

Beyond the Anthropocene: A postnational social alternative in Darcy Ribeiro's "Ivy-Marãen: A Terra Sem Males, Ano 2997"

Abstract

The utopian short story "Ivy-Marãen: A Terra Sem Males, Ano 2997," written by Brazilian anthropologist and author Darcy Ribeiro in 1997 and published posthumously in 2008, critically addresses the historical and ongoing marginalization of Indigenous peoples in the Americas. Drawing on the ancient Guaraní myth of "Ivy-Marãen" – "the land without evil" – Darcy Ribeiro imagines a future society grounded in ecological sustainability, cultural plurality, and postnational convivialism. In this article, I argue that the text challenges Eurocentric, anthropocentric, and capitalist paradigms by centering alternative worldviews that have long been excluded from dominant narratives. Written in accessible language and rich in imagery, the short story invites readers to engage with a decolonial vision that transcends national borders and the ideological confines of the Anthropocene. Through a critical reading informed by ecocriticism, post- and decolonial theory, and feminist thought, I explore how Darcy Ribeiro's narrative reimagines social coexistence from a non-Western and non-hegemonic perspective.

Introduction and Methodological Considerations

The Indigenous peoples of the Guaraní, who inhabited vast regions of South America in the 16th century (Monteiro, 2008, p. 370), "desapareceram sob a *avalanche* chamada civilização" (Ribeiro, 2008c, p. 63; my emphasis). With the arrival of the European colonizers in the Americas – proclaiming themselves discoverers of an "unknown" land while disregarding the centuries-long presence of its original inhabitants – the lives of Indigenous peoples were irreversibly and detrimentally transformed. Soon after, innumerable Africans were caught in a cycle of violence and dehumanization, abducted from their homelands and shipped to the ports of Cartagena de Indias (Colombia) and Salvador da Bahia (Brazil), from where they were distributed as enslaved laborers throughout the Spanish and Portuguese vicerealties of South America. These tragic histories marked by violence, torture, and death are powerfully denounced in the writings and public interventions of Darcy Ribeiro. In this article, I approach the Brazilian anthropologist and ethnologist as a "historian of subalternity" (Spivak, 1996, p. 216), whose intellectual legacy is marked by a vehement critique of the longstanding social and political disparities across Brazil and the Americas. Through both his fictional and non-fictional publications, Darcy Ribeiro foregrounds the worldview of marginalized communities and seeks to dismantle the mechanisms of their ongoing exclusion. His writing is characterized by accessible language, vivid imagery (Grinspum Ferraz, 2008, p. 16), and the strategic use of irony,ⁱ all of which serve to expose the implications of dominant (neo)colonial narratives, offer alternative

perspectives, and make these insights approachable even for inexperienced readers. Throughout his life – and particularly after spending more than a decade living among various Indigenous communities in Brazil – anthropologist and ethnologist Darcy Ribeiro, regarded as one of Brazil's foremost intellectuals (Leofoletto, 2020), dedicated himself to highlighting Indigenous perspectives and promoting their narratives. He firmly believed that the(ir) world could be transformed through improved social conditions (Grinspum Ferraz, 2008, p. 10). During Brazil's military dictatorship, Darcy Ribeiro lived in several Latin American countries, where he published extensively on the history, culture, and social inequalities not only of his home country but of the Americas as a whole (Burt, 2020, p. 87; Grinspum Ferraz, 2008, p. 9). Both in exile and later during his political engagement back in Brazil, he outlined a series of proposals for a future free from injustice and racism, one in which individuals could grow up “de forma livre e descolonizado, sem complexo de inferioridade” (Grinspum Ferraz, 2008, p. 13). These proposals, which he referred to as his “utopias” (Burt, 2020, p. 87; Heymann, 2012, p. 263), include the short story “Ivy-Marãen: A Terra Sem Males, Ano 2997,” one of his final fictional works written in the year of his death, 1997. Along with four other previously unpublished texts, the short story was posthumously released in the 2008 volume *Utopia Brasil*. According to the blog article “Darcy Ribeiro Nos Ensina a Re-Imaginar Futuros,” the short story “é um exercício imaginativo em que a América inteira é uma só nação, ecofuturista, feminista, livre” (Leofoletto, 2020). This imaginative scope makes Darcy Ribeiro's short story a particularly compelling object of study, as it articulates a vision of convivialism rooted in non-white and non-Eurocentric worldviews. Despite its thematic richness and contemporary relevance, “Ivy-Marãen: A Terra Sem Males, Ano 2997” has received little to no attention within literary scholarship. Notably, even the 2022 volume *Os Futuros de Darcy Ribeiro* – published by Andrés Kozel and Fabricio Pereira da Silva in 2022 – does not engage with the short story or its utopian vision, leaving its critical potential largely unexplored. As I aim to demonstrate in the scope of this article, “Ivy-Marãen: A Terra Sem Males, Ano 2997” opens up an imaginative space of possibility and offers a powerful literary alternative to anthropocentric nationalism, inviting readers to reconsider futures shaped by ecological, feminist, and decolonial values.

As agents within contemporary socio-political structures, we are compelled to urgently reconsider the relationship between humanity and the natural world. Mark J. Smith observes that since the sixteenth century, (post)modern societies have been dominated by an anthropocentric worldview – one that privileges human beings *over* nature (1998, p. 1).ⁱⁱ However, the relentless pursuit of neoliberal capitalist growth, coupled with an escalating environmental degradation, has given rise to unprecedented challenges. These include, for instance, the tension between satisfying ever-growing consumer demands for natural resources and addressing and increasingly unmanageable and undeniable waste crisis (Curry, 2011, p. 54). Within this framework, Ivan Illich already noted in the 1970s that in anthropocentric, capitalist-driven societies, the “individual's

autonomy is intolerably reduced by a society that defines the maximum satisfaction of the maximum number as the largest consumption of industrial goods" (1973, p. 12). As Mark J. Smith convincingly argues, conventional conceptions of justice and citizenship fail to equip humanity with the necessary tools to address the challenges posed by contemporary ecological degradation (1998, p. 91). Human anthropocentric actions on Earth and humanity's long history of dominating nature have often been linked to social injustice and oppression – especially towards minority groups – within traditional nation-oriented ideas of citizenship. In this context, Linda Hutcheon highlights the importance of (postmodern) narratives that reveal human-made constructs to readers. She explains that such narratives "de-naturalize some of the dominant features of our way of life [...] [and] point out that those entities that we unthinkingly experience as 'natural' [...] are in fact 'cultural'; made by us, not given to us" (Hutcheon, 1989, p. 2). I see humanity as dynamic and adaptable, constantly able to reinvent itself and to respond to changing needs. As human beings, we clearly need to rethink current behaviors from different perspectives, with the ecological viewpoint being particularly important. Consequently, a shift away from anthropocentric attitudes towards a convivialist and ecocentric approach requires both cultural and ethical changes that embrace inclusiveness and diversity across gender, race, class, and our natural environment (Rigby, 2018, pp. 73–77). As I argue here, and as becomes clear in the analysis of Darcy Ribeiro's utopian short story, these culturally constructed and intersecting categories should be considered in an interconnected way. This standpoint is also expressed by the authors of the *Convivialist Manifesto*. Rooted in their principle of common humanity, they emphasize the fundamental truth that "[b]eyond differences in skin-colour, nationality, language, culture, religion and wealth, gender and sexual orientation, there is only *one* humanity" (2014, p. 30; my emphases). A central tenet of the *Convivialist Manifesto* calls for a profound transformation of humanity's anthropocentric self-conception as "proprietors and masters of nature" (2014, p. 33). Instead, ecological citizens are encouraged to acknowledge the critical necessity of protecting ecosystems, the environment, and natural resources (2014, p. 36), thereby adopting an ecocentric stance that moves beyond ideologically constructed and discriminatory binary frameworks.

In my critical reading of "Ivy-Marãen: A Terra Sem Males, Ano 2997," I adopt a postnational approach that acknowledges diverse (and sometimes individual) cultures while proposing pathways beyond the nation state as a fixed analytical category (Fluck, 2011, p. 365). This perspective emphasizes that the hegemonic nation no longer serves as "the best way we have to imagine belonging to something greater than ourselves" (Coronado, 2017, p. 147), as it represents a deeply ideological and totalizing construct, which in the course of its formation involves "processes of self-definition and self-consolidation as often dependent [...] on the persecution of differences" (Weinbaum, 2007, p. 176), and whose fictional character is given permanent justifiability and authority through political and constitutional processes based on imperial and capitalist forms of (economic) exploitation (Weinbaum, 2007, pp. 176–177). Summarizing Eric Hobsbawm's insights, Alys Eve Weinbaum notes that political

nations sustain themselves by inventing traditions that enable them to forge populations into historically and culturally meaningful communities, joined across time and space (2007, p. 178). Consequently, nations have traditionally been conceived as spaces where exclusion of and discrimination against the Other occur. The postnational approach pursued in this article presupposes “the breakdown of the nation state as the guarantor of communal identification” (Rosman, 2003, p. 11). This shift allows for the detachment of often marginalized citizens and minority groups from the hegemonic nation’s conceptual confines, relocating them within a social network of convivialism rooted in the vision of “Ivy-Marãen,” “the land without evil.”

Beginning with an etymological exploration of the enduring significance of Ivy-Marãen” for the Guaraní people, I will then provide a concise summary of the utopian short story. Subsequently, I offer a critical analytical reading employing multiple theoretical frameworks to demonstrate how Darcy Ribeiro’s “Ivy Marãen: A Terra Sem Males, Ano 2997” mobilizes an Indigenous mythical narrative, articulates a compelling postnational perspective, and invites readers to envision alternative social scenarios beyond the Anthropocene.

“The Land Without Evil:” Etymology and Depiction in the Short Story

“Ivy-Marãen,” which appears both in the title and as the name of the alternative society depicted in the short story, originates from a utopian myth within Guaraní oral tradition and is commonly translated as “land without evil.” According to Curt (Unckel) Nimuendajú – a German-Brazilian anthropologist whose writings helped make the Guaraní language (Tupí) and cosmology accessible to non-Indigenous audiences – “Ivy-Marãen” or “Ivy Mara Ey” etymologically derives from “**Marã** [...] [palavra que] em Guaraní antigo significa ‘doença’, ‘maldade’, ‘calúnia’, ‘luto - tristeza’, etc. **Yvy** significa ‘terra’, e **ey** é a negação ‘sem’” (1987, p. 38; original emphases). The Guaraní hold a deep and enduring belief in the existence of “Ivy-Marãen,” and the ideal of a “land without evil” remains a central element of their spiritual worldview, as recent studies confirm. According to the orally transmitted myth, the land of infinity and immortality is said to lie beyond the mountains of the Americas or beyond the sea (Frankl Sperber, 2006, pp. 53–54; Monteiro, 2008, p. 370). It has been portrayed as “a place where crops grew by themselves, people spent their time feasting and dancing, and no one ever died” (Monteiro, 2008, p. 371).

The vision of a “land without evil” is not only a central element of Guaraní spirituality today, but also resonates with broader contemporary discourses on alternative ways of living. Its relevance for contemporary readers becomes particularly evident in connection with Article 8 of the Bolivian Constitution, where the concept of *buen vivir* is introduced as a foundational principle of the Latin American state – alongside other core moral and ethical guidelines for a pluralistic and diverse society.ⁱⁱⁱ Closely linked

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to the concept of *buen vivir*, and thereby integrated into *realpolitik*, is the notion of “*ivi maraei*,” which the constitution translates as “intact environment” (Fatheuer, 2011, p. 18). Of particular significance is the non-colonial origin of this concept, which draws upon Indigenous traditions and values rooted in the Andean region. As such, “*ivi maraei*” represents a worldview that fundamentally challenges dominant Western paradigms, offering instead a relational and ecocentric understanding of life and community (Fatheuer, 2011, p. 9; Unmüßig and Kössler, 2011, p. 7). According to Bolivian Jesuit priest and anthropologist Xavier Albó,

[e]l tema central es saber convivir bien y en armonía con todos los demás y todo lo demás, con énfasis en la apertura a los distintos por lo que sea: raza, edad, género, recursos y cultura, residencia urbana o rural, opciones políticas, profesión, religión, etc.; todo ello, con una convivencia armoniosa con el medioambiente en su sentido más amplio (2016).

Viewing “the right to a good life” from the perspective of the Indigenous Other – who has been subjected to centuries of marginalization – offers a crucial lens for understanding *buen vivir* as a response to the neoliberal, capitalist, and anthropocentric crises that threaten the planet in multiple ways (Acosta and Martínez Abarca, 2018, p. 131; Schavelzon, 2015, p. 192). *Buen vivir* foregrounds the value of the simple and the ordinary, offering a pointed critique of capitalist-driven consumerism, the exploitative privileges of a select few at the expense of others – or the Other –, and distances itself from the ideal of “living better.” Instead, it embraces the notion of “living good,” situating the individual within the community and in harmonious relationship with nature (Albó, 2016). Alberto Acosta and Mateo Martínez Abarca, leading scholars in the field, emphasize the urgency of rethinking our relation to the environment, arguing that “[w]e need to dismantle organizational schemes that champion anthropocentric privileges, which cause the greatest inequality and lead to the planet’s destruction through environmental exploitation and degradation” (2018, p. 138). As a utopian cosmovision (Albó, 2016), *buen vivir* represents a social alternative born from the imagination and lived experience of marginalized communities. It invites readers of narrative texts to engage affectively and critically, encouraging a re-evaluation of dominant ideologies and mainstream models of development.

In his utopian narrative “Ivy Marãen: A Terra Sem Males, Ano 2997,” Darcy Ribeiro draws upon the ancient Guaraní myth of “Ivy-Marãen” to present his vision of a postnational future for the Americas, portraying a convivialist society in the year 2997 – exactly one thousand years after the story was written. Framed by a retrospective view and shaped by his own evaluative voice, the Scandinavian first-person narrator,

Olav, recounts “uma longa viagem” (Ribeiro, 2008b, p. 37) he undertook together with his Chinese travel companion, Piing, through the “macro-nação” (Ribeiro, 2008b, p. 37) inhabited by the “ivynos” (Ribeiro, 2008b, p. 38). Over the course of the narrative’s ten subchapters, the narrator introduces several regions inhabited by the ivynos, each characterized by distinct socio-cultural and ecological features – for example, “Amazônidas” (Ribeiro, 2008b, p. 39), “O Incário” (Ribeiro, 2008b, p. 42), or “Praias Mornas” (Ribeiro, 2008b, p. 55). Olav notes that the ecologically conscious ivynos have successfully moved beyond the “Era da Decadência” (Ribeiro, 2008b, p. 51), a period that can be interpreted as emblematic of postmodern, capitalist anthropocentrism. Only after a **profoundly challenging and at times violent process of achieving autonomy – marked by the rejection of (neo)colonial, patriarchal, and anthropocentric ideologies – were the ivynos able to establish a new form of citizenship** (Ribeiro, 2008b, pp. 43, 56–58). This reimagined citizenship is further elaborated in the subchapter titled “Ivy-Marãen” (Ribeiro, 2008b, pp. 56–58), shortly before the short story ends abruptly and remains open to interpretation. In the envisioned present of the year 2997, the ecological citizens of Ivy-Marãen have adapted themselves in an ecocentric manner to their respective environments (Ribeiro, 2008b, pp. 42–43) and embrace a convivial, sustainable way of life (Ribeiro, 2008b, pp. 39, 51) that transcends former national borders. After creating “uma nova civilização” (Ribeiro, 2008b, p. 43), one of those subcommunities – O Incário, whose customs and way of life are described in detail in the second subchapter (Ribeiro, 2008b, pp. 42–45) – inhabits what was once the national territory of Peru. Olav recalls with admiration: “O que mais nos gostou de ver foi a reconstituição que seus cientistas fizeram das plantas cultivadas nos terraços de Machupichu” (Ribeiro, 2008b, p. 42). His remark highlights the ivynos’ commitment to ecological preservation through the scientific restoration of ancestral agricultural practices. The futuristic dimension of the narrative also introduces a science fictional element, namely the integration of “extraterrenos do planeta Benn” (Ribeiro, 2008b, p. 49) into the postnational – and, in this case, even post-terrestrial – society of Ivy-Marãen.

Diverse and Ecological Convivialism as an Alternative to Anthropocentrism

Darcy Ribeiro’s time utopia – a narrative situated in the future, detached from historical determinism and oriented towards profound transformation (Erzgräber, 1980, p. 14; Vieira, 2010, p. 9) – can be read as a literary expression of both the social anxieties affecting Brazil in the latter of the 20th century and the political hope projected onto the future of Brazil (beyond its former national borders) and the Americas in the year 2997. Formal and thematic elements such as the traveler figure and a futuristic setting clearly situate the short story within the tradition of literary utopias. However, through its critical engagement with an ecocentric and convivialist way of life, the narrative transcends the conventions of traditional literary utopias and may thus be

more accurately described as a critical literary utopia. In contrast to traditional utopias – which tend to depict static, idealized societies that exclude the potential for transformation – critical utopias emphasize the continued presence of difference and imperfection within the utopian framework. In doing so, they foreground the necessity of ongoing, dynamic change in the pursuit of a better world (Sargent, 2010, p. 30). This chapter offers a close analytical reading of the short story through three intersecting theoretical lenses – ecocriticism, feminist criticism, and post- or decolonial criticism – in order to illuminate how “Ivy Marãen: A Terra Sem Males, Ano 2997” articulates a compelling vision of an alternative social order that reaches beyond both nationalism and the confines of the Anthropocene.

The short story offers a detailed portrayal of Ivy-Marãen’s transformation into an ecologically conscious society following its transition to autonomy. Echoing Ernest Callenbach’s *Ecotopia* – widely regarded as the first ecological utopia published in 1975 – “Ivy Marãen: A Terra Sem Males, Ano 2997” envisions a profoundly ecocentric model of human-nature coexistence (“[A] fundação principal [da gente feliz que lá está] é ver a mata viver e crescer com seus milhões de seres vivos;” Ribeiro, 2008b, p. 39). The narrator, Olav, describes how the ivynos have completely abandoned fossil fuels such as coal and oil in favor of solar power and other renewable energy sources (“Esgotados os combustíveis fósseis – o carvão, o petróleo, todos os poluidores – chegou afinal a vez do combustível solar. Puro e eternamente renovável;” Ribeiro, 2008b, p. 51). The portrayal of a shift from environmentally destructive energy production to the adoption of renewable energy sources – alongside a reconnection to Indigenous ways of living in harmony with the natural world – establishes a crucial premise for the ecocentric coexistence that defines the various subcommunities of Ivy-Marãen.

Darcy Ribeiro’s narrative unmistakably foregrounds a feminist perspective. The short story envisions a convivial society that embraces diversity and actively dismantles the traditional nuclear family structure. A defining feature of this vision is the concept of the “casamento bororo” (Ribeiro, 2008b, p. 58), which transcends the limitations and conflicts often associated with traditional family models. In this form of kinship, children are raised primarily by their mothers: “O Casamento bororo superou todas essas dificuldades [da antiga família nuclear] e floresce belamente, com mulheres namoradeiras e felizes e filhos crescendo contentes” (Ribeiro, 2008b, p. 58). In its portrayal of this new form of social convivialism, the critical utopian narrative decisively rejects traditional gender stereotypes, which historically cast women in roles confined to “provide a haven for men, nurture for children, and guardianship over religious values” (Berkson, 1990, p. 101). Traditional patriarchal institutional systems, such as the Catholic Church, reinforce these gendered values by conveying and reaffirming cultural *machismo*, which upholds the dominance and superiority of men over women, thereby sustaining patriarchy and suppression through authoritarian structures (Quiñones Mayo and Resnick, 1996, pp. 257, 263). Within this framework, Darcy Ribeiro critically confronts the persistent influence of a destructive *machismo*

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rooted in heterosexual normativity, that not only subjugates women – regarded merely as submissive counterparts to the hierarchically dominant patriarch – but also marginalizes and excludes queer identities.

Openly denouncing (neo)colonialism and its devastating impact on the peoples of the Americas, the fictional time utopia adopts a distinctly postcolonial and non-Eurocentric stance. For the ivynos, abandoning Eurocentrism and anthropocentrism meant continuing a centuries-long struggle to overcome the persistent influences of Christianization and Westernization embedded within postmodern capitalist structures. With regard to the subcommunity O Incário, Olav recalls: “O processo de conquista da autonomia e autodeterminação foi uma luta secular, em que tiveram que destruir as cidades de Lima e de La Paz, que funcionavam como agências de cristianização e europeização dos povos do Incário” (Ribeiro, 2008b, p. 43). I would even characterize this process of achieving autonomy as an act of decoloniality. This cultural and epistemological praxis of (un)doing known as “decoloniality” extends beyond traditional postcolonial critique. Whereas postcolonialism primarily enables the Other’s recognition of unequal power relations, decoloniality responds to the hegemony of neoliberal globalization by empowering (Latin) Americans to delink themselves from the dominant modes of knowledge production and representation imposed by (neo)colonial powers, thereby reclaiming their own epistemologies and ways of knowing (Tsang, 2021). Olav’s reflection quoted above underscores the ivynos’ decolonial resistance against the religious and cultural domination imposed by (neo)colonial institutions. The symbolic destruction of Lima and La Paz – once central nodes of Christianization and Westernization – signifies not only a break from colonial oppression but also the reclaiming of Indigenous agency and self-determination. In this regard, the concept of *buen vivir*, reflecting the Indigenous vision of “the land without evil,” stands as a paradigmatic example of decolonial praxis. While no explicit Indigenous authorial voices have yet been identified in direct response to “Ivy Marãen: A Terra Sem Males, Ano 2997,” an increasingly visible and diverse range of Indigenous perspectives on related ideas or concepts has emerged in recent discourse, opening important pathways into decolonial approaches to ecology, community, and futurity. Indigenous scholars and activists have profoundly shaped contemporary understandings of *buen vivir* as a decolonial and ecological alternative to Western modes of development and coexistence – resonating strongly with the themes explored in Darcy Ribeiro’s short story. For instance, Brazilian indigenous leader and minister Sônia Guajajara, through her speeches and activism, and Ecuadorian Waorani activist Nemonte Nenquimo, notably in her public advocacy and interviews, embody the ecological and communal ethos of *buen vivir* by promoting harmonious coexistence with the Earth, echoing the short story’s emphasis on an intimate human-nature relationship. Non-indigenous scholars such as Colombian Arturo Escobar (*Designs for the Pluriverse: Radical Interdependence, Autonomy, and the Making of Worlds*, 2018) and Peruvian anthropologist Marisol de la Cadena (*Earth Beings: Ecologies of Practice Across Andean Worlds*, 2015) enrich this discourse by critically engaging with Indigenous cosmologies and decolonial epistemologies, closely aligning with Darcy Ribeiro’s

portrayal of Ivy-Marãen's social and ecological framework. These interventions demonstrate that Indigenous worldviews are already shaping key conversations around ecological philosophy, postcolonial resistance, and alternative modes of collective life, offering fertile ground for future Indigenous dialogues with Darcy Ribeiro's work.

The short story concludes with Olav's reflection that "não nos [Olav and Piing] cansamos de admirar como por caminhos tão ínvios, através de tanta violência genocida de tanto terrorismo etnocida, se gerou esse povo [...] cheio de alegria de viver" (Ribeiro, 2008b, p. 56). From a futuristic standpoint, this passage foregrounds the resilience of a people – the Guaraní – who, historically silenced, have endured centuries of epistemic erasure and structural violence, justified and sustained by anthropocentric and ideological systems of domination. Rather than speaking *for* the Other, "Ivy Marãen: A Terra Sem Males, Ano 2997" highlights and draws attention to the Guaraní worldview and historical experience. The narrative meaningfully engages with their (hi)story and their future vision of convivial, ecocentric coexistence within the diverse subcommunities of Ivy-Marãen. In doing so, the text questions the authority of totalizing ideologies disguised as universal truths and actively contributes to their epistemic and cultural destabilization. Although framed as fiction, the narrative forcefully and unmistakably sheds light on the enduring racial discrimination faced by Indigenous peoples and the descendants of enslaved Africans, a legacy rooted in (neo)colonial histories and continuously reinforced by Eurocentric worldviews. Occupying a reparative and reflective position, readers are invited to experience surprise, hope, and cautious optimism. Through the depiction of the convivialist, diverse, and ecologically conscious society of the ivynos, the short story offers not only a revision of (hi)stories, but also an alternative vision of the present and future – drawing attention to the perspective of those historically marginalized and erased.

Concluding Thoughts

In contrast to static and often rigid traditional utopias, "Ivy-Marãen: A Terra Sem Males, Ano 2997" offers a more inclusive and dynamic mode of imagining both present realities and possible futures. Darcy Ribeiro's fictional portrayal of the Americas without national borders – grounded in a shared convivialist and ecocentric vision – reimagines the Americas as an interconnected whole. The critical utopian short story encourages societal transformation and offers a counter-narrative to the pervasive political disillusionment that has emerged in the wake of prolonged political, social, and ecological crises across the region. By critically framing capitalist anthropocentrism as a debilitating and oppressive condition – "the land of evil" – the short story simultaneously envisions a transformative alternative: a future societal space imagined as a "land without evil."

Bartomeu Melià writes of the Guaraní:

Singular e assombroso o destino de um povo como os Guaraní!
Marginalizados e periféricos, nos obrigam a pensar sem fronteiras.
Tidos como parcialidades, desafiam a totalidade do sistema.
Reduzidos, reclamam cada dia espaços de liberdade sem limites.
Pequenos, exigem ser pensados com grandeza. São aqueles
primitivos cujo centro de gravitação já está no futuro. Minorias, que
estão presentes na maior parte do mundo (1997, p. 50).

Through his narrative on Ivy-Marãen, “the land without evil,” Brazilian anthropologist and author Darcy Ribeiro **mobilizes** the Guaraní worldview and utopian vision of a pluralistic, ecological convivialism in Brazilian Portuguese, drawing from the oral tradition of a people enslaved, oppressed, discriminated against, and nearly erased by (neo)colonial forces. In doing so, he enacts what Jesuit and anthropologist Bartomeu Melià – quoted at the beginning of these concluding thoughts – has described as a defining capacity of the Guaraní: to envision a postnational world beyond borders, even from a position of historical marginalization within (post)modern anthropocentrism.

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ⁱ In “Brasil – Brasis,” for instance, he traces the history of Brazil and reflects on the enduring consequences of colonial enterprises and deep-seated ethnic discrimination, which remained still deeply felt in 1987, the year the essay was written: “Índios e negros foram por séculos o *combustível que se gastou na próspera empresa colonial, geradora de um tipo sinistro de prosperidade, não generalizável aos que a produzem, que até hoje é a única que [nos, os colonizados] conhecemos*” (Ribeiro, 2008a, p. 23; my emphases).

ⁱⁱ Mark J. Smith asserts that anthropocentrism seeks to “ensure human mastery over the natural world and [considers] that natural things exist for the use and welfare of human beings” (1998, p. 1). Taking a more incisive stance, Patrick Curry defines anthropocentrism as “*the unjustified privileging of human beings, as such, at the expense of other forms of life*” (2011, p. 55; original emphasis).

ⁱⁱⁱ The concept of *sumak kawsay* (Quechua), **translated into Spanish as *buen vivir*** and into Portuguese as *bem viver* – often rendered as “the right to a good life” – has gained increasing prominence across Latin America in recent decades, particularly following the constitutional recognition of nature as a legal subject in Ecuador (2007) and Bolivia (2008) (Fatheuer, 2011, pp. 14–19).