

## MODELING RELATIONS WITH PLANTS IN NATIVE AMAZONIA

The paper raises questions about the status of ethnoscience in 'decolonising' knowledge. What forms of collaboration, I ask, will ensure that diverse science makes for better science? Although we have been aware for at least 70 years of the intricate mingling and mirroring effects between models of/ for/ with the human social and models of/ for/ with the non-human natural, we are still struggling to come up with an anthropology which would truly capture human attempts to model their place in the world in all their diversity. Passions recently aroused by the possibilities of plant intelligence are a case in point. There is now a good range of plant/ people ethnographies for the Amazon region, as well as stimulating comparative and analytical propositions that seek to conciliate the 'plant turn' with the 'ontological turn.'

In this context, the paper raises questions about the status of ethnoscience in 'decolonising' knowledge. As we seek solutions to our 'Anthropocenic' predicament, we take the standpoint that scientific knowledge should evolve in ways that strengthen democratisation and diversity worldwide. Guided by the proposition that the best way to decolonise knowledge is to pluralise science, I discuss on-going collaborative work with Indigenous and decolonial scholars. Here are some of the questions we are grappling with: What ethnographies best describe what happens when knowledge projects meet? What epistemic shifts contribute to sustainability, resilience, or just transition paths? How can we move from false universalisms rooted in imperial approaches to the world to explanatory frameworks grounded in biophysical realities, yet open to a diversity of methods and theoretical orientations?

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Both her writings on the interface between anthropology and interdisciplinarity and her current thinking about the climate emergency explore the ways in which Indigenous and peasant struggles defy received ideas about modernity. By opening the world to new rights and moral claims, they lead to the emergence of novel political subjects and cultural subjectivities.

*Huaorani transformations in 21<sup>st</sup> century Ecuador. Treks to the future of time*, her latest book on the Waorani, was published by University of Arizona Press in 2016. She is currently finishing a book on the contribution of agroecology movements to climate adaptation and cultural evolution.