



## Questions and Methods to Broaden the Study of Ideas. Eidetic Life in an Intellectual Ecosystem. Copiapó and its Surroundings (2015-2021)

*Preguntas y métodos para ampliar el estudio de las ideas. La vida eidética  
en un ecosistema intelectual. Copiapó y sus alrededores (2015-2021)*

Eduardo Devés Valdés y Christian Álvarez-Rojas

Eduardo Devés Valdés: Universidad de Santiago de Chile, Santiago, Chile,  
ORCID 0000-0001-6007-9812, eduardo.deves@usach.cl;

Christian Álvarez-Rojas: Universidad de Santiago de Chile, Santiago, Chile,  
ORCID 0000-0001-9800-1834, christian.alvarez.r@usach.cl

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### Abstract

This paper presents a theoretical proposal of what is called “survey of the eidetic heritage of an intellectual ecosystem”, as a way of determining the level of diversity of eidetic expressions within a space. The survey is carried out on the basis of eight classes of eidetic expressions: philosophies of life, ideologies, cotidianies, scientific paradigms, biospherisms, ideoglobies, eidetic devices, and expressions out of classification. We conclude with a synthesis of the eidetic expressions found, which amount to about 40.

**Keywords:** intellectual ecosystem, eidetic survey, eidodiversity, biospherisms, Copiapó.

### Resumen

Presentamos una propuesta teórica de lo que se denomina “relevamiento del acervo eidético de un ecosistema intelectual”, como la manera de determinar el nivel de diversidad de expresiones eidéticas dentro de un espacio. El relevamiento se realiza sobre la base de ocho clases de expresiones eidéticas: filosofías de vida, ideologías, cotidianías, paradigmas científicos, biosferismos, ideoglobías, dispositivos eidéticos y expresiones fuera de clasificación. Se concluye con una síntesis de las expresiones eidéticas encontradas, que ascienden a alrededor de 40 en total.

**Palabras clave:** ecosistema intelectual, eidodiversidad, relevamiento eidético, biosferismos, Copiapó.

## Part I. Presentation of the problem and definitions

Studies of ideas have mainly focused on two types of work: the study of important intellectual figures and the study of classical trends of thought. These two main occupations, of course, have not been the only ones, and there has also been researched on the circulation of ideas between different regions of the world or the study of specific concepts and their changes over time. Without detracting from these orientations, this article proposes a different type of task: to survey the eidetic expressions in space-time. To do so, it is necessary to resort to a relevant conceptualization which is defined below, within the framework of the problem statement. This type of work acquires great significance when we wish to give a broader account of what large collectives and not only individuals think, as well as when we wish to understand the immense combination (“hybridization”, “clustering”) of ideas, and not just the most orthodox expressions of each school of thought.

Moreover, as will be seen throughout the article, there are many interesting discoveries in the authors’ opinion. Although they do not correspond to the objectives of the work, they have appeared, let us say, as indirect results of the research, like someone carrying out a survey of the varieties of butterflies in a territory, looking for the appearance of some that had not been found before, ends up realizing that those resistant to radioactivity have proliferated, an issue that was not among their research questions. In our case, numerous discoveries of this type have been made which, in keeping with our objectives, will unfortunately not be developed, but only noted, in the hope, perhaps, that we will dwell on them in other research projects.

Surveying the eidetic heritage or eideodiversity in an intellectual ecosystem (hereinafter, icosyst) is an objective that offers multiple derivations, both at the level of analysis and for the management of intellectual and cultural activity in general. The eidetic heritage is understood as the set of eidetic expressions that are implanted in an icosyst, i.e. its degree of eidodiversity. By eidodiversity, in equivalence with biodiversity, we mean the variety of expressions of eidetic life that interact within a space (see Devés 2021d). Finally, by icosyst, we mean the set of ideas, sensibilities and energy that circulate and/or live and/or interact and/or mutate, among the intelligences (whether as individuals or collectives) that coexist in a natural space and

human activity, in analogy with the concept of natural ecosystem.

Copiapó and its surroundings have been chosen as a mid-range case, which allows for a limited treatment in an investigation of a few months. A short and recent period has been chosen, between 2015 and 2021, taking similar criteria into account. This is because the main purpose of the article is to show a procedure for the eidetic survey, rather than to point to the specific results of this case. The icosyst includes the city of Copiapó itself and other nearby localities such as Caldera, Tierra Amarilla and Bahía Inglesa, and their respective surrounding areas.<sup>1</sup>

The survey of genera and eidetic specimens in an icosyst can have projections in several ways. A very important one is the possibility of measuring the eidodiversity of each icosyst, detecting eidetic expressions in danger and taking measures to protect and conserve them, even if they are dormant. Another projection consists of measuring variations in eidodiversity and establishing statistics of growth or decline. Knowledge of this allows comparisons between cases, as well as contributing to the planning of initiatives to increase it, as well as to increase creativity more generally. In any case, this work is less detailed than would be desirable, and its purpose is rather to provide a method for such work.

This proposal focuses on the unit of analysis intellectual ecosystem (see Devés, 2021a), not on others such as states, universities, or institutions, nor on macro-regions or civilizations. Consequently, the questions focus on the creativity of this icosyst and not on each intelligence or each collective separately. Moreover, it is a question of developing a method to study the plurality of icosyst and not only the current ones, the literate ones, those with research organizations, whether they belong to societies with a state. We insist on this, although one of these is considered in this case.

Putting the problem from the perspective of eidetic studies (or studies of ideas, or ideational studies) implies that the objects of research are, first and foremost, ideas. That is, it is not people or intelligence, but the ideas that proliferate, develop, intersect, subdivide, associate, or cluster in them,

1 See <https://www.google.com/maps/@-27.2979679,-70.7529096,9z?hl=en> (accessed 12/28/2022).

and the emphasis is on eidetic interactions, not on the skills or talents of intelligence. To confront things from eidetic studies and not from education, psychology, science and technology management or economics should not be understood as divorce or confrontation, but rather that the various disciplines do not always have clear boundaries and that they can be enriched in their contacts. Of specific interest is the question of the eidodiversity of icosyst. That is to say, the presence of eidetic expressions in their various formulations, with

their specializations, contacts, and crossovers,<sup>2</sup> and also being able to determine to which types of ideas each one corresponds, according to the classification outlined below.

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2 It should therefore be borne in mind that the search for eidetic creativity does not focus on the number of articles in journals or the circulation of newspapers, although this information can accompany eidodiversity. Considering these factors in themselves may even be misleading, especially since they are standardized and may make it difficult to detect eidodiversity as such.

## Methodological issues and research criteria

Regarding the existing eidetic species, only those which are “active” in intelligence will be considered and not only “latent” because there are volumes in libraries that present these tendencies of thought. In other words, they are explicitly manifested in the media, publications, censuses, or surveys, showing people’s self-definition. However, the decisive criterion has been to detect the existence of this or that eidetic expression by different means, rather than to find demonstrations of public activity. For example, if there is a community of people who declare themselves to be Mapuche, Orthodox Christians, or Masons, it will be enough to assume that they harbor a certain number of ideas typical of such communities, even if, for the time being, no publications have been detected that show this to be the case.

An “eidodiversity survey” consists of detecting the greatest number of eidetic expressions. It is therefore essential to determine the space, time and universe of expressions to be detected.

In order to achieve the objective of the eideodiversity survey, a first list of eidetic genres has been drawn up, to carry out a guided search of the ideas that are presumed to be found in this icosyst (Copiapó and surroundings) in the established period (2015-2021), given their proven presence in others that are geographically and culturally close to it. We are aware that expressions that cannot be classified in the established pattern may appear and should be considered or discussed in due course. On the other hand, this brings us to the major theoretical problem of this work, which consists of the classification criteria, assuming that we have chosen the criterion of frequent names of the eidetic expressions, which is simpler, more accessible, and interesting for those who deal with these issues, and not the “geneidetic” or eidetic

families if it can be said that way. This allows eidetic expressions of the same geneidetic origin not to be grouped in one family, but to be found in two or more genres.

Thus, after a first approximation of the sources, the following list was established:

1. Religious philosophies of life:<sup>3</sup> Catholic Christianity, Evangelical Christianity, Mormon Christianity, among others; secular or not necessarily religious philosophies of life: Freemasonry, hippie, Krishna, among others.

2. Ideologies: neoliberalism, environmentalism-politics, anarchism, among others.

3. Cotidians:<sup>4</sup> footballism, yoguism, cycletism, among others.

4. Formulations for the work of knowledge disciplines: paradigms, theories, approaches, models, philosophical systems, and areas of specialization.

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3 Philosophy of life is understood as the set of notions that inspire and sustain existence: principles, values, and criteria, among others. This notion has to do with worldview, mentality, belief, and religion, and it is a question of broad and complex formulations that operate in very diverse dimensions of existence, especially about regard to human relations, much more than technical knowledge. In no case should the idea of being Christian or Muslim be assimilated here with the specific theology of any school of thought, but as participation in a socio-cultural milieu that identifies itself as such.

4 “Eidetic expressions that aspire to found a (daily) action by which a good or better life is acquired, in physical and psychic dimensions, by those who practice it, in an immediate way. They are not intended to give meaning to the totality of personal existence, let alone that of society as a whole, and therefore do not aim to change structures, let alone convince humanity of their benefits” (Devés, 2021b: 4). Examples are “meditationism”, “bodybuilding”, or “footballism.”

5. Biospherisms:<sup>5</sup> ecoindianism, ecofeminism, veganism, animalism, among others.

6. Ideoglobies<sup>6</sup> and international and global proposals: “global” humanrightsism, “global” environmentalism, among others.

7. Eidetic devices: scientism, feminism, among others.

8. Eidetic expressions out of classification.

Four types of sources were reviewed: (a) newspapers published in the region: journals, magazines, and bulletins; (b) internet sites aimed at presenting ideas, cultural, environmental, religious, or other causes, supported by various entities: educational institutions, municipalities, unions, local political groups, social organizations, and civil society sites in general; (c) reports, censuses, and other public documentation, and (d) scientific publications. To this was added the consultation by e-mail to some prominent people in the icosyst in order to obtain more information and to control what information was available. Given the means and the time considered for the research, no interviews were carried out, no university teaching programs were reviewed, which would have made it possible to identify other “known”, but not necessarily publicly presented, eidetic expressions.

5 Concept proposed by the Eduardo Devés to encompass: environmentalism, vegetarianism, animalism, veganism, posthumanism, as well as some formulations of feminism, indianism and “qualifeism.” It is based on the premise of being ideas with a global consciousness and scientific foundations. See Álvarez-Rojas, 2022.

6 Ideoglobies are understood as those eidetic expressions that take on a global dimension, specifically offering proposals for a better coexistence in the world as a whole, in an era of high circulation and high levels of “peoplecracy” (from the original *gentecracia*). Examples of this are “NOEism” (from *Nuevo Orden Económico Internacional*), “global governancism”, “humanrightism” (from the original *derechohumanismo*) and “neotianchiaism” (from *Tiānxià*) among others (Devés, 2021c: 4).

## Part II. Case study: Copiapó’s intellectual ecosystem and its eidodiversity

### 1. *Philosophies of life*

A wide variety of inspirations can be included in this box, which partly depends on the detailed specification that had been made in the early stages of the research. These philosophies of life can be confused with worldviews, more typical of the world of orality, which is almost non-existent at present in the icosyst under study. In fact, on the other hand, cosmovisions are difficult to detect through the methods chosen, assuming that there would be others, such as fieldwork or in-depth interviews, which would be more appropriate, although not feasible at this time for those of us conducting this research. Hence, we have accessed somewhat indirectly, taking into account population censuses, which inform us about “religions” and “self-assigned ethnicity.” Because of this, it was decided not to consider worldviews, but to subsume them under philosophies of life.

1.a. For philosophies of life with supernatural pretensions, a key database is the 2002 population census which provides detailed information for the region of Atacama, whose capital is the city of Copiapó, where 2/3 of the population is located within what we are calling icosyst “Copiapó and surroundings.” The population estimate for the Atacama region in 2021 is 316,168 people. The census information on religion considers people aged 15 and over.

The following denominations are noted: Christian-Catholic: 138,428 persons, representing 76.0%; Evangelical Christians of various denominations: 19,537 persons, with 10.7%; Protestant Christian: 1,227, with no information as to how many persons would be Lutheran, Anglican, Calvinist or other; Orthodox Christian: 30 persons; Judaic: 80 persons; Mormon: 2,353 persons, with 1.3%; Muslim: 60 persons;<sup>7</sup> Jehovah’s Witnesses: 2,281 persons, with 1.3%.<sup>8,9</sup>

7 Islam Copiapó is a webpage spreads the practices and teachings of Islam for the brothers of Copiapó and Chile. Those who want to learn about the faith of Islam, and those who wish to return to Islam, are also welcome. As of February 2021 it is followed by 523 people. In <https://www.facebook.com/Islam-Copiapó-114408594019406/> (accessed 12/22/2022).

8 Specifically, information on numerous evangelical confessions can be found on the website Portal Evangélico Chile. The following are considered there: Alianza Cristiana and Misionera, Iglesia Bautista Betesda, Iglesia Bautista Eben-ezer, Centro Cristiano Koinonia, Ejército de Salvación, and Iglesia Presbiteriana de Copiapó (Portal Evangélico Chile Copiapó, 2022).

9 It is not assumed that in 15 or 20 years these data will remain unchanged. Instead, it is assumed that it is very likely that none of these philosophies of life will have disappeared. In any case, a study carried out by Universidad Católica de Chile shows major changes at the national level between 2006 and 2019, with Catholics dropping from around 70% to 45%, Evangelicals remaining at just under 20%, other religions together at around 5%, and atheists and agnostics at over 30%.

The 2002 census refers to “other religion or creed” with 6,492 persons, 3.6% of the population, although it does not provide details.<sup>10</sup> However, we can assume, on the basis of other information, that these could be expressions of religiosity or spirituality of indigenous peoples, such as the Diaguita, Colla, Mapuche or others, or intelligences where expressions such as Hinduism or Buddhism are developed.

**1.b.** Among the secular or not necessarily religious philosophies of life, three have been found: Masonic, Krishna, and “qualifeism”, and one could even include “communist (party) culture.”

The Masonic philosophy of life is old in the region, and it has been detected as early as the mid-19th century (Parada-Ulloa, 2018). Since then, it has not ceased to be relevant in this eidetic landscape. Today, there are several lodges, publications, and websites, as well as other manifestations where these ideas continue to unfold. A very relevant document is the one issued after the conclusion of the National Teaching Conference (Jornadas Nacionales de Docencia) in July 2017 in Copiapó. This declaration, signed by the Grand Lodge of Chile, alludes to several factors that allow us to understand the proposal of Freemasonry as a philosophy of life, without completely separating it from the concern for the polis. Freemasonry “calls for attention to be paid to the serious present circumstances, especially those that denote the existence of a moral crisis in the republic.” It is made explicit that

Chile’s future, in its most transcendent perspective, requires preferential attention to an education that educates in values and encourages the development of the human person, with great emphasis on proper civic conduct and adherence to republican institutions. Efforts in education must strengthen citizenship and values education from the earliest years of schooling, so that the citizen of the Chile of the future is participatory, critical and aware of his or her duties, as well as his or her rights. We believe that education must constitute an effective opportunity for all children and young people, and that it must be provided in a modern and active way, by a teaching staff properly trained not only in the challenges of science and knowledge, but also in the most relevant training in the field of values. (Gran Logia de Chile, 2017)

This statement is consistent not only with Masonic ideals at a general level, but also with the concrete action of this lodge in Copiapó, which, in its declaration in honor of the 158th anniversary in 2020, claims its participation in local events such as the founding of Universidad de Atacama and technical high schools, so it is feasible to consider it as an agent for the dissemination of the eidetic cluster of liberalism, positivism and democratic socialism (Naveas, 2020).

As a philosophy of life, there are numerous expressions of a lax conception of clairvoyance “qualifeist”, both in the declarations of state representatives and in specific proposals by social organizations and academic bodies. This philosophy of life, like other secular philosophies, does not need answers about the origins of the human being and the world, nor answers about post-mortem destiny, but rather criteria for functioning in social life that allow us to discriminate the desirable from the undesirable. To show this formulation, cases such as the following can be included: the organization of the V Atacama Construction Week, in October 2018 organized by the Chilean Chamber of Construction Copiapó and Universidad de Atacama: “the event will allow to open a debate on how to improve the quality of life, from an urban point of view, in the region of Atacama”, where it also seeks to “open an instance at regional level to talk about innovation, sustainability and projection to improve the quality of life in the region” (Universidad de Atacama, 2018). Or it is the case of the National Service for the Prevention and Rehabilitation of Drug and Alcohol Consumption (SENDA), dependent on the Ministry of the Interior, which systematically affirms its work in the Atacama region and within the icosyst in this notion. In this way, Martha Palma, director of Senda Atacama, in February 2017 emphasized that

it is of great importance to develop preventive actions in workplaces to improve the quality of working life and prevent the consumption of any type of substance, therefore. [...] I invite each of the private and/or public companies to adhere to this important initiative in order to improve the quality of life of each of our workers in the region of Atacama. (SENDA, 2017)

In the same way, the Ministry of Public Works of the State of Chile carries out urban improvements that are conceptualized as ways to “improve the quality of life.” For her part, the Governor of Copiapó, Paulina Bassaure, indicated that

<sup>10</sup> The census also includes: No religion, atheist, agnostic: 12,942 persons, 7.1%.

Along with the Seremi [Secretaría Regional Ministerial] of Public Works and the Director of Port Works, we are visiting the improvement of the waterfront, an important place that will help to improve the quality of life of each of the people living in Caldera, and all those who come to visit us during the holidays. These are important works that will allow us to strengthen our commune and, in addition to this, improve the quality of life of all the families that live here. (SENDA, 2016)

This type of reasoning became more present when the reference was made to the “Urban Quality of Life Index”, a study carried out by the Institute of Urban and Territorial Studies of Universidad Católica de Chile and the Chilean Chamber of Construction, in 2011, “seeking to contribute to the territorial discussion to improve the design of public policies and thus be able to focus resources to improve the welfare of people living in the 99 municipalities of the country that have more than 50,000 people” (Nostalgica.cl, 2020). In this way, all public good initiatives are conceptualized in these terms. This is the case of the 2019 initiative

## 2. Ideologies

In the conventional or historical sense of the term, little or nothing can be detected. The main political parties have groupings within the icosyst, although the declarations do not even touch on programmatic issues, but rather are entirely circumstantial with regard to candidacies, subdivisions, and other matters that difficulty express ideological questions. On the other hand, it must be assumed that, if there is militancy in parties that have a history and are conceptually defined by traditional ideological criteria, at least some people in such militancy should hold such criteria, even if they are careful not to state them in a radical way, either by taking them for granted, or preferring to silence them, subsuming them in quality of life.

**Liberalism-Neo:** Assuming that the right is notoriously less “ideological” or “doctrinaire” than in the 1970s and 1980s in Chile, on the other hand, more pragmatic and circumstantial, perhaps tired of defending a simple free-market developmentalism that sounds both dogmatic and commonplace, it is open to other issues and languages to which those who vote for it would be more sensitive. Rafael Prohens, senator of the Renovación Nacional party, going against the tide of the developmental model that inspired the right and its governments at the end

of the “Municipality of Copiapó and Minera Lumina Copper Chile launch a hydro-gymnastics project for senior citizens”, as “more and more senior citizens are doing various activities to improve their quality of life, so the Municipality of Copiapó together with Minera Lumina Copper Chile, signed an agreement that will enable a water gymnastics program aimed at senior citizens” (Caserones, 2019).

Regarding Krishna, a Krishna store is found in Copiapó, as well as proselytising, most probably coming from Santiago, by the enunciation “Attention friends from the North!”, followed by the following information: “During the next Saturdays, various programmes will be held in Copiapó [...] with a book table in the Plaza de Armas of the city, with a wide range of books of transcendental knowledge. In addition, on Saturday 12 October we will be holding a yoga and meditation meeting—we look forward to seeing you! Hare Krishna!” (Iskon Chile, 2019).

Contrary to expectations, no cases expressing a hippie philosophy of life have been found for the study years.

of the second decade of the 21st century, argues that “a key proposal is the one that calls to stop considering economic growth as the panacea that will bring happiness” (Prohens, 2020: 86). And he cites a document that would endorse his position, for as some experts have pointed out: “The earth is finite. Quality of life must be decoupled from the consumption model. In other cultures, quality of life has nothing to do with having a new mobile phone or a new car. Nature is not capable of supplying us with these goods infinitely.” This is what was stated at the conference that approved the document in which government representatives from 132 countries participated (Prohens, 2020: 86).

On the other hand, this document can only be read with suspicion, because it is the words of a wealthy man of the region, who, by the way, enjoys that which he recommends not to seek from others.

**Socialism (social democracy):** There is also a grouping of the Socialist Party of Chile, as well as congressmen, mayors, councilors (*concejales*) and militants of this party, from which it can be deduced that the socialist ideology, in a social democratic version, is cultivated. However, only very weak traces of this can be found in declarations and documents, alluding to the need to “reduce the burden on the pockets of Chileans, especially in basic services such as electricity” (Cicardini, 2020:

28) and in the longer term, to build a new society, starting by eliminating exclusion and discrimination, for which “what we long for as deputies of the Socialist Party is to be able to change democracy, with the aim of making it inclusive in the constituent body” (Cicardini, 2020: 31).

**Communism:** Like socialism, there are groupings, parliamentarians, and candidates, as well as militants in municipal positions. The ideological emphasis is somewhat greater than in the socialist case, although also very diluted, for doctrinal formulations and macro projects for the polis, of a traditional nature, before 1990. What predominates are assertions of benefit to the poor.

For example, Cristóbal Zúñiga, who was deputy mayor of Tierra Amarilla, and who would be the PC candidate for the town council, commented in an interview that “we are taking on this challenge with the conviction that we can make great transformations based on the wealth, will and determination of our community.” This is because we are convinced, said Zúñiga, “that it is possible to live better in the commune, [and we want] to contribute to development.” As a result, “we are about to inaugurate the people’s pharmacy, we are moving towards a people’s optician’s shop, as well as a mobile optician’s shop to visit all sectors of the community. We are improving urban spaces, cleaning streets, repairing street lighting and removing debris.” (Litoralpress, 2021).

**Social Christian Thought:** In no other political grouping is the dilution of ideology as evident as in this case (Christian Democracy). In April 2016, the candidacy for mayor of Copiapó was launched. There, presenting his candidacy, journalist Abel Olmos Sarria said that “today there is a distrust of political actors by the community and that is why people have long wanted change, they want new people without corruption [...] we have honesty, a great virtue that is valued by the neighbours, who will play a key role in our actions when we get to the municipality [...] we have the energy and desire to make this city grow.” These statements by the candidate were echoed by Hernán Díaz Ortega, regional president of the Christian Democrats, who said: “with great strength and conviction we present our candidate to the citizens in order to deliver a different alternative that really interprets the citizens, in terms of making the municipality a friend of the people, concerned about their problems, looking for solutions together with the community” (Atacama Noticias, 2016).

The parliamentarian Yasna Provoste, who would later become a presidential pre-candidate for this party, advocated for “green growth and sustainable development” (Provoste, 2016: 75), through the construction of minor urban infrastructure and community facilities”, as well as to “reduce the deficit of coverage in the areas of sanitation, solid waste, energy, and heritage protection, thereby seeking to improve the quality of life of the poor population” (Provoste, 2016: 270).

**Anarchism:** The only thing found is the arrest of two graduates of the Geology course at Universidad de Atacama, who carried out “anarchist graffiti against the uniformed police, on the front of the house of the General of the III Zone of Carabineros in Copiapó” (Atacama Noticias, 2019).

There seems to be a conviction that the majority of ideological issues are more distancing than bringing people closer together and that in any case the new issues, those that move younger people, cannot be formulated in the terms of the traditional ideologies that have populated the national political landscape. This dilution of traditional ideology allows for a high degree of consensus in a semi-ideological formulation, without a specific party, which consists of immediatist or light “qualifeism.” The political discourse is soaked in assertions about the quality of life of the people, where everything seems to be resolved without alluding to the coordinates that traditionally marked the ideological discussion: a model of society, rights, forms of government, great inspiring concepts: freedom, equality (in this case reduced to gender equality), fraternity, solidarity, socialism, market economy or democratic system.

In short, it can be seen that the main eidetic component of all the traditional formulations is the transition from developmentalism, through intermediate notions such as “sustainable development”, towards qualifeism. This both identifies them as a whole and dilutes eidetic differences (which does not mean that power struggles between groups, be they classes, generations or sub-regions, are diluted). More broadly, there is a very low level of “ideologisation” and the installation of a light thinking, almost devoid of concepts that mark positions, replaced on many occasions by a mixture of commonplaces and unexplained notions, which are taken as sub understood and where conceptual and value references are stated as part of a common

sense: health, wellbeing, comfort, tranquillity, health and education.<sup>11</sup>

This version of the eidetically vanished ideologies, because of their flatness and similarities, contrasts with a couple of emerging proto-ideologies, as well as with some theoretical approaches and frameworks in the social sciences and humanities and, above all, with biospherisms, which express the most radical claims to eidetic vitality, as presented below.

Alongside the traditional ideologies, there are some emerging ideologies, even if they do not attain the status of the classics. Among these, two are being constituted as such to the extent that they tend to be imagined as more or less complete options for renewing the polis-icosyst and the polis-country. The most relevant of these is the qualifeism that expresses itself both as a philosophy of life and as an ideology, even if it has not given rise to a party that assumes it in its name. In addition to its light version, it is expressed in a strong sense, based on the notion of the “care society”, as a central proposal, renewing and giving new dimensions to the “welfareism” of previous decades. The care proposal is less centered on economic issues and more on social, legal and even psycho-affective issues (Rabí, 2021), from which emerging citizen demands are organised, especially after the popular uprising of 19 October 2019. Professor Fabián Rabí, candidate for constituent for Copiapó, justifies this option by appealing to the fact that “while the ancestral balance between humans and between humans and nature was maintained, care was the axis of our relationships, which could be described as cosmocentric, i.e. considering ourselves as part of a global whole on which we act with respect, awareness, and care” (Rabí, 2021).

These proposals manage to bring together specific demands, as can be seen in the programme of the List of the Constituent Assembly of Atacama, of which Rabí was a participant, in which “common transformative minimums” are proposed that should be present in the new constitution. These minimums include: a project for an anti-neoliberal society (based on good living), a plurinational state, a state that ensures rights based on care, good living and dignity, feminism and environmentalism (Asamblea Constituyente de Atacama, 2021). It is at this point

that the ideological character of the movement becomes ideological, in a germinal sense. Even without proposing a government programme, as ideologies traditionally did, it manages to cluster eidetic expressions of local scope that, as a whole, seek to answer the question of how to administer the polis.

The second formulation that announces itself as an ideology derives from Indianism, although it is less present and, above all, less radical than in other Chilean and Latin American icosyst. This Indianism, which also behaves like biosferism as “bio-Indianism”, is nourished by cultural dimensions, such as language, medicine, rituals, and food, among others, rather than socio-political ones. Without detracting from this, the question of land and water is also present. Lucinda Violeta Palacios Cruz, a Yatiri and Colla physician, raises the need for “the right to land for the indigenous peoples, but not as has been the case until now, but rather the provision of land with state support for its maintenance, but respecting their cosmovision about exploitation”, as well as the “provision of water rights, which go hand in hand with the provision of land.” (Román and Janseen, 2021). For its part, the Diaguita Patay-Co Community is associated with “the struggles for water as a human right and the demands raised by organized peoples” (Comunicaciones OC, 2020).

Political environmentalism is present, albeit with little elaboration, in the “careist” programme of the candidacy for the Constitutional elections. As we have seen above (see Álvarez-Rojas, 2022), the greatest concern is to be found in the document “The Proposal of the Constituent Assembly of Atacama” where numerous criteria regarding nature and the environment are explicitly proposed as necessary in a political project. There, in a list of 12 points, 4 of them express: 1. A society that places life, human beings and nature at the centre; 8. Preservation and care of the environment and its ecosystemic balances; 9. Development model that sustains life and nature; 12. Sovereignty of the State and society over natural goods and services (Asamblea Constituyente de Atacama, 2021).

### 3. Cotidianies

“Cotidianies” has been characterized (Devés, 2021b) as those eidetic expressions that support and promote various types of practices (sports, meditation, manual work, among others) in everyday life and regularly, as a way of improving aspects of

<sup>11</sup> It should be notice that there could be a distortion derived from sources that are mainly media, which systematically seek to “iron out the rough edges” of the discourses, based on a policy of non-confrontation.

one's own existence, which is neither unique nor exclusive. In no case should the eidetic expression be confused with the practice of such activity. Thus, "footballism" is an eidetic construction that must be distinguished from the sport of football as a practice, which can be practiced as a game or a diversion, without reflecting on the benefits it would bring to one's existence.

Cycletism has been detected concerning an "Inclusive Family Cycle Ride" associated with the "Choose to Live Healthy" project, which has been founded and promoted based on notions such as "making up for a lost time (due to the pandemic), recovering spaces and having a healthy life, (because) when practiced as a family" cycling contributes to the "integral growth of families" which "has to do with life in the open air and that is why we are carrying out this activity", said the Regional Ministerial Secretary of Social Development and Family, Luis Morales. For his part, participant Johnny Cubillos, noted that "we have been locked up (by the pandemic), so we need to get out. It's good that these activities are being resumed, which are good for families, soul, and body" (Ministerio de Desarrollo Social y Familia, 2021). This work does not always have to be done collectively. David Ortiz argues about the individual formula and in the desert, like an anchorite, where cycling becomes a mystical experience: "I think there is a certain mysticism in the act of going out without a pre-established direction to cycle. A secular, personal revelation. An inquiry into landscapes full of great hills. The mountains, symbols of ascension to other planes of reality, determine us." Ortiz adds: "there is a kind of mantra when pedaling. The agitation of the body, the pulsations, the oxygen filling not only the lungs but traveling through the whole body until it reaches the brain, which begins to function differently" (Ortiz, 2016).

Some traits of "meditationism" are also noticed in the Buddhist form: Mahayana Buddhist Study and Meditation, an activity promoted by the Otzer Ling Buddhist Centre – Copiapó, which reports that they meet every 15 days at the Regional Public Library of Atacama (Comunidad Otzer Ling, 2022).

#### 4. Formulations for the work of knowledge disciplines: paradigms, theories, approaches, models, philosophical systems, and areas of specialization

Insisting that this work aims to formulate a theoretical problem and explain a form of research, without claiming to be exhaustive on the case of Copiapó, it has been decided to focus this section of an immense breadth on the Faculty of Legal and Social Sciences of Universidad de Atacama, which will allow a sufficiently broad, yet limited, coverage to present reasonably valid results. For further information on other specialties, please visit the site UDA Publications, where a very important part of this material can be accessed, although it is not complete (Universidad de Atacama, 2022).<sup>12</sup>

This section highlights numerous epistemic criteria that are made explicit when presenting research. Due to the widespread use of the term "paradigm", even in the case of Thomas Kuhn (Masterman, 1970), it has been preferred to list various denominations mentioned in the same works, trying to account for these, without entering into an epistemological discussion on the relevance or scope of each of these denominations.

**Paradigms:** Paradigm of ecological economics (Véliz Vergara in Cuadra-Martínez *et al.*, 2017); paradigm of complexity (Gómez Francisco 2020, 2018b; Díaz and Cabrera, 2019).

**Paradigms associated with referential figures in the legal and social sciences:** In this regard, we find the article by Duarte (2016) as a reference, where

The article reviews the notion of community in classical social thought, to trace an approach to the discourses that classical authors generated on the construct to, in subsequent discussions, focus on other community narratives. [Also] this work reviews the contributions of authors such as Karl Marx, Ferdinand Tönnies, and Emile Durkheim, who make proposals about what the notion of community represents. (Duarte, 2016: 22)

12 As UDA is the most important high education institution in the zone, for an exhaustive study about formulations of disciplines other institutions must also be considered, both high education institutions (Santo Tomás University and INACAP, for example) and others, where research is carried out without being involved in teaching (Corporación Nacional Forestal, for example).

**Theories:** Subjective theories of school coexistence (Véliz Vergara in Cuadra-Martínez et al., 2021); subjective theories of prosocial behaviour (Cuadra-Martínez and Salgado-Roa, 2020); gender theory (Rivera-Plaza et al., 2017); queer theory (Rodríguez et al., 2015).

**Approaches:** Gender approach (Rodríguez et al., 2015); community social work approach (Duarte, 2016); socio-constructivist approaches to learning (Lería Dulčić et al., 2019); decolonial approach (García and Ortiz, 2018); governmentality approach (García, 2020); critical educational thinking approach (Castillo Leyton in Betancourth Zambrano et al., 2021).<sup>13</sup>

**Areas of study or specialization:** Gender Research Center of Universidad de Atacama, made up of teachers, students and professionals from the region, will address issues such as gender studies, feminisms, queer theory, LGTB population rights, masculinities and women's studies, an instance created in the Department of Social Work, coordinated by teachers Viviana Rodríguez and Daniela Guzmán (Universidad de Atacama, 2021).

**Models:** Technological Acceptance Model TAM (Cortés Cabrera and Meléndez Araya, 2021).

**Systems and schools of philosophical thought:** Among the few philosophical trends located: Marxist thought (Gómez Francisco 2018a); Frankfurt school (Durán, 2018), and the "constitutional teleological approach of the Bologna school" (Durán, 2013).

## 5. Biospherisms

The presence of biospherisms<sup>14</sup> can be seen in the publication of Cuadra-Martínez et al. (2017),

where three of the authors are researchers from the Universidad de Atacama. This article reviews the presence of ecology in economics as a "new paradigm." In this way, biospherisms can cluster with ideas spread from activism, overlapping in concerns and diagnoses, even when they emphasize specific aspects without explicit relation. An example, not only of the presence but also of the circulation of biospherisms in Copiapó, is "animalism", visible when the Seremi of Health meets with animal groups in Atacama: "the problem addressed in this first Dialogue was the Regulation on Reproductive Control of Companion Animals that is being developed by the Ministry of Health, within the framework of the concept of Responsible Pet Ownership" (ElQueHayDeCierto, 2014).

Another biospherist eidetic expression is "bio-indianism", oriented towards quality of life, the recovery of identity and the recovery of the heritage of plants and crops. At this level, we have the *Maychicua*<sup>15</sup> Diaguita Karen Aravena, who participated in the elaboration of the "alternative medicine" manual, provided by the Copiapó Hospital. In her presentation she declared: "we are grateful as a people, because this will allow us to make our work in the communities more visible and to do it with greater ownership, especially our work in the hospital with staff and patients." On behalf of the *Colla* people, the Yatiri<sup>16</sup> Violeta Palacios commented: "What we want is to leave a precedent of our medicine and not to be confused with complementary medicine, we want to make our medicine visible to the community and to the officials of the Regional Hospital" (Hospital Regional de Copiapó, 2022). It is important to consider that, beyond the success of these proposals in epistemic terms, they are presented as a work that articulates local resistance to environmental threats, such as the mining industry (Centro de Información sobre Empresas y Derechos Humanos, 2020).

Art also contributes to this end, as the Colla poet Claudia Navarrete Díaz (2021) explains, highlighting that one of the motivations for her writing is the desire to "encourage our community members, from different indigenous peoples, so that other peoples are encouraged to revitalize

<sup>13</sup> Although this is not an activity carried out within the framework of the activities of the FCJyS of the UDA, it is worth mentioning the presence of the Freirean-inspired liberationist approach in the pedagogical field. In Copiapó, the book *Hacer hablar las letras*, written by Professor Gloria Vallejo Tabali, who was a monitor of the literacy plan "Contigo Aprendo" of the Ministry of Education, was launched. During the classes, teacher Vallejo realised that her students had a great cultural background and recalled the teachings of Paulo Freire: "Literacy is not teaching to repeat words, but to speak their words" (Ministerio de Educación, 2017).

<sup>14</sup> We understand by "biospherism" a category of contemporary ideas, of local scope in comparison to ideologies or cosmologies, which contain as their eidetic core the care of the environment as a necessary condition for human survival. I refer to the biosphere concept because it refers to the empirical observation, and no longer only to the rational deduction of philosophies or ancestral cosmovisions, that we inhabit a finite planet, whose resources, such as surface, energy, and food, demand that we adopt a normativity that limits or reduces our

consumption behaviors. This point also implies the realization of the existence of a global capitalist economy, of a World-System of which we form part in its cores or, in the case of Copiapó, in its peripheries (Álvarez-Rojas, 2022).

<sup>15</sup> Traditional Diaguita healer.

<sup>16</sup> Traditional Andean sage and healer.

what is ours so that it is not lost, so that it does not go unnoticed, because we are living peoples.” The Indianism observed is unifying, with functions of resistance and racism with eidetic expressions that have similar functions such as, for example, “we try to keep that ancestral spirit alive”, “we are following the legacy and history of the indigenous” and the importance of the “unification of the peoples.”

Veganism, as a promoter of anti-speciesism, i.e. ethics that consider anthropocentrism inappropriate, can also be included as part of biospherism and is closely linked to animalism. The group Eligeveganismo has a prominent presence within icosyst, with activities at a national level, picked up by the media that seek to disseminate its thinking on the industrial production of meat. Other groups, Espíritu Libre, Brigada Antispeciesista of Copiapó, and Organización Nativos, have carried out joint activities against the exhibition of exotic animals, exposing the biospherist premises of care for nature as an intrinsic good and in response to global capitalism. In their manifesto, they express their “rejection of exploitation, abuse, commercialization, appropriation or any action that threatens animal life in all its species” because “we are all animals with the capacity to feel and suffer, we all want to live our lives in freedom.” Consequently, “we demand that legislation be passed in favor of animals and not in favor of the economic interests of some, we demand that the law stop treating animals as furniture, as objects, and consider them as sentient beings [...] animal freedom now!” (Retorno Teatro, 2019).

The presence of these ideas is ratified by the initiatives of Daniella Cicardini, deputy for the 4th district of the Atacama Region. She has promoted legal initiatives for public institutions to buy and distribute vegetarian food on their premises. In her argument, she pointed out:

the way we produce food is killing the planet, and the way the majority of people eat is killing them; firstly because the production of animal protein contributes enormously to global warming; and secondly because excessive consumption of red meat kills or damages people’s health<sup>17</sup> (Atacama Noticias, 2021)

<sup>17</sup> Cicardini, a member of the Socialist Party, has also been a participant in the feminist movement, which shows that there is a general link between ideologies and biospherisms, although no explicit articulation of these ideas has been found, beyond qualifeism.

## 6. Ideoglobies

Not detected.

## 7. Eidetic devices<sup>18</sup>

In other works, feminism (Devés and Kozel, 2018) and scientism (Álvarez-Rojas, 2020) have been classified as “devices” so we will reiterate this classification for this icosyst, even though feminism is a trend of thought (or several trends) that expresses itself in numerous ways, as noted above for Christianity, one of these being the form of “device.”

That said, and given the vitality of feminism, it “behaves”<sup>19</sup> in a variety of ways. In addition to an “area of studies” associated with paradigms, it also expresses itself as an eidetic device attached to ideologies. This is the case of approaches such as those of Constanza Ossandón, which construct feminism as a specific device for ideologies, as it could become part of political programmes. Notions such as “an effective plan for the prevention of violence against women” and “the fall of patriarchal justice” (Ossandón, 2019b) are easily articulated in political discourse. The same can be said of her complaint about irresponsible communication when it comes to addressing violence against women, where she highlights “the lack of ethics in order to gain an audience, exposing our lives through a patriarchal lens, highlighting the most basic aspects of this macho society, women as objects of rights, but never as subjects” (Ossandón, 2019a). Along the same lines, of an emphatically political feminism, are the proposals of Valentina Silva Zambrano, who recalls that “86% of women surveyed believe that the right to a life free of violence against women should be

<sup>18</sup> An “eidetic device” is understood as a genre of eidetic expressions such as ideologies, philosophical systems, theologies, artefacts. In the case of devices, these are ideas that, on their own, do not involve far-reaching explanations and modifications, but rather are attached to other expressions for focus and emphasis. Devices are: “entities of lesser complexity than [thinking] systems, which are added to them to enhance some of their dimensions” (Devés and Kozel, 2020: 75).

<sup>19</sup> It seems interesting to introduce here the notion of “eidetic behavior”, along with conventional classification criteria that we use in this paper such as ideologies, paradigms, and devices, among others. In literate and highly circulated icosysts, when certain ideas enjoy great vitality, they tend to “invade” various conventionally distinguished genres. Thus, in some cases, for example, Marxism has officiated as an ideology, a paradigm or scientific approach, and a component of the philosophy of life, among other behaviors.

included in the new Constitution” and also that “Chile is getting ready for a historic moment, the next National Plebiscite”, in view of which “Lilian Vilches as spokesperson for the Atacama Feminist Coordinating Committee believes that it is essential to be part, as a feminist, of the constituent process, and in this way guarantee the rights, freedoms and security of women, adolescents and girls” (Silva Zambrano, 2020).

Another device that can be observed is scientism,<sup>20</sup> understood as the extension or expansion—often unjustified—of methods and conclusions from the natural sciences to other areas of reality.<sup>21</sup> In its 19 August 2019 edition, the local magazine *Tierra Culta* presents an interview with local physicist Valeska Zambra (Revista Tierra Culta, 2019), where her trajectory is presented with emphasis on her regional origin, as well as the motivations that this may present for her work, under the perspective of “more science is better” for the region. If we take into account that these initiatives have been supported

by Conicyt (National Commission for Scientific and Technological Research) through its Explora programme at regional level, and that they have received wide coverage by the local media, we can conclude that scientism, always in this descriptive and non-derogatory sense, exists as an eidetic expression in the Copiapó icosyst. More recently, Valeska Zambra participated in the creation of “a software that sought to be educational and didactic so that many children and young people could become interested in science, and who knows if from that they could develop a taste for astronomy”, reaffirming a position regarding scientific knowledge as an intrinsic value, without the demand to wait for results.

### 8. Other eidetic expressions out of classification

Not detected.

<sup>20</sup> From eidetic studies, scientism has been studied as a device that, just as feminism manages to form part of socialist or indigenous ideologies, can be attached to other eidetic expressions, including spiritualism (Álvarez, 2020) under the maxim “more science implies an improvement for society”, without specifying the resolution of specific problems through technological development.

<sup>21</sup> Analysing their different uses, Mario Bunge (2018) has pointed out that “there would be no such thing as overconfidence”, given that the sciences are our best tool for producing knowledge, and Massimo Pigliucci (2017) has identified three types of scientism: one in tune with Bunge’s; another, as charged from a reasonable critique of the sciences; and finally, one charged from unreasonable criticisms.

## Conclusions

It has been emphasized initially that this work aims, firstly, to formulate a new line of research for the study of ideas, as well as to design such a proposal, rather than to carry out a full case study.

It has shown the possibility of carrying out an eidetic survey, albeit with normal limitations such as time and resource constraints and exceptional limitations, such as having carried out the research during the pandemic.

We have worked with a proposal of seven genres of eidetic expressions, considering a plurality of subclasses within each one, and an eighth, taking into account that we would find expressions outside the classification. Among the eight items,

we detected expressions in only six, finding no ideoglobies, nor expressions out of classification. Table 1 below shows the synthesis of the results of this research.

**Table 1.** Eidetic expressions from Copiapó Intellectual Ecosystem 2015-2021  
*Tabla 1. Expresiones eidéticas del Ecosistema Intelectivo de Copiapó 2015-2021*

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<b>1. Philosophies of life</b>
1.A Supernatural
1.A.1 Christians
1.A.1.a Catholic
1.A.1.b Evangelicals
1.A.1.b.1 Christian and Missionary Alliance
1.A.1.b.2 Baptist Betesda
1.A.1.b.3 Baptist Eben-ezer
1.A.1.b.4 Koinonia Christian Center
1.A.1.b.5 The Salvation Army
1.A.1.b.6 Presbyterian
1.A.1.c Protestant
1.A.1.d Orthodox
1.A.2 Jewish
1.A.3 Mormon
1.A.4 Muslim
1.A.5 Jehova's Witness
1.B Seculars
1.B.1 Freemasonry
1.B.2 Krishna
1.B.3 Qualifeist

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<b>2. Ideologies</b>
2.A Tradicionals
2.A.1 Neoliberal
2.A.2 Social-democrat
2.A.3 Communist
2.A.4 Social Christianity
2.A.5 Anarchist
2.B Non-traditionals
2.B.1 Qualifeist
2.B.2 Indianist
2.B.3 Political environmentalism

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<b>3. Cotidianies</b>
3.A Cycletism
3.B Meditacionism

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<b>4. Formulations for the work of knowledge disciplines</b>
4.A Paradigms
4.A.1 Green economy paradigm
4.A.2 Complexity paradigm
4.A.3 Liberation pedagogy paradigm
4.B Theories
4.B.1 Subjective theories of school coexistence
4.B.2 Subjective theories of prosocial behavior
4.B.3 Gender theory
4.B.4 Queer theory
4.C Approaches
4.C.1 Gender approach
4.C.2 Community social work approach
4.C.3 Socio-constructivist approaches to learning
4.C.4 Decolonial approach
4.C.5 Educational thinking approach
4.C.6 Governmentality approach
4.D Specialty area
4.D.1 Núcleo de Investigación en Género (Gender Research Center)
4.E Models
4.E.1 Technology Acceptance Model
4.F Philosophical systems
4.F.1 Frankfurt school
4.F.2 Marxism
4.F.3 Teleological constitutional approach of the Bologna school

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**5. Biospherisms**

- 5.A Animalism
- 5.B Bio-Indianism
- 5.C Veganism
- 5.D Vegetarianism

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**6. Ideologies and international and global proposals**

Not found

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**7. Eidetic devices**

- 7.A Scientificism
- 7.B Feminism

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**8. Expressions out of classification**

Not found

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Source: own elaboration. Fuente: elaboración propia.

Regarding the list above, which constitutes the actual conclusion of this work, some considerations can still be drawn.

1. The greatest variety of eidetic expressions is to be found among philosophies of life and paradigms. Both together constitute more than two thirds of the expressions detected. This hints at an important methodological question: to what extent does this derive from the type of sources used, and in what way, for example, if in-depth interviews had been conducted, could a variety of diverse formulations in bio-indianism be detected?

2. On the other hand, it is worth noting the low number of cotidianies encountered, which leads one to think that, although there must be others, given the number of people with a university education, these are not expressed in publications, although they could be detected in gatherings or in other instances where ideas are developed for everyday life.

3. Another noteworthy issue is the lack of documentation on ideologies, at least of the conventional type. At this point, it is possible to extend the consensual explanation (Freeden 1998; Steger, 2009) of the weakening of ideological thinking, understood as systematic proposals on

the political order, in favor of more fragmentary and lax proposals. It seems that, as already hinted at above, radical thinking has moved out of the conventional political sphere and into spaces that are not expressed in political parties, nor do they operate with elections in mind. Moreover, and this deserves detailed research for the future, the most radical and/or profound thinking is not expressed as an ideology but as biospherism.

4. This is not the place to explain in detail why one or the other occurs, although some lines of work can be suggested that would allow progress to be made in this regard. In fact, it may be surprising that the eidetic landscape of Copiapó and its surroundings shows us something very different from the texts that usually study Chilean thought or in Chile (Subercaseaux, 2011; Larraín, 2001; Devés *et al.*, 1999). This is particularly relevant when considering a wider eidetic pool that considers a greater number of intelligences where they are elaborated, processed and clustered. However, this article is already too long, so that many issues that could be addressed on this occasion are derived for other works by the same author, as well as others who might be interested in this perspective.

## Research suggestions

This article has raised numerous questions that cannot be answered here, some of which may be suggested for future research. Among these, there are more general questions for eidetic studies and more specific questions for surveys.

Among the general ones, there is the question of how to group various little-studied eidetic expressions which are not usually presented together and which in this case have been grouped under the term “biospherisms”, which opens up the

possibility of including others. A second question has been about the omnipresence of what we have called “qualifeism”, which has gained enormous importance as a kind of philosophy of life, on the one hand, and on the other a common ground for fading traditional ideologies, but also a basis for the formulation of new ideologies, insofar as it manages to accumulate a more consistent theoretical corpus. The third general question, which is related to the above, concerns the tension

between eidetic genres and the existence of ideas that move from one to the other, assuming different “behaviors” and thus to some degree diluting the classifications.

Among the specifics, there is the question of research methods to make the study of the object addressed more exhaustive. This is especially with the aim of better studying the world of orality, using procedures such as fieldwork and in-depth interviews. Another allusion to greater breadth and

depth refers to the organization of multidisciplinary teams, with specialists in STEM disciplines, which would allow for different methodological treatments. No less important, to better develop studies on eidodiversity, would be to approach these issues comparatively, studying two or more cases simultaneously. Finally, the need to investigate ways of caring for and preserving endangered eidetic species should be pointed out.

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