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53. Compare with: ‘No hay un “mundo común”. La cuestión de los combustibles provenientes de fuentes vegetales es una guerra’ (Latour 2015), or ‘struggles for the defense of territories and difference’ (Escobar 2016: 13).
54. Author’s translation of: ‘une troisième voie suggestive en ce qu’elle renoue les liens longtemps distendus entre humains et non-humains quant aux formes de souveraineté qu’ils exercent chacun sur eux-mêmes’.
55. A tendency evident, for example, in many Andean studies, where human subjectivity has sometimes been drastically opposed to objects, and an economy of reciprocity to a monetary one (Rivera Andía 2014). In general, current Andean ethnographic studies dealing with non-humans (cf. Bellenger 2007; Ricard 2007; Robin 2008; Strong 2012 – with a few exceptions (Abercrombie 1998; Karadimas 2012, 2015) – have not entered in a long or explicit dialogue with the recent perspectives developed in South American lowlands (Viveiros de Castro 2009; Karadimas and Goulard 2011; Halbmayer 2012b; Tola, Medrano and Cardin 2013; Descola 2014b). Despite the fact that Amerindian ontologies have become an important locus of debate in the anthropology of religion, the line dividing the Andes and Amazonia is still as strong as blurred, and permeates not only national and local imaginaries, but also scholarly efforts to understand the indigenous groups in both areas (Taylor, Renard-Casevitz and Saignes 1998; Chaumeil, Espinosa and Cornejo 2012), allowing a conspicuous lack of ethnographic comparisons of both areas.

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