

# The Artificene Is Here

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The **future of agriculture** is complex and does not concern only the loss of natural biodiversity and the difficulties of small farming communities. Dominant agritech is a risk if conceived as a tool of technical and cognitive homogenization; and it can reduce communities' ability to coexist with multiple forms of life and thought. The agritech that

some, few communities—and Ruralhack is one of them—are seeking with commitment and reciprocity can instead help move toward an integrated ecology of diversity, imagining an agricultural future that values the plurality of forms of existence, technologies, and knowledge.

Starting from the concept that biodiversity, technodiversity, and noodiversity are not separate ideas, but nodes of the same ecological network; they are never neutral and reflect and shape specific ways of thinking and living.

## **BIODIVERSITY**

Biodiversity does not concern only the count of different species in an ecosystem, but rather the way in which these species are interconnected and coexist through a complex web of relationships.

It is not just “how many species there are,” but *how* these species interact with each other and with the environment. Their vital relationships include: ecological cycles, food chains, mutualisms and symbioses, and even cultural and epistemological influences on ecosystems.

Each species exists not as an isolated entity, but as part of a system of reciprocal dependencies: a plant is not just a plant, but also food for insects, shade for other species, a filter for water, and so on.

The example of the forest can help us:

It is not “biodiverse” just because there are many species of trees, insects, birds, fungi, molds, and microorganisms.

It retains and releases water and creates humidity.

It is biodiverse because those trees produce fruits that feed birds, which in turn spread seeds, while fungi and microorganisms in the soil help roots exchange nutrients through the great **Wood Wide Web**, the large underground network of interactions between fungi and plants, known as mycorrhizae.

If you remove just one element, the whole network can be thrown off balance.

For agritech to be able to rebuild ecological relationships and not simply add species superficially, it must overcome the logic of technological introduction and massified and mechanistic production, embracing an organic and cosmic vision of agriculture, where

technology is not separated from biodiversity and biodiversity. Dominant agritech fragments ecosystems into productive units, whereas agritech based on biodiversity implies technologies that promote coexistence, not isolated productive efficiency.

Those who bring mainstream technology into agriculture tend to use drones, robots, and big data to optimize monocultures without considering the ecological context. And this reinforces the dominance of technomass, that is, an accumulation of standardized technology that destroys diversity instead of supporting it.

The danger of **technomass** and technological monoculture is the loss of communities' technological sovereignty—they lose control over their technologies. It is also the extinction of alternative technologies, because technical systems different from the Western ones are considered backward and replaced, even if more sustainable or resilient. Finally, there is the systemic risk: if the entire world adopts the same technology, global vulnerabilities are created.

Therefore, biodiversity is not just an ecological issue, but an ontological and relational principle that allows us to think about agriculture beyond the mechanistic paradigm of modernity. It is not only biological variety, but a system of relationships among living beings, machines, and environments.

Biodiversity can transform agriculture into **a resilient and co-evolutionary model.**

Biodiverse agriculture is an agriculture of relationships, in which plants, soil, insects, and humans co-evolve dynamically. And technology and AI must be designed not to replace these balances, but to support and understand them. They must be adaptive technologies that work with ecosystems, instead of imposing rigid schemes.

## **TECHNODIVERSITY**

This is where technological progress cannot follow a single linear trajectory, dominated by a Western idea of optimization and control that is often unsustainable—and the DeepSeek case proves it.

The problem is not technology itself, but the monoculture of technology and the power of those who own it. That is why there is no agricultural crisis separate from the crisis of thought and technology. The question is not *which* technology to adopt, but *how* technology evolves within the diversity of life forms. The large digital platforms, artificial intelligence,

and agricultural robotics are designed according to a specific paradigm: capitalist, extractive, Western. As a result, the imposition of a single global technology erases local and traditional alternatives. We need to think about multiple, coexisting, adaptable technologies for different ecosystems and ways of thinking.

Technodiversity, therefore, is the possibility to develop alternative technologies, born in different cultures and environments, without being subordinated to the dominant model. The great task is to promote a technodiversity that supports decentralized, local, and adaptable technological systems.

## FINALLY THE NOODIVERSITY

Noodiversity is a concept developed by Yuk Hui to describe the diversity of ways of thinking and knowing the world. It is a critique of the idea that there exists a single universal epistemology, dominant in Western modernity, based on rationality, calculation, and abstraction.

Just as there is biodiversity in life forms and technodiversity in technology forms, there is also noodiversity—a plurality of ways of thinking, knowing, and interpreting reality.

Modern Western thought has always tended to reduce knowledge to a single model, often excluding other forms of knowledge and eliminating many indigenous and traditional understandings. Today this phenomenon becomes even more pronounced with a monoculture of thought, dominated by a single epistemological logic: calculation, efficiency, artificial intelligence, big data. While it would be important to recover different forms of thought based on time and relationships. Western modernity sees

If farming communities do not maintain biodiversity, noodiversity, and technodiversity, the future of agriculture will not only be barren in the fields, but also in the minds: a world governed by AI without **ecological memory** and without **cultural consciousness** will lead us toward an **environmental** and epistemological **collapse**, in which the earth will be reduced to a dead substrate and the human to a rootless algorithmic step.

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Fonte: <https://www.ruralhack.org/en/the-artificene-is-here/>