the diverse ways in which public space has been intervened as a form of social protest during the twentieth and twenty-first centuries. This process of regionalization was termed the telluric region in the South-South and was configured through expressions of symbolic insurgency characteristic of social movements that emerge from confrontations with the prevailing colonial matrix. This region was constructed from a decolonial epistemology and a qualitative historical methodology grounded in observation and documentary analysis. Thus, the telluric region in the South-South integrates a symbolic regional system based on the South as a concept. This system transcends geographical limitations insofar as it does not encompass only the Southern Hemisphere of the globe, but is instead delimited by specific social, political, economic, and power relational conditions in relation to the North, understood as another symbolic regional system. Although historically transformed, the North, whether conceived as Europe, the West, Euro USA, or the Global North, has, since the period of Colonization and Conquest, maintained diverse forms of domination, exploitation, and oppression over the South.

The results of this research exemplify regional construction from a socio-cultural perspective and reveal a dynamic cartography of space and time, actors, actions, agencies, motivations, iconographies, and discourses generated by the complexity of sociocultural regional knowledge and by the shaping role of history, not as an event of the past, but as one of the forces that continues to mark practices and interregional and intraregional power relations in the present. In this way, the telluric region in the South-South constitutes an example of a constructed symbolic region that emphasizes a complex and transdisciplinary analysis of a reticular system of power relations, interpellation, and the circulation of information, people, and resources at different scales. This system is connected regionally along South - South axes as well as in South - North directions.

Keywords:

Regional construction, regional studies, south, telluric.

A TELLURIC REGION FROM A SOCIOCULTURAL PERSPECTIVE

The telluric region as a decolonial region within the sociocultural paradigm seeks, as Haesbaert (2021) proposes, to move away from conceptions of region rooted in the Western tradition, conceptions shaped from the outset by geopolitical interests of various kinds, as was the case with colonial geography, which was concerned with documenting goods, resources, places, and peoples for economic, political, and domination-driven ends. In this type of study, the author notes that newly explored and unfamiliar territories were labeled “natural regions” so that they could be declared “no man’s land”, a move that erased the presence of indigenous peoples and their diversity, thereby allowing property to be assigned to others. It was, in essence, a regionalization exercised from above, shaped by administrative, military, and commercial needs, and sustained by an instrumentalized idea of region that served colonial expansion. By contrast, from a decolonial perspective, the region is understood as a category of practice, one that is lived by the social groups that make it up (Haesbaert, 2021, p. 248). In this sense, the telluric region emerges from below, where a:

Regionalization or region articulation “from below” [is] a way of thinking/representing - and acting in - space based on an integrated reading of its multiple dimensions. In this case, new articulations, both intra and inter- regional, can serve as the essential foundation for the construction of new spatial practices of power, that is, a more alternative territorialization [...] we may encounter difficulties when attempting to regionalize within a standard framework that recognizes the agency not only of hegemonic groups, but also of subordinated ones (Haesbaert, 2021, p. 262).

In this way, decolonizing the concept of region is a matter of revisiting and “contextualizing the construction of our epistemologies in space and time, and of problematizing the often excessively universalizing character of a certain Eurocentric rationalist reading” (Haesbaert, 2021, p. 241). To conclude and guide regionalization practice toward this end, the author identifies three aspects necessary for building a decolonial region: a. Questioning the overly generalizing claims of the coloniality of power, which imposes a universal standard criterion of regionalization without accounting for different spatio-temporal formations. b. Valuing other “local/regional” bodies of knowledge and expertise in a regionalization that is also “from below”. c. Incorporating, with greater emphasis, ethnic and gender dimensions into regionalizations, precisely those that, especially in Latin America, are most closely tied subordinated groups (Haesbaert, 2021, p. 263).

Along the same lines, Albán-Achinte (2013) is brought into the conversation as a complement to the conceptualization of the region from a telluric standpoint, as a form of emancipation from Eurocentric universalism and rationalism:

If modernity emancipated the subject from its beliefs, I propose then that we emancipate ourselves from Western emancipation so that the telluric may construct meaning, emotions may flutter without established limits, imagery may furrow into our very depths, and the enigmatic may become a possibility of glimpsing other ways of existing (Albán-Achinte, 2013, p. 449).

In this way, the telluric region takes on a character of emancipation and rupture in relation to the classical conception of region. It is telluric because it makes itself present when structures tremble – and it is at this point that a focus on human agency becomes necessary. To understand this region, it must be recognized that what is needed is not only a shift in how region is conceived, but in how the indissoluble bond between territory and its communities is analyzed.

Within this framework, personal and community processes influence and transform territories – and it is here that agency and human action take on central importance. For this reason, the concept of *corazonar* (*reasoning with the heart*) proposed by Guerrero-Arias (2010) offers a way of connecting with these processes within the telluric region. The author develops this concept upon observing that the colonial-imperial matrix extended its control far beyond territory, reaching into knowledge, bodies, subjectivities, affectivities, and life itself. He proposes that the path toward decoloniality, not only of knowledge, but of every dimension of human being, is charted through the recognition of affectivity and emotion as a response to the Cartesian imposition of separating emotion from reason, and calls into question the pretense of objectivity underlying science. In this way:

Corazonar constitutes an insurgent political response to the coloniality of power, knowledge, and being, as it displaces the hegemony of reason and reveals that our humanity is built upon the interrelation between affectivity and reason, with existence itself as its horizon. Hence, to corazonar the meaning of dominant epistemologies through insurgent wisdoms can contribute to the construction not only of a distinct academic and epistemic proposal, but above all, of other ways of making sense of existence (Guerrero-Arias, 2010, p. 83).

It is for this reason that the telluric region is built upon a rupture with the prevalence of rationality, and connects equally through affectivity and emotionality, so as to account for the diverse ways of living space and within space. Reclaiming “corazonar” as one of the theoretical foundations for conceiving the telluric region carries a deeply political meaning, insofar as it is precisely the interrelation between affectivity and reason proposed by Guerrero-Arias (2010) that enables empathy, understanding, and above all, the unraveling of the logics driving expressions of symbolic insurgence.

To explain the political meaning of corazonar as applied to reason, it is necessary to recall its relationship with the concept of *sentipensar* (*sensing-thinking*),

which, put briefly, proposes thinking with the heart and feeling with reason, an epistemological stance that demands a reconfiguration of Western rationality. This concept became central to the decolonial tradition after it was taken up by Fals-Borda (2007) in the 1970s, when he discovered it as a fundamental axis of thought among the communities living along the riverbanks of the Colombian Caribbean.

In this way, *sentipensar* and *corazonar* constitute two essential orientations in the construction of the telluric region, a region that, on one hand, departs epistemically from the traditional concept of region and from established ways of studying it, and on the other, demands a different reading of the phenomenon under analysis, without losing sight of the political meaning of symbolic insurgencies and the need to decolonize space, memory, and history. Guerrero-Arias (2010) argues that coloniality has determined, and continues to determine, the existence of colonized peoples, despite the widespread assumption that colonialism ended with independence. To support this, he draws on the clear distinction between colonialism and coloniality proposed by decolonial theory, in which colonialism “refers to a historical moment marked by the domination and political, economic, cultural, and other forms of administration of certain metropolises over their colonies, but which did not acquire a universal character and which, supposedly, came to an end with independence” (p. 84), while coloniality

Refers to a process of domination that has not conclude, one that began with the conquest and remains in force to this day. It is a reality of domination and dependence on a planetary and universal scale, one that outlasted the colonial period, persisted through the emergence of nation-states, and continues to operate in the present under global-imperial capitalism (Guerrero-Arias, 2010, p. 84).

From the decolonial epistemological standpoint of the telluric region, and in line with Guerrero-Arias (2010), although colonialism is assumed to have ended, coloniality was not extinguished by the processes of independence and nation-building. Administration changed hands, but power relations did not, elitist creole coloniality persisted under new administrative forms and strategies of expropriation and exploitation at the national level, and was subsequently internationalized and globalized through the alliance of these same elites with imperialist and neocolonialist nations of the Global North. Additionally, within the telluric region of the South-South, the structuring condition of coloniality and its continued relevance are acknowledged, giving rise to the need for decoloniality, which seeks to

Radically transforming subjectivities, imaginaries, and sensibilities. It therefore takes existence as its horizon, in pursuit of the recovery of the humanity and dignity denied by coloniality. Decoloniality thus stakes out the struggle for another horizon of civilization and existence (Guerrero-Arias, 2010, p. 84).

In this sense, the telluric region in the South-South is decolonial because it is emotive – within it, being moved, feeling indignation, recognizing pain and joy, euphoria and frustration, nostalgia, sorrow, and grief, but also hope, utopia, and longing, are all constitutive parts of its existence, its being, and its reason for being. Courage and valor make themselves present; the impulse to struggle, the weight of the symbolic, the performative, the body in action. The telluric region emerges and is lived through the body, and through the bodies that come together, press forward, defend themselves, and confront. They move with resolve, crossing the thin line between life and death.

In the telluric region, blood that has been spilled is mourned; justice is demanded in shouts and in song; dignity and humane treatment are insisted upon; candles are lit for those who are no longer here; streets, walls, and barricades are blanketed with poster bearing the names and faces of the disappeared; crosses are planted for those who never came home, for those who died fighting; flags representing freedom are raised, held aloft, and embraced; monuments become vessels of memory – but the memory of the forgotten. Conceiving the region through the telluric opens the possibility of experiencing it, moving through it, and coming to know it, by perceiving and observing the movements that shape its landscapes and the forces that converge within them.

It is thus from within the complexity of this decolonial sociocultural region that sensitive and empathetic reading become possible, reading capable of grasping the meanings of memory, the importance of remembrance, the necessity of not forgetting so as not to repeat, or repairing, of holding and accompanying. The demand to recognize unfinished mourning and the open wounds left by silencing, concealment, and cover-up.

DECOLONIZING THE HISTORICAL-DOCUMENTARY METHOD IN THE TELLURIC REGION: SENTIPENSAR, INDISCIPLINAR [INDISCIPLINING] AND CORAZONAR

The telluric region in the South-South is a region that, epistemologically and theoretically, moves across three related paradigms within Regional Studies: oppositional postmodern participatory, postcolonial and decolonial. Methodology, methods, techniques, and instruments must therefore remain in alignment in order to achieve the stated objectives, as Sautú (2005) explains:

Theory-objectives-methodology must be articulated with one another. Theories carry methodological implications; it is therefore essential to take them into account when evaluating our research objective. These are general dimensions that transcend specific theories or epistemological positions, although each specific theory or theoretical-methodological position explicitly assumes or adheres to stances within each of them (p. 18).

In this way, the methods were designed to address the question that gave rise to this research: how is the telluric region in the South-South conceptualized, constitutes, and configured? It is worth noting at this point, however, that the telluric region in the South-South is composed of multiple social movements that share a direct confrontation with the practices derived from the modern-colonial-capitalist-patriarchal matrix. For the purposes of this study, regionalization was therefore built around expressions of symbolic insurgency produced by the intersubjective agency of Latin American indigenous communities in the late twentieth and early twenty-first centuries.

The unit of analysis of this qualitative historical research was documentary observation situated in archival sources, press, official publications, and bibliographic texts. While the historical-documentary method corresponds to traditional ways of doing history as a discipline that records and studies past events, it can be employed from a decolonial episteme, provided that this construction of history is critical of the modern/colonial/ capitalist matrix, adheres to the postulates of the decolonial turn, and, in the case of the study of indigenous peoples, takes into account the principles proposed by their own scholars and researchers for the analysis of sources and the production of findings.

In this sense, for the study of the telluric region in the South-South as a regional study, the methodology moved through three stages:

1. Thinking toward a regional historical method different from the traditional one

To this end, the starting point was what Miño-Grijalva (2002) proposes for the achieving integration and consensus in regional historiography, for which he identifies five fundamental aspects: a) studying historical processes by systematically introducing space as an analytical element; b) the object of study of regional historiography will be regional society; c) regional space would be determined by regional society and not the other way around; d) regional society and the space it occupies are segments of a broader society and a broader space; and e) regional society and the space it occupies change over time. The author further highlights the importance of globality and the multi-determination of social processes as a relevant aspect in the construction of regional history.

2. Designing a decolonial regional historical method

Three guiding concepts from decolonial theory and methodology were incorporated into the method proposed by Miño-Grijalva (2002): *sentipensar*, *indisciplining*, and *corazonar*, concepts that, broadly speaking, seek to interrogate the prevalence of reason in the Western academic world in order to open pathways toward sensibility and other ways of being, dwelling, and thinking the world.

Today, the concept of *sentipensar*, which has its origins in the amphibious communities of the Colombian Caribbean as a way of conceiving existence, and which Fals Borda (2007) drew upon for his sociological explanations, has become widespread, embraced by indigenous and Afro-descendant scholars and activists, as well as by environmentalists and feminists. One such example is found in decolonial feminisms, which propose *sentipensar* as applied to gender, in which indigenous researchers such as Georgina Méndez Torres, Juan López Intzín, Alicia Lemus Jiménez, and Mónica Elena Ríos, among others (Méndez, López, Marcos & Osorio, 2013), consider that

It is essential to know, analyze, reflect upon, discuss, learn from, question, and make visible the strategies that women have developed to awaken from the colonial lethargy of oppression, without thereby denying the multiple dimensions of oppression and the subalternation of knowledges. Today, women have created spaces for dialogue, for learning about other worlds; they have built methodologies rooted in feeling, in the awakening of creativity, in the sensing of the senses, in the *corazonar* of methodologies (Méndez, 2013, p. 36).

On the other hand, scholars such as Arturo Escobar (2014) have drawn on *sentipensar* with the earth to address environmental issues arising from the human-nature divide and the consequences of developmentalist campaigns on ecosystems; or Catherine Walsh (2019), who reflects on her place in the world and radicalization of her *sentipensar* in the face of a dominant system indifferent to death. She also points to the institutional university and its “white-mestizo, masculine, and heteropatriarchal ethos, its intellectual indifference, its blindness to reality, and its growing complicity with the violence-war-death system that today is modernity/coloniality/global capitalism” (p. 95).

In this way, a concept that was once born in the midst of everyday life has become the foundation of multiple theoretical, practical, and methodological reflections among scholars across different fields of knowledge, as well as among artists, writers, and thinkers, what Fals Borda called an active and *sentipensante* generation. It has also become, in the present moment, a vertebral notion for decolonial thought and practice.

Indisciplining the social sciences is another proposal that has been central to the study of the telluric region, since

It refers to the need to make visible the disciplining, the disciplines, and the disciplinary formations that have been built within the social sciences since the nineteenth century, and especially through their institutionalization in Latin America in the twentieth century, and to bring to light their colonial legacy (Castro-Gómez, Schiwy & Walsh, 2002, p. 13).

This indiscipline calls into question the coloniality of power that marks ethnic-racial differences; that conceives of a single path of development following Europe as a model and places all other projects on a temporal scale of backwardness; that validates scientific knowledge as the only legitimate form and considers the rest to be in a pre-scientific state; and that, privileges writing over orality. In this sense, “indisciplining means unleashing the borders of the social sciences that fence in the production and distributions of knowledge and the ‘ontological regions’ of the social, the political and the economic” (Lander, 2000 as cited in Castro-Gómez, Schiwy & Walsh, 2002, p. 13). Indiscipline reconfigures relationships, “it proposes breaking with the modernist tendencies of the social sciences that divide and distance the subject and the object of knowledge, thereby reconfiguring the dialect relationship between subjects and structure” (Castro-Gómez, Schiwy & Walsh, 2002, p. 14). It also calls for a transformation in the North-South relationship within the geopolitics of knowledge. On one hand the South ceases to be a passive consumer of theories and becomes a producer of them, generating a new pole within these geopolitical logics of knowledge. On the other hand, the circulation of information in the South-South direction is actively promoted. “Making visible” is one of the indiscipline activities. Making sexism visible, ethno-racial hierarchies, the colonialism of power, the geopolitics of knowledge, Eurocentrism, and the contempt for affectivity.

On this last point, affectivity, it is understood that from the modern/colonial episteme, instrumental to power, anything that does not serve it is denied, rendered invisible, and discarded. And “one of the most perverse forms of the coloniality of power and being has been the negation of affectivity in knowledge, through the fragmentation of the human dimension in the name of hegemonic Western Cartesian reason” (Guerrero-Arias, 2010, p. 83), what the author terms “the coloniality of affectivity”. It is therefore through *corazonar* that other epistemological pathways of existence and re-existence are sought, pathway that are insurgent in the face of the domination of reason, and which constitute, for this very reason, a political response to this coloniality of power, being, and knowledge.

Guerrero-Arias (2010) speaks of the force of affectivity and the insurgent force of tenderness, forces that keep hope alive, that give meaning to the will to go on living in spite of adversity, to reclaim one’s voice. Forces that sustain the desire to sing, to dance, to love, and to believe. These are the struggles of which the Viejo Antonio speaks, the Zapatista indigenous leader from Chiapas, struggles that can only “be waged from the deepest place of love: love for humanity, love for our land, love for our dead” (p. 93).

Communities such as the Kitu Kara “make affectivity the center of their political proposal in their struggle to exist” (Guerrero-Arias, 2010, p. 92); the gathering to *corazonar* life (2010) is an expression of “the spiritual dimension of political struggle and the political dimension of spirituality” (p. 92). Within these multiple meanings of the affective among indigenous peoples, for the Nasa people the heart

is an essential part of existence and of the healing of the earth: “It has been said by the liberators of Mother Earth [...] that healing the illness of the earth depends on healing the heart of us, her daughters and sons” (Zamora-Sánchez, 2018, p. 112), for to them, “it is the heart sick with capitalism that sickens Nabgwana. It is the capitalist hydra inhabiting our heart from where it can operate at will” (p. 109).

3. Alignment with the principles proposed by indigenous peoples for research

Finally, to complete a decolonial method focused on indigenous peoples and their actions, the principles proposed by indigenous collectives for adapting research methodologies to decolonial purposes and perspectives were incorporated. In brief, these principles concern the ways of working during research and study processes with indigenous communities. They establish how relationships between researches and communities should unfold; how to avoid disrespectful, extractive, and violent practices; how to evaluate the contribution that participating in research processes represents for indigenous groups; and they orient research practice toward active participation in the construction of knowledge, dialogue between different ways of knowing, and active listening. It is an invitation to abandon the idea of the researched as a passive object of study and instead to build a network of exchange of ideas, knowledge, and ways of knowing, mediated by affection and respect (Meza-Gzmán, Delgado, Shuñaqui-Sangama, Vásquez- Fernández, Castro-Mayo & Reserva Comunal ECA Amarakaeri, 2021).

In this way, the theoretical and methodological construction of the regional historical method for the telluric region was carried out, with the purpose of reading actions and interventions on monuments and public space through a lens other than vandalism or iconoclasm, of uncovering the logics and motivations behind symbolic insurgencies, and of understanding their diverse manifestations.

CARTOGRAPHY OF THE TELLURIC REGION ON THE SOUTH-SOUTH

The telluric region in the South-South is the application of the telluric region as a form of regional study, spatially and temporally situated, focused on explaining the intervention, modification, and toppling of monuments in the Global South, particularly in Latin America, a region that forms part of and remains connected to other regional systems. Identifying its regional systems and scales therefore allows, on one hand, for its contextualization, and on the other, for the identification of regional tectonics, landscape morphology and its structures, sedimentations, cycles, actors, objectives, and motivations. It is the means of understanding how it functions, how it operates, what its intra- and interregional dynamics are, its connections, networks, forms of information distribution, and its reach.

Regarding regional systems and scales (Figure 1), this region is located within the symbolic regional system of the Global South, in counterpart to the Global

North as another symbolic regional system, their correlation and coexistence configures in a bilateral and bidirectional manner, mediated by an asymmetrical power relationship in which the Global North positions itself in a place of ontological and epistemological superiority, exercising its dominance and authority vertically. The Global South, meanwhile, confronts and calls into question the practices, pretensions, and conceptualizations that the Global North holds toward it.

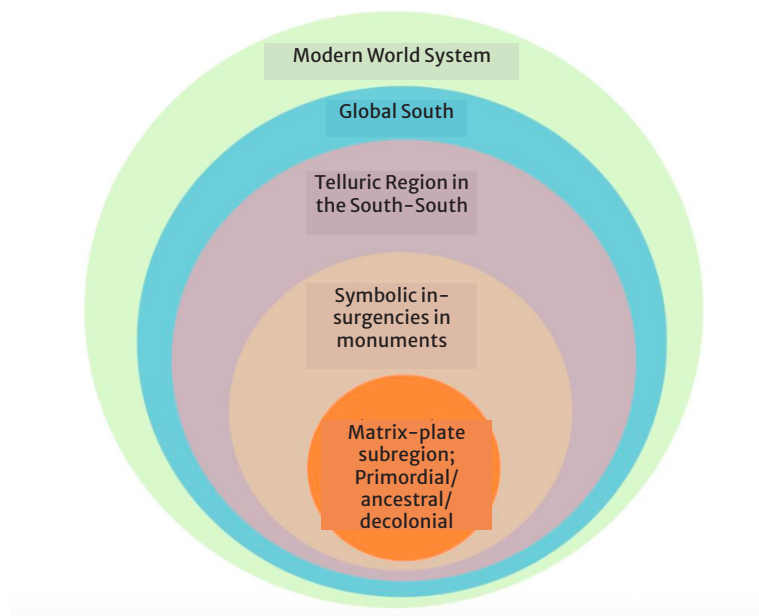


Figure 1. The regional scale in the South-South region. Source: Author's own elaboration

This regional configuration finds its origin in what Wallerstein (2005) has characterized as the modern world-system or world-economy, a global economic and political formation that consolidated in the sixteenth century following the overseas expansion of the Spanish empire and which served as the foundation for the establishment of capitalism. This world-systems analysis is related to other economic studies and to the concepts derived from them.

In the first place, it drew upon Fernand Braudel's (1970) analysis of the establishment and expansion of European capitalism and its relationship with long-duration structures.

Subsequently, it was complemented by two other economic theories proposed by a group of economists from the Economic Commission for Latin America and the Caribbean (ECLAC): the first, led by Raúl Prebisch, is the center-periphery relationship, which posits the division of the world's countries into core and peripheral nations, according to historically established economic conditions regarding production processes, markets, capital accumulation, and technological development. This bears a close relationship with the formation of the current Global South and Global North.

And the second: dependency theory, a proposal that complements the former and explains the systematic subordination of “underdeveloped” countries to “developed” ones, while questioning the idea of an inevitable transition from feudalism to European capitalism independently of the relationship with peripheral countries. It exposes the unequal power relations between such countries, not limited to the economic sphere, but extending to the political, cultural, educational, and any other aspect of human development, and demonstrates why it is in the interest of powerful nations to keep poorer countries in a state of dependency, as these provide resources, cheap labor, and serve as commercial targets for obsolete goods and technologies.

It is in response to these unjust, unequal, and oppressive relations that social movements emerge to confront, challenge, and take action; this is why in the Global South the telluric region has a constant and active presence.

It is important to clarify that this Global South is not limited to a geographical location in the southern hemisphere of the planet, nor to an arbitrary relationship with the peripheral and semi-peripheral countries of the world-system; on the contrary, as De Sousa (2014) explains, it refers to a condition. It encompasses all those individuals and collectives subalternized by the colonialist, imperialist, capitalist, or neoliberal system, under the different names or historical connotations it has carried. Notably, the relationship between the North and the South, since it began in 1492, has been, to a considerable extent, one of exploitation and dispossession.

Within this system, the Global South has received different name throughout history: colonies, Third World, Underdeveloped Countries, Developing Countries, Non-Aligned Countries, South, South-South. The Global North, for its part, has referred to itself as: First World, Developed Countries, or the West, generally associated with core countries, imposing a universal model of civilization and an ideal of development, while the South, under this model, finds itself at a clear disadvantage according to these standards.

Figure 2 provides a brief characterization of the Global South and North and their most fundamental differences, with the aim of highlighting those aspects relevant to understanding the unequal relationship they maintain.

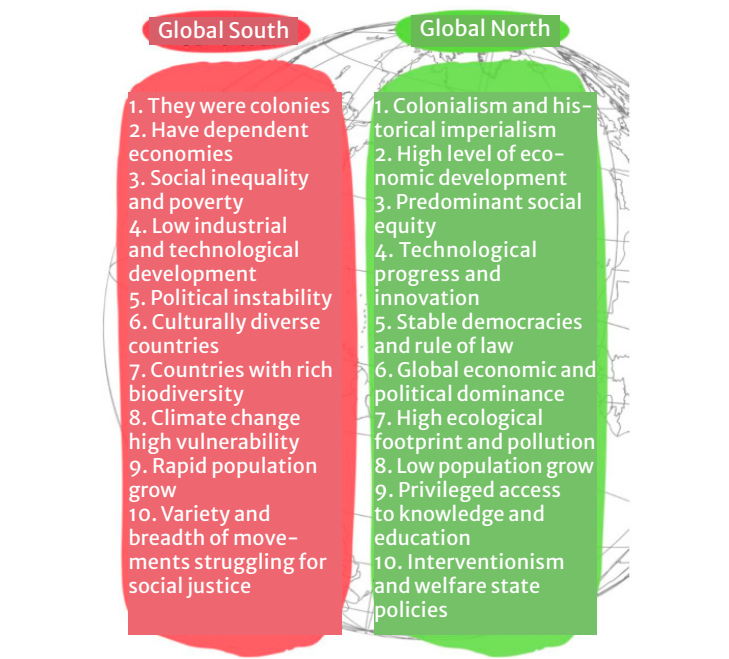


Figure 2. Source: Author's own elaboration

It should be noted that these two regional systems are neither monolithic nor homogenous, as each country of the South or the North has its own social and cultural singularities and historical particularities. However, general features can be observed that allow for a regionalization grounded in this historical division that has shaped both the North and the South in various ways.

In the South, the colonial condition has left an open wound; it is a fact that colonialism remains active, and that the colonality of being, knowledge, and power is present in all aspects of our lives. This is where the true *raison d'être* of the telluric regions of the South, such as that of South Africa with the Rhodes Must Fall movement and Black Lives Matter in the United States, Canada and Europe.



Figure 3. Interconnection map between the southern telluric regions. Source: Author's own Elaboration

Three regions that protest for social justice, for the revision of history and memory, so that figures who committed countless crimes and abuses against indigenous peoples and African and Afro-descendant communities in their colonialist campaigns are no longer honored. These are movements that struggle for the revaluation of heritage; however, these actions are only the visible part of the invisible, that is, all those claims of inequality and structural violence, discrimination, poverty, and exploitation, as well as all those concealments, as Dussel (1996) calls them, of being and knowing.

These regions in some cases interact, reinforce one another, influence each other, and form associations; certain alliances can be found among them, such as between Black Lives Matter and Rhodes Must Fall, which, in order to make their voices heard more powerfully, call upon one another and convene other regions that stand in solidarity with their cause. In any case, even where there is no direct relationship between regions, coincidences can be found in their objectives and motivations, insurgent actions, ideals, hopes, and historical claims, as in the case of the telluric region in the South-South and Rhodes Must Fall, which share more symbolic bond.

Black Lives Matter, as a telluric region, exerts a significant influence on the telluric region in the South-South. Its existence, like that of all telluric regions, has its origin in a seismic event, an occurrence that shakes history and social sensibility. This time, the epicenter was the United States, where the Afro-American/anti-racist tectonic plate collided with the modern/colonial/capitalist matrix plate in its iteration of justice having a color, following the acquittal of George Zimmerman in 2013 after the murder of Trayvon Martin in 2012.

At that moment, Alicia Garza, one of the three Afro-American activists who founded the movement, posted the hashtag #blacklivesmatter on social media, which resonated widely and drew a large number of people to the cause. In 2014, the region was shaken again by the deaths of Michael Brown in Misuri and Eric Garner in New York. In 2015, the movement joined and strengthened the Rhodes Must Fall movement in South Africa, and the first national convening was held in Cleveland. In 2017, the movement transformed into the Black Lives Matter Global Network Foundation, which currently has offices in the United Kingdom, Canada, and the United States, where Alicia Garza works alongside Patrisse Cullors and Opal Tometi.



Figure 4. Mural of union in the struggle of the Black Lives Matters movement and indigenous peoples. (Campabada-Graus, 2020). Source : <https://diagonalciep.org/wp-content/uploads/2020/07/blacklivesmatter-750x379.jpg>

As for the regional tectonics of the telluric region in the South-South, these are explained metaphorically as analogous to the Earth's crust, which is made up of tectonic plates in constant motion. The telluric region may be constituted by two or more matrix-plates that experience collision interactions, resulting in a will toward change in the established order, which, in this case, manifests through the modification, intervention, or toppling of one or more monuments. In this sense, it is important to consider that telluric regions may have different matrix-plate configurations, which would produce disruptive effects taking the form of symbolic insurgencies, acts of resistance, armed struggles, opposition political parties, revolts, revolutions, entrenchments, terrorism, and various other ways of expressing discontent in the face of domination, oppression, authoritarianism, exploitation, exclusion, and discrimination, among others.

It is essential to bear in mind that these have been called telluric regions, among other reasons, because they are structural movements that arise from below, from the social base, in a bottom-up direction rather than from the ruling, privileged, or powerful classes, which would constitute a top-down movement. This

is an important clarification when differentiating the motivations for destroying or preserving a monument, and the treatment given to it after being modified, intervened upon, or demolished. As movements that emerge from the base, the landscapes of the telluric region are configured by alternations in the relief of the social and cultural surface, produced by the upheavals that occur when tensions accumulated over long periods of time are released, much like the telluric movements that give rise to various formations in the earth's crust, permanently and irreversibly transforming the landscape.

In this way, in the telluric region as a methodological tool, a first step is to identify its tectonics, that is, which matrix-plates are interacting and how. In the case of the telluric region in the South-South as part of a regional study, symbolic insurgencies and indigenous movements could be examined as a situated subregion, though not an exclusive one, since it can coexist with other telluric subregions within the same space.

In this sense, the telluric subregion or tectonic fragmentation analyzed responds to the specific need to explain the motivations and forms of symbolic insurgency expressed by indigenous communities in relation to monuments, through which they give shape to their own expressions, languages, feelings, symbols, and meanings. It has become evident that within this region there exists a set of matrix-plates that coexist and associate with one another, sister or contiguous matrix-plates that collide with the modern-colonial-capitalist matrix-plate, such as the matrix-plates of feminist movements, Afro-descendant communities, LGBTTTBIQ+ groups, youth, students, workers, laborers, peasants, and environmentalists, among others.

In this context, an image of what the cartography the telluric region in the South-South might look like has been proposed in Figure 4, as if it had a physical space, as if it had a territory. It imagines how the different tectonic fragmentations might be represented, with each emerging social group constituting a fragment. And yet, united, they all together form the unity of the region against the great modern/colonial/capitalist matrix, which appears implacable and powerful, uniform and indestructible. In this exercise of graphic representation of the tectonic configuration of the telluric region in the South-South, the small plates are identified as ones that move constantly, change, collide with one another, become displaced, associate without losing autonomy, emerge, expand, and contract, but do not disappear. They may continue through other forms of struggle or pull back in order to survive repressive movements.

Each subregion is identified by a color and a category under which different causes, purposes, and motivations are grouped according to a broad criterion. Within this framework, each subgroup could be said to operate as a locality, with its own cycles, actions, forms of struggle, ideologies, and landscapes.



Figure 5. Mapping of the South-South telluric region. Source: Author's own elaboration

The movement of tectonic plates is not uniform, there are zones where it is very slow and other where it is rapid, just as there are zones where plates collide and other where they do not. These tectonic movements within the Earth's crust "are responsible for the formation of mountains, volcanoes, earthquakes, folds and geological faults, the expansion of oceans, the displacements of continents, and are also associated with mineral and oil deposits" (Servicio Geológico Mexicano, 2017, p. 2). Even when plates do not collide, they are in constant motion, generating modifications in the Earth's crust.

This theory also explains that the lithosphere rests upon the atmosphere, a semi-plastic and heat-generating surface produced by the permanent activity of the Earth's core and mantle. In this framework, that core would be human activity itself.

It is worth noting that the telluric region always emerges from an original earthquake, it forms when matrix-plates collide, meaning it is necessarily confrontation: a symbolic region that emerges from acts of power dislocation, transgression, and tension in the face of authority. What takes place within the telluric region is not possible outside of it. Within it, agents are in constant confrontation with power and authority. Outside of it, however, power relations are different and tactics of resistance take other forms. Beyond its boundaries, there exist other kinds of movements and therefore other social effects, such as borrowings, adaptations, reinterpretations, and cultural appropriations that occur through mediation and negotiation, and that do not interfere with the course of conflict. This generates contradictions, poly, and ambivalences, as actors engage on multiple fronts that may appear mutually incompatible.

In the case of the telluric region in the South-South, it emerged from an original earthquake triggered by the collision between the modern-colonial matrix-plate and the primordial ancestral matrix-plate in 1492. Subsequently, as a result of repeated collisions, the latter fragmented and gave rise to other matrix-plates, generating the current landscape of the telluric region, a liminal region where the most intense activity manifests, and in which the landscape of protest serves as the primary. Though not the only, stage upon which symbolic uprisings manifested in monuments and associated public space.

According to the groups that comprise it and their causes, the telluric region in the South-South is divided, as previously explained, into subregions that share in common the confrontation and fracturing of the modern/colonial/capitalist matrix-plate, and which derive from these differentiated matrix-plates in terms of actors, cycles, objectives, and motivations. Being contiguous, these plates affect one another, share sedimentations, and can even collide with each other and also fragment. As subregions, they can generate connections, alliances, agreements, joint actions and strategies, and establish spaces of fluid and porous borders, in which actors can move between them to become polyvalent agents.

The telluric region in the South-South is a decolonial region in two senses. First, it emerges with a clear decolonizing intention in direct and confrontational response to a modern/colonial/capitalist matrix, in which the documentary analysis reveals that monumentalism is part of its traditions, since the monument has a synthetic character, condensing values, symbols, and meanings. Indigenous peoples begin to manifest themselves through the modification, intervention, and demolition of these monuments, within a politicized context initiated in 1992 with the commemoration of the fifth centenary of Christopher Columbus's arrival on this continent. On the other hand, it is decolonial because the telluric region as a theoretical and methodological tool draws from decolonial theory, since it is from there that a critical stance emerges, no longer directed at the modifications, interventions, and demolitions of monuments, but at the historiography and the

concepts of history, memory, and heritage that sustain and maintain the relevance of monuments regardless of the values that they represent.

It is from the modern/colonial matrix that the monument is preserved solely by virtue of being one. It is imposed as a symbol of identity, of unity, of national values that are supposed to represent an entire nation, that represent the universality of historical narratives, and furthermore, a memory that was assumed to be unquestionable.

CONCLUSIONS

The landscape of the telluric region has a highly irregular morphology, given the high degree of seismic activity produced by the frequency and intensity of collisions between plates that are in permanent motion. As a result, different forms of social action emerge, insurgency, resistance, and activism, that shape landscape. This, along with the identification of different subregions, was one of the findings encountered while traversing and observing the telluric region in the South-South, since it was initially thought that the study of this subregion could be limited to symbolic insurgencies, which due to their visibility were associated with volcanoes, and that in this sense its extension and limits could be determined. However, it was found that they cannot be understood independently or in isolation, neither from the other subregions nor from the various elements that shape the morphology of the landscape, as they are frequently associated with other practices of insurgency, resistance, or activism.

Which are not self-contained or static, but are connected and influenced by each other and sit on the same base sediments.

On the other hand, structures are all those institutions, ideologies, political positions, and attitudes that serve the regeneration, reproduction, and expansion of the modern/colonial/capitalist matrix. They are all those mechanisms that allow for the stability and permanence of this system, it is which perpetuates the status quo. Therefore, the objective of the seismic activity of social movements is to fracture it, destabilize it, and ensure that in the wall of which the Zapatistas speak through the voice of Subcomandante Insurgente Galeano (2015), the crack of resistance remains open.

The sedimentations in the South-South region are all those elements that settle over time and form the substrate that supports and orients present-day practices: beliefs, forms of thought, knowledges, ideologies, cosmogonies, discourses, narratives, foundational myths, practices, scientific paradigms, social imaginaries (Restrepo, 2012), the precedents referred to by Marisol de la Cadena (2007), or what Fernand Braudel described as long-duration structures. These sedimentations are what keep the colonial wound open, with different forms and manifestations, but essentially with the same colonialist and imperialist practices, now identified as neocolonial or neoliberal, which are merely a new mask for the same thing: deep sedimentations such as racism, patriarchy, male chauvinism, sexism, cisgenderism,

anthropocentrism, adultcentrism, ageism, classism, ableism, mercantilism, scientism, political and religious extremism, among others. These are sedimentations that continue to mark the present and leave behind profound pain and trail of death wherever they manifest, but which in the telluric region emerge, are questioned, are confronted, and transform landscapes by displacing structures.

The telluric region opens the possibility of observing and constituting, from the symbolic, not one but many telluric regions, which can even coexist in the same space simultaneously; for while it must be situated spatially and temporally, it transcends its spatial and physical subjection and nests within the meanings, memories, values, and cultural practices of the communities that make them possible.

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