

Guilherme Bianchi

**Universidade Federal de Ouro Preto,
Goldsmiths College**

**Dreaming temporalities: alter/native ways of being and knowing among the
Misak of Colombian Andes.**

Roger Bastide pointed to the privilege of the "awakened man" in modern sociology, "as if the sleeping man were a dead man". Dreaming has different meanings in modern intellectual tradition: as a physiological process of neural activity (biology), as the golden road to the unconscious (psychoanalysis), as a form of communication between ancient prophets and God, but devoid of revelatory significance in the present (christianism). In any case, it is hard to imagine a scenario, in secularized humanities, where dreams can be considered as legitimate experiences of knowing as is, for example, reading Einstein or the Bible (even though we also know that both are also influenced by dreams in one way or another).

In Andean worlds, on the contrary, it is usual that the dreaming appears as something directly associated with the actual transformative experiences of the body: illnesses, cures, or deaths. Based on recent fieldwork in Colombian Andes with the Misak people, in this presentation I want to think not only how dreams inform different experiences of reality, but how dream are conceived as a form of communication between past and present, thus a form of historicity.

The materiality of the dream as a "form of communication" is one of a non-formal level, connected more to the presence (of the dreamer) than to the meanings transmitted by the dream. The dream would be this message that refers both to the individual (what to do?) and to the collective (how to act?). Misak cosmology claims that dreams are a form of "introspective dialogue," an elevation of communication, a communication that becomes something more, which enables communication with other beings in a shared space, this space is the dream. From the way in which these philosophies end up confronting one of the most solid pillars of Cartesianism (the dualism between body and soul), I want to address how a distinct historiographical approach about Misak experience of time ultimately led us to put in question the own pretentious universality of modern historical thinking.