

# **EDGES-Conference Marburg**

University of Marburg  
Department for Social Anthropology and the Study of Religions  
**28th to 30th of May 2026**

**Ecologies, Sustainability, Climate Change: Epistemic  
Entanglements between Scientific and Indigenous Knowledge**

**Ecologías, sostenibilidad y cambio climático: entrelazamientos  
epistémicos entre conocimientos científicos y indígenas.**

**Ecologias, sustentabilidade e mudança climática: entrelaçamentos  
epistêmicos entre conhecimentos científicos e indígenas.**

**PRELIMINARY PROGRAMME AND LIST OF ABSTRACTS  
PROGRAMA PRELIMINAR Y LISTA DE RESÚMENES  
PROGRAMA PRELIMINAR E LISTA DE RESUMOS**



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Universität  
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Universidad de  
los Andes

**EDGES**  
**ENTANGLING INDIGENOUS KNOWLEDGES**

<https://edges.fsh.unl.pt/>

Work Package 4

**Reassessing Indigenous Cosmo-Ecologies:**  
Current Entanglements and Potential Contribution between  
Indigenous and Scientific Knowledges

**Reconsiderando las cosmo-ecologías indígenas:**  
Entrelazamientos actuales y contribuciones potenciales  
entre los saberes indígenas y los conocimientos científicos

**Retomando as cosmoecologias indígenas:**  
Entrelaçamentos atuais e contribuições potenciais e  
entre os saberes indígenas e os conhecimentos científicos

## Conference Marburg

**Ecologies, Sustainability, Climate Change: Epistemic Entanglements  
between Scientific and Indigenous Knowledge**

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entre conocimientos científicos y indígenas.**

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## **Conference Marburg**

### **Ecologies, Sustainability, Climate Change: Epistemic Entanglements between Scientific and Indigenous Knowledge**

Many indigenous and non-indigenous scholars and communities have questioned the idea, rooted in Western thought and modern ecology, that nature is separated from human social worlds. At the same time, they have clarified how indigenous cosmo-ecologies and anthropological contributions understand humans, animals, plants, and landscapes as interconnected elements within a network of relationships, each with different forms of agency. These contrasting forms of perception raise questions about the ways we inhabit our environments and approach the multitude of ecological relationships and practices that constitute them. It also encourages us to consider the options and alternatives for addressing the current socio-environmental crises.

The planned symposium focuses on this problem. Its main objective is to reexamine the various relationships, interconnections, and frictions between scientific knowledge and indigenous knowledge, always seeking to go beyond simply noting their similarities or incommensurability. In this vein, this event welcomes contributions that revolve around the limitations of modern ecology, real and potential dialogues between different types of knowledge, the implementation of inclusive and collaborative research practices, problems of translatability and untranslatability in inter-epistemic contexts, and, among other topics, the possibilities for cooperation between scientific ecology and the ecologies of indigenous sciences in the search for solutions to environmental crises. In short, the symposium aims to demonstrate the possibilities offered by a pluralistic and symmetrical epistemological framework for a sustainable future and a just ecological transition.

## **Ecologías, sostenibilidad y cambio climático: entrelazamientos epistémicos entre conocimientos científicos y indígenas.**

Muchas comunidades e intelectuales indígenas y no indígenas han cuestionado la idea, arraigada en el pensamiento occidental y en la ecología moderna, de que la naturaleza es diferente y está separada de los mundos sociales humanos. Al mismo tiempo, han precisado cómo las cosmo-ecologías indígenas y contribuciones antropológicas entienden a los seres humanos, los animales, las plantas y los paisajes como elementos interconectados dentro de una red de relaciones, cada uno con diferentes formas de agencia. Estas formas contrastantes de percepción plantean interrogantes sobre las diferentes maneras en que habitamos nuestros entornos y abordamos la multitud de relaciones y prácticas ecológicas que los constituyen. Asimismo, nos invitan a reflexionar sobre las opciones y alternativas que tenemos a disposición para afrontar las crisis socioambientales actuales.

El simposio planeado se centra en este problema. Su principal objetivo es reexaminar las diversas relaciones, entrelazamientos y fricciones entre el saber científico y los conocimientos indígenas, siempre tratando de ir más allá de la sola constatación de sus similitudes y diferencias. En este orden de ideas, este evento le da la bienvenida a contribuciones que giren en torno a las limitaciones de la ecología moderna, los diálogos reales y potenciales entre distintos tipos de saberes, la implementación de prácticas inclusivas y colaborativas en el campo de la investigación, los problemas de traducibilidad en la intraducibilidad en contextos inter-epistémicos y, entre otros temas, las posibilidades de cooperación entre la ecología científica y las ecologías de las ciencias indígenas en aras de buscar soluciones a las crisis medioambientales. En suma, el simposio aspira demostrar las posibilidades que ofrece un marco epistemológico pluralista y simétrico para un futuro sostenible y una transición ecológica justa.

## **Ecologias, sustentabilidade e mudança climática: entrelaçamentos epistêmicos entre conhecimentos científicos e indígenas.**

Muitas comunidades e intelectuais indígenas e não indígenas têm questionado a ideia, enraizada no pensamento ocidental e na ecologia moderna, de que a natureza é diferente e está separada dos mundos sociais humanos. Ao mesmo tempo, eles precisaram, como as cosmoecologias indígenas e as abordagens relacionais na antropologia, a entender os seres humanos, os animais, as plantas e as paisagens como elementos interconectados dentro de uma rede de relações, cada um com diferentes formas de agência. Essas formas contrastantes de percepção levantam questões sobre as diferentes maneiras como habitamos nossos ambientes e abordamos a multiplicidade de relações e práticas ecológicas que os constituem. Além disso, elas nos convidam a refletir sobre as opções e alternativas que temos à disposição para enfrentar as crises socioambientais atuais.

O simpósio planejado se concentra nessa questão. Seu principal objetivo é reexaminar as diversas relações, entrelaçamentos e atritos entre o conhecimento científico e o conhecimento indígena, sempre buscando ir além da simples constatação de suas semelhanças e diferenças. Nessa linha de pensamento, este evento acolhe contribuições que giram em torno das limitações da ecologia moderna, dos diálogos reais e potenciais entre diferentes tipos de conhecimentos, da implementação de práticas inclusivas e colaborativas no campo da pesquisa, dos problemas de traduzibilidade e intraduzibilidade em contextos intepistêmicos e, entre outros temas, as possibilidades de cooperação entre a ecologia científica e a ecologia das ciências indígenas com o objetivo de buscar soluções para as crises ambientais. Em suma, o simpósio aspira demonstrar as possibilidades que oferece um quadro epistemológico pluralista e simétrico para um futuro sustentável e uma transição ecológica justa.

# Programm

**Day I, Thursday, 28.05.2026**

**Location: Deutschhausstr. 3, 1st Floor, Room A109 (+1/1090)**

**9.00 Arrival, Check-in at \*Welcome Desk\*, Coffee and Tea**

**9:30 Welcome and Opening , Bienvenida y Apertura, Boas-vindas e abertura**

**Gerd Bange**

Vice-President for Research (to be confirmed)

**Sven Opitz**

Dean of the Faculty

**Ernst Halbmayr, Juan Camilo Niño Vargas, Thiago Motta Cardoso**

Organizers and coordinators of the EDGES WP4

**10:00 Conference Session 1: Cosmo-Ecologies**

**From Ecological Cosmologies to Cosmo-Ecologies: Lessons from the Isthmo-Colombian Region in the Age of the Anthropocene Crisis**

Juan Camilo Niño Vargas – Universidad de los Andes (Colombia)

**Acordos: relações entre humanos e Waí Mahsã [Agreements: Relationships Between Humans and Waí Mahsã]**

Rosijane Fernandes Moura – Tukano – Universidade Federal do Amazonas (Brazil)

**11:00 Coffee Break** Location: Ground Floor, next to Welcome Desk

**11:30 Conference Session 2: Cosmo-Ecologies**

**O Atlântico Indígena: múltiplos e confluências na paisagem vivida pelos Tupinambá de Olivença (Brasil) [The Indigenous Atlantic: Multifacets and Convergences in the Landscape Lived by the Tupinambá of Olivença (Brazil)]**

Susana de Matos Viegas – Universidade de Lisboa (Portugal)

**Holistic and Realist Knowledge Exchange with Indigenous People**

Falk Parra White – Center for Advanced Studies Uni Hildesheim (Germany)

**12:30 Lunch Break**

**14:30 Conference Session 3: Territory, Security & Health**

**Disputing the primacy of knowledge about the world: uneven onto-epistemic regimes in state-Indigenous relations**

Andrés G. Dinamarca – University of Oxford (Great Britain)

**Vigilância ambiental comunitária en la Amazonía: interdependencias, conocimientos y responsabilidad [Community-based environmental monitoring in the Amazon: interdependencies, knowledge, and responsibility]**

Jonas Bauschert - Ludwig-Maximilians-Universität München (Germany)

**Amazonian Cosmo-Ecologies and COVID-19 in Peru: Indigenous Explanations of the Pandemic's Origins in dialogue with Western Biomedicine**

Jorge Luis Lossio Chávez - Pontificia Universidad Católica del Perú (Peru)

**16:00 Coffee Break** Location: Ground Floor, next to Welcome Desk

**16:30 Conference Session 4: Practices and Objects**

**Entre caminhos e lagos: percepção ambiental e habilidades de pescadores Kaixana [Between paths and lakes: environmental perception and the skills of Kaixana fishermen]**

Darlem Teixeira Penaforth – Kaixana – Universidade Federal do Amazonas (Brazil)

**Mineralidades Pupŷkary: a ciência de mulheres indígenas no fazer cerâmica [Pupŷkary Mineralities: The Science of Indigenous Women in Pottery-Making]**

Elaine Cristina Guedes Wanderley – Parintintin – Universidade Federal do Amazonas (Brazil)

**The role of machines in modern ecologies**

Theodor Borrmann - University of Oxford (Great Britain)

**18:00 Small gathering, pequeña recepción, pequena recepção**

# Day II Friday, 29.05.2026

Location: Deutschhausstr. 3, 1st Floor, Room A109 (+1/1090)

## 09:30 Conference Session 1: Water, Winds and Climate

**Placing water in the landscape: hydraulic ritual, management and technology in the Andes**

Alexander Herrera – Universidad de los Andes (Colombia)

**Wind and Waters, Páramo Weather and Ecological Anthropology: Engaging inter-epistemic Dialogues in Southwest Andes, Colombia**

Mónica L. Espinosa Arango – Universidad de los Andes (Colombia)

**Oscilaciones ontológicas del agua en la Línea Negra: Etnografía de encuentros interepistémicos en la Sierra Nevada de Santa Marta [Ontological Oscillations of Water at the Línea Negra: An Ethnography of Inter-Epistemic Encounters in the Sierra Nevada de Santa Marta]**

Lorena Aja Eslava – Universidad del Magdalena (Colombia)

## 11:00 Coffee Break Location: Ground Floor, next to Welcome Desk

## 11:30 Conference Session 2: Water, Winds and Climate| Good Life

**The Equivocal Atmosphere: Between Carbon Cycles and Cosmo-Meteorological Transformations**

Ernst Halbmayer – Philipps-Universität Marburg (Germany)

**El concepto de “vivir bien” en la memoria de los kallawayas del norte de La Paz y su situación a inicios del siglo XXI [The concept of “living well” in the memory of the Kallawayas of northern La Paz and their situation at the beginning of the 21st century]**

María Luisa Soux – Universidad Mayor de San Andrés (Bolivia)

## 12:30 Lunch Break

## 14:30 Conference Session 3: Rights|Agro-Cosmoecology

**Entangling Local Expertise within Institutional Frameworks: Reflections on the Rights of Nature's Peritos in Ecuador**

Karla Garcia –Ludwig-Maximilians-Universität München (Germany)

**Entrecorazonamiento épistemico jurídico en la producción y el pensamiento desde la Selva Viviente (Kawsak Sacha) [Epistemological legal heart-thinking entanglements in the production and thought from the Living Forest (Kawsak Sacha)]**

Mario Yaucén Remache – Kíichwa – Sarayaku, Ecuador

Jenny García Ruales – Philipps-Universität Marburg (Germany)

**Agroecología para la vida y gobierno propio: Agencia política de las mujeres Wintukwas desde la Ley de Origen. Un estudio decolonial en el pueblo Wintukwa [Agroecology for Life and Self-Governance: The Political Agency of Wintukwa Women Through the Law of Origin. A Decolonial Study of the Wintukwa People]**

Yeimy Alejandra Izquierdo Cujar– Wintukwa – Universidad de los Andes (Colombia)

**16:00 Coffee Break Location: Ground Floor, next to Welcome Desk**

**16:30 Conference Session 4: Agro-Cosmoecology| Contemporary value chains and pre-historic relations**

**Capoeiras epistemológicas - produções de conhecimentos, sustentabilidades e mudanças climáticas, Alto Rio Negro/AM [Epistemological capoeiras— knowledge production, sustainability, and climate change, Upper Rio Negro/AM]**  
Silvio Sanches Barreto – Bará – Universidade Federal do Amazonas (Brazil)

**The Intersectional Perspective of Value: Power Relations and Knowledge in Coffee Value Chains**

Tatiana Giraldo – Universität für Bodenkultur Wien (Austria)

**Contactos preinkas entre poblaciones y ecosistemas de Tierras Altas y Tierras Bajas [Pre-Inca contacts between populations and ecosystems of the Andes and the Amazon]**

Jédu Sagárnaga – Universidad Mayor de San Andrés (Bolivia)

**18:00 Informal Dinner (Optional)**

**Participants who wish to join the informal dinner at a local restaurant are kindly asked to register at the Welcome Desk in the morning. The dinner will be at participants' own expense.**

# **Day III Saturday, 30.05.2026**

**Location: Deutschhausstr. 3, 1st Floor, Room A109 (+1/1090)**

## **09:30 Conference Session 1: Sustainabilities and Recoveries**

**Simbiopolítica dos refúgios: algumas histórias sobre alianças multiespécies em territórios indígenas do Brasil [Symbiopolitics of sanctuaries: some stories about multispecies alliances in indigenous territories in Brazil]**

Thiago Mota Cardoso – Universidade Federal do Amazonas (Brazil)

**Resurrections of Harakbut Cosmo-ecological Formations**

Alessio Thomasberger – Philipps-Universität Marburg (Germany)

**Interculturalidad y sistema escolar en el Pueblo Originario Kíchwa de Sarayaku para asegurar la defensa del territorio y la vida. [Interculturalism and the school system among the Sarayaku Kíchwa Indigenous People to ensure the protection of the territory and life.]**

Mario Yaucén Remache – Kíchwa – Sarayaku (Ecuador)

Myrian Mariana Gualinga Aranda – Kíchwa – Sarayaku (Ecuador)

## **11:00 Coffee Break Location: Ground Floor, next to Welcome Desk**

## **11:30 Conference Session 2: Friendship, Secrecy and sacredness**

**Human-plant friendship? Affective encounters, pyrophytic weeds and agroforestry reforestation in the Caititu Indigenous Land, Brazilian Amazonia**

Markus Enk - Université libre de Bruxelles (Belgium)

**O Tempo Profundo dos Territórios Apurinã, através dos Lugares Sagrados e os Desafios para sua Proteção [The Deep History of the Apurinã Territories, Through Sacred Sites and the Challenges of Protecting Them]**

Pirjo Kristiina Virtanen – University of Helsinki (Finland)

Francisco Apurinã – University of Helsinki (Finland)

**Vital Opacity for the Time of Sharing – Research on Huni Kuin Music between Academic Transparency and Shamanic Secrecy**

Felix Uhl – Frobenius Institut Frankfurt (Germany)

13:30 Farewell Informal Lunch (Optional)/ City Walk (Optional)

## List of Abstracts

### Lista de resúmenes / lista de resumos

**Aja Eslava, Lorena**

Universidad del Magdalena, Santa Marta, Colombia;

**Oscilaciones ontológicas del agua en la Línea Negra: Etnografía de encuentros interepistémicos en la Sierra Nevada de Santa Marta**

This contribution analyzes how notions of water and pollution are transformed in the Sierra Nevada de Santa Marta through encounters between Kággaba Indigenous authorities, state institutions, and technical experts. It proposes the concept of ontological oscillations to describe the movements in which objects, discourses, and relationships change meaning as they move between spiritual and state worlds. Based on multi-sited ethnographic fieldwork—Bodega, Bongá, Indigenous House, and CTC processes—the study shows that pollution is not only a biophysical phenomenon, but also a spiritual, political, and territorial imbalance. These oscillations allow us to understand how water is configured simultaneously as Mother, technical indicator, and territorial archive, and how decisions are made in hybrid spaces of collaboration and friction. The article argues that water governance in the Black Line depends on recognizing ontological mobility as a condition for inter-epistemic dialogue and territorial defense.

**Arteaga Bernal, Vanessa; Erazo Acosta, Eduardo**

Pasto - Nariño – Colombia

**The power of the ancestral philosophy *Alli kawsay* (Buen Vivir) in indigenous movements of Colombia – Ecuador, rights of Mother Nature in middle of climate change**

The purpose of this research is to present the urgency of listening to indigenous epistemologies of Sumak Kawsay (in kichwa language: Buen vivir-Good Living) and also to accompany the care/defense of the biodiversity-rich indigenous territories of the Andean

region. As a research question: How is the anthropocene affecting the indigenous territories and with it the threats of the epistemologies of the Sumak Kawsay/Buen vivir?

This ethnographic research has been carried in the last 7 years, in Republics of Colombia and Ecuador, in Indigenous Regional Council of Cauca CRIC, and The Indigenous Confederation of Ecuador CONAIE. Theoretical references: epistemology of indigenous communities, indigenous intellectuals.

Due to its high impact in high mountain areas, climate change affects the melting of glaciers, strong droughts, seasonal changes for food production, water shortages and with this the displacement of animals and indigenous people and with it affects their traditions and cosmovisions due to geographical relocation and spatial - socio-cultural changes.

Ethnographic work is used: interviews, participant observation, and documentary analysis. Key to comment how from the epistemologies, their spirituality's, indigenous cosmovision, the elders (grandparents and grandmothers) announce that if there is no respect for the species on earth comes catastrophe, which from modern science is already evident.

**Barreto, Silvio Sanches**

Universidade Federal do Amazonas, UFAM

**Capoeiras epistemológicas - produções de conhecimentos, sustentabilidades e mudanças climáticas, Alto Rio Negro/AM**

O projeto de sustentabilidade está sendo desenvolvido com a Comunidade de Taracua, Rio Waupés, no Território Indígena do Alto Rio Negro, Município de São Gabriel da Cachoeira, Am. As famílias de várias etnias desta comunidade há milênios vêm trabalhando com as roças de manivas e com algumas plantas frutíferas, uma produção da escala de subsistência familiar. Agora, o projeto de etnografias de wi'âke/Capoeiras: metodologia de i'ña'oro/observação para compreensão sobre a regeneração. Primeiramente, o humano transforma a cosmoecologia para estabelecer o seu território fazendo-se a roça na terra/floresta, onde é o domínio de Yukí masá/árvores gentes, outros humanos, depois se constrói a casa, enfim, onde começa de fazer a roça de verdade ao próximo de casa, exatamente, para fazer a roça da capoeira. A ecologia ressurgente embasa em forma da produção de conhecimento por ciclo: os lugares e o tempo, o que leva ao processo de regeneração. A partir deste entendimento pensa que, as capoeiras epistemológicas são produções de conhecimentos para sustentabilidades no tempo de mudanças climáticas, Alto Rio Negro/Am. O projeto, ao invés de deixar encapoeirar a segunda vegetação é plantar as árvores ou palmeiras, dos quintais, das roças e das terras/florestas, para festa das frutas da capoeira trazendo sustentabilidade, além disso, ofertar a merenda escolar para os alunos das escolas indígenas.

**Bauschert, Jonas**

LMU München

**Vigilancia ambiental comunitaria en la Amazonía: interdependencias, conocimientos y responsabilidad**

El monitoreo ambiental comunitario en la Amazonía es una práctica específica de vigilancia que incluye la participación voluntaria de comunidades indígenas en recorridos de patrullaje en la región amazónica. Las actividades se caracterizan por un interés supraindividual (la protección de la selva tropical) que interactúa con intereses individuales y colectivos indígenas (protección del propio territorio). En su concepción de la vigilancia, los guardianes combinan los conocimientos locales, profundamente enraizados en ontologías relacionales, con conocimientos científicos establecidos. La creciente tecnologización, en particular el uso de dispositivos GPS, smartphones y drones, influye en estas dinámicas; por un lado, permite proteger a los guardianes y ofrece datos verificables al exterior, pero, por otro, puede generar nuevas dependencias en las comunidades indígenas. La transmisión explícita de conocimientos en forma de talleres implica un debate continuo sobre diversas formas de conocimiento y de la responsabilidad.

La ponencia aborda estas interdependencias tomando como ejemplo regiones seleccionadas de la Amazonía peruana y ecuatoriana, y analiza cuestiones relacionadas con la responsabilización local/global, la transformación de la vigilancia y el entrelazado entre el conocimiento indígena y el “científico occidental”. Para ello, se prestará especial atención a métodos de investigación cooperativos, con el fin de facilitar un debate crítico.

**Borrmann, Theodor**

University of Oxford

**The role of machines in modern ecologies**

Cars, chainsaws, and computers do not easily fit into modern ecological frameworks. And yet, their significance in our ecologies is beyond question. Taking an ecological approach, this presentation highlights how modern technical artefacts are creatively integrated into the mythologies, ontologies, and everyday lives of the Yagua people in northwestern Amazonia. Drawing on an extended period of ethnographic fieldwork, it shows in particular that machines and screens, just like other beings, are among the Yagua animated

by plural and complex life forces. In a more speculative fashion, it suggests that the Yaguan adoption of modern technical artefacts parallels their domestication of wild animals. Overall, it is argued that the Yagua live in the society of artefacts, just as they live (in the Descolian sense) in the society of nature, and that ecological frameworks need to take into account modern technical artefacts and their ramifications.

**Cardoso, Thiago Mota**

Universidade Federal do Amazonas, UFAM

**Simbiopolítica dos refúgios: algumas histórias sobre alianças multiespécies em territórios indígenas do Brasil**

Esta comunicação aborda os mecanismos de cuidado utilizados pelos povos indígenas das regiões da Amazônia e da Mata Atlântica brasileira, como Pataxó, Potiguara, Baré e Piripkura, para manter a vida e fomentar o surgimento de paisagens com múltiplas formas de vida. Analisaremos algumas práticas de reconstrução, regeneração, ressurgimento e recuperação de terras, juntamente com alianças multiespecíficas que configuram uma simbiopolítica contra a violência ecocida perpetrada pelas infraestruturas da ecologia colonial capitalista neoextrativista (mineração, agricultura, energia hidrelétrica e exploração madeireira) e pelo preservacionismo ambiental neoliberal e autoritário. Por meio da apresentação de casos de cultivo das temporalidades das plantas, de agroecologias, agroflorestamento e restauração e cuidado intercientíficos de refúgios, apresento algumas reflexões sobre práticas etnográficas no estudo da “sustentabilidade”, da conexão ecológica e da coexistência multiespécie e comunitária. A apresentação baseia-se no projeto "Frente a futuros em ruínas: ressurgimento de paisagens em territórios indígenas no novo regime climático", no âmbito da Chamada Pública MCTI/CNPq para Projetos Internacionais de Pesquisa Científica, Tecnológica e de Inovação, do governo brasileiro.

**Dinamarca, Andrés G.**

School of Anthropology and Museum Ethnography, University of Oxford

**Disputing the primacy of knowledge about the world: uneven onto-epistemic regimes in state-Indigenous relations**

This presentation draws on ethnographic engagement with an Indigenous community disputing land tenure within a conservation area in Argentina and which experienced violent dispossession. Despite the emergence of initiatives pursuing a dialogued solution to

the conflict – including the mediation of anthropological reports demonstrating the presence of ancestral knowledge-practices and arguing in favour of recognition – the outcome left any agreement unmaterialised. I examine this de facto mode of relation, resembling what some authors describe as a biopolitics of neglect, alongside more discursive and social formulations, often celebrated as collaborative breakthroughs. At a time marked by the rollback of Indigenous rights, unrestricted incentives for extractive industries, and recurring large-scale wildfires sweeping away conservation areas and Indigenous livelihoods alike, this case study delineates broader implications for the assessment of state-Indigenous relations. The presentation addresses the following questions: how do we account for processes in which relationships between scientific, managerial, and Indigenous knowledges reveal themselves as radically agonistic instead of productive? What is the actual status of Indigenous knowledge within a normative hierarchy of knowledge-practices? What historical resonances help explain the recurrence of these seemingly agonistic and hierarchical relations.

**Enk, Markus S.**

Université Libre de Bruxelles

**Human-plant friendship? Affective encounters, pyrophytic weeds and agroforestry reforestation in the Caititu Indigenous Land, Brazilian Amazonia**

This paper proposes a reflection on human–plant friendship as an outcome of affective encounters in reforestation initiatives at the Caititu Indigenous Land (Brazilian Amazonia). Drawing on ethnographic work with the Associação dos Produtores Indígenas da Terra Caititu (APITC), I look specifically to *furão* (*imperata brasiliensis*), a pyrophytic weed that proliferates in deforested landscapes, and how it mediates agroforestry entanglements between indigenous inhabitants and the NGO Operação Amazônia Nativa (OPAN). Rather than treating *furão* simply as an “indicator species”, the indigenous inhabitants passed to describe it as a friend since the reforestation initiative: a being that communicates soil exhaustion, guides where reforestation should occur, and can protect agroforestry systems from fire. I argue that this language of friendship not only “translates” scientific ecology into local idioms, but indexes broader processes of social repair while regenerating the landscape. Through *mutirões* (collective labor), reforestation fostered new forms of conviviality between villages, transforming conflicting former enemies into friendly neighbors. *Furão*, interpreted as a landscape’s enemy due to fire, became a witness of this process. Thus, I propose a parallel between *furão* and inter-village relations, both former enemies that turned out friend, to reflect on how human–plant friendship can be useful to comprehend the dynamics of social and ecological repair as mutually constitutive.

**Espinosa Arango, Mónica L.**

Universidad de los Andes, Bogotá

**Wind and Waters, Páramo Weather and Ecological Anthropology: Engaging inter-epistemic Dialogues in Southwest Andes, Colombia**

This talk focuses on the epistemological and political necessity of crafting a three-sided dialogue: among Colombian campesinos and indigenous peoples regarding their knowledge, wisdom, and forms of correspondence with high Andean forests, páramos, volcanoes, and winds, and critical trends in anthropology that place ecology at the core of new perspectives. I engage with Misak conceptions of winds, river flows, meteorology, volcanoes, and topography, which are dynamically integrated into their Andean socio-cosmology, and with Nariño campesino communities' views of their lifeworld, their relationship with the volcano-páramo Doña Juana, the high Andean forests, and meteorological notions incorporated into what they call "páramo weather" (tiempo de páramo). Taking situated knowledges and wisdom into account, I retrace shared histories of violence, structural racism, and extractivism, recompose "fractured" knowledges, and propose a critical view of the new ecological trends in anthropology.

**Garcia, Karla**

LMU München, Rachel Carson Center

**Entangling Local Expertise within Institutional Frameworks: Reflections on the Rights of Nature's Peritos in Ecuador**

The emergence of peritos, or intercultural experts, within Ecuador's Rights of Nature (RoN) framework posits a novel figure of epistemic mediation. Drawing on ethnographic research, this paper explores the possibilities and challenges associated with the recognition of locals as experts in the courtroom. Tasks such as translating cultural significances, mediating between worlds, or interpreting other-than-human signs have traditionally been attributed to anthropologists, biologists, or geographers, particularly when presented as expert knowledge in courtrooms. However, the emergence of RoN peritos challenges this notion, positioning them as intercultural experts, grounded on ancestral knowledge and local practices. By tracing perito's training and the negotiation of their institutional recognition, this paper aims to contribute to debates concerning the entanglement of diverse expertises within contemporary institutions as well as the potential inclusion of new forms of epistemic authority in evolving legal frameworks.

**Gualinga Aranda, Myrian Mariana; Yaucén Remache, Mario**

Kíchwa Sarayaku; Kíchwa originario de Pueblo Kalpis

**Interculturalidad y sistema escolar en el Pueblo Originario Kíchwa de Sarayaku para asegurar la defensa del territorio y la vida.**

Para defender el territorio Kawsak Sacha, el pueblo originario de Sarayaku ha asumido una mixtura de influencias de formas de ver el mundo desde las nacionalidades, Zapara, Shuar, Kíchwa, Achuar, Waorani, Kíchwa andino, europeos, Afroecuatorianos.

La juventud actual tiene la ontología incorporada en su ser y la viven en silencio. Con los procesos de escolarización, influencia de las redes sociales y la globalidad, se ve amenazada la resistencia y preservación de la selva y los seres protectores sin que los modelos clásicos de enseñanza sepan articular estos entrelazamientos epistémicos y modos distintos de transmisión de conocimientos.

Es preciso recrear los saberes y secretos de Sarayaku lo no visible al ojo del ser humano como los Pajus que son transmisión de energías y potencia para producción de alimentos, en chacras lejos del centro poblado para cuidar de la salud del pueblo, que la trabajan en mingas del ayllu (familias), las energías son una relación orgánica en simbiosis de la selva que al nacer un bebé son conectados en el espacio de la casa y la familia. Esta ponencia propone una reflexión sobre distintas maneras de articular estos modos de conocimientos: desde los espacios del ayllu hacia las escuelas interculturales del pueblo y/o de valorizar estos espacios desde las escuelas

**Halbmayer, Ernst**

Universität Marburg

**The Equivocal Atmosphere: Between Carbon Cycles and Cosmo-Meteorological Transformations**

Contemporary climate discourse predominantly frames atmospheric transformation in terms of anthropogenic alterations to the carbon cycle. Within many Indigenous cosmologies, however, meteorological phenomena are embedded in relational systems that exceed biogeochemical processes. Drawing on ethnographic examples from northern South America—particularly among the Yukpa, Wayuu, and Warao—this paper explores how wind, rain, thunder, lightning, and fog emerge through dynamic cosmo-meteorological processes linking human behaviour, ancestral transformations, spiritual agencies, and

atmospheric forces. In these contexts, weather is not understood as an impersonal physical event, but as the manifestation of relations among humans and other-than-human persons, including original creators, gods, spirits, and deceased beings. Atmospheric disturbances may thus signal disruptions in ethical, ritual, or ecological relations.

Despite these differences, Earth System Science and cosmo-meteorological frameworks share notable formal similarities: both posit transformational processes, distributed anthropocentric causality, sensitivity to imbalance, and the need for specialized mediators to interpret largely invisible atmospheric dynamics. Yet these convergences mask profound ontological divergences. While Earth System Science describes the circulation of matter and energy within a physical system, cosmo-meteorological approaches describe transformations among human and other-than-human persons within a relational cosmos.

These points of overlap thus constitute sites of controlled equivocation, where similar analytical forms—such as “transformation,” “balance,” or “causality”—refer to fundamentally different realities, opening a space for a pluriversal understanding of climate.

**Herrera, Alexander**

Universidad de los Andes, Bogotá,

**Placing water in the landscape: hydraulic ritual, management and technology in the Andes**

Archaeological discourse on water management in the Andes has long been shaped by discussions about the state, its origins and the role of irrigation technology as a driver of changing political economies. The ontological turn has shifted the debate towards the meaning and agency of animated landscapes, and the constituent relationships between people, waterscapes, soundscapes, and places. Drawing from Inka ethnohistory and Quechua linguistics this paper seeks to trace through time understandings of and interactions with subsurface water, surface runoff and precipitation. Responses to changing water availability in the past are contrasted with a brief ethnography of contemporary hydraulic technologies and their impacts.

**Izquierdo Cujar, Yeimy Alejandra**

Universidad de los Andes, Bogotá

**Agroecología para la vida y gobierno propio: Agencia política de las mujeres Wintukwas desde la Ley de Origen. Un estudio decolonial en el pueblo Wintukwa**

Esta investigación se enfoca en analizar cómo las prácticas agroecológicas ancestrales, fundamentadas en la Ley de Origen del pueblo Wintukwa, las cuales fortalecen la agencia política de las mujeres Iku en los procesos de gobierno propio, en el marco de las tensiones derivadas de la colonialidad. El estudio se desarrolla en Gonawindwa (Sierra Nevada de Santa Marta), específicamente en la comunidad de Ikarwa – Niwi Umukin, de la cual hago parte como mujer indígena Iku e investigadora. Desde esta vivencia, comprendemos que las mujeres estamos llamadas a tejer el pensamiento y sostener la armonización de los espacios espirituales, culturales y ecológicos, garantizando la continuidad del tejido comunitario. Las prácticas agroecológicas ancestrales —como la preservación de semillas nativas (Kia), la siembra tradicional, el cuidado del agua, los pagamentos (Zouna) y la transmisión de saberes— se configuran como un sistema que articula lo espiritual, lo ecológico y lo político en coherencia con la Ley de Origen (Seyn Zare). En este sentido, la agroecología indígena se constituye como un espacio donde las mujeres ejercemos formas concretas de agencia política dentro del gobierno propio. En este sentido, la agroecología para la vida se posiciona como un campo de acción política y espiritual que articula saberes, territorios y prácticas, y desde el cual es posible fortalecer el gobierno propio Wintukwa, reconociendo las prácticas de las mujeres como dispositivos fundamentales en coherencia con la Ley de Origen.

**Liévano, Tatiana Giraldo**

Institute of Sustainable Economic Development, BOKU Universität Wien

**The Intersectional Perspective of Value: Power Relations and Knowledge in Coffee Value Chains**

The coffee value chain is geographically fragmented. Production occurs in one location, while consumption mainly takes place in another. This fragmentation perpetuates the global division of labor. However, production, trade, and consumption processes are interrelated because they are created and constituted through diverse social relationships among the chain's participants.

The invisibility of these complex dynamics causes certain fundamental contributions to value creation to remain hidden. These are structural contributions that are not reflected in the prices of exchange between nodes. This research aims to apply an intersectional approach to the coffee value chain (CVC) to reveal these hidden values. In this study, value is understood as a social construct, whereby each actor produces and differentiates their coffee through specific knowledge at each node. Therefore, the basic unit of analysis is

organic and fair trade

CVC produced by two indigenous and peasant associations in Colombia and marketed in Germany. In this process, sustainability was identified as a cross-cutting value that flows throughout the chain. This value is constructed through the specific knowledge of cultivation by peasant community organizations and the indigenous cosmology of the Sierra Nevada (Colombia), recognized by importers and consumers in Germany committed to ethical consumption. Throughout the chain, sustainability is transmitted through diverse epistemological perspectives that converge from seed to cup. This highlights the importance of specific knowledge in creating value.

**Lossio, Jorge**

Instituto Riva-Agüero, Pontifical Catholic University of Peru

**Amazonian Cosmo-Ecologies and COVID-19 in Peru: Indigenous Explanations of the Pandemic's Origins in dialogue with Western Biomedicine**

The COVID-19 pandemic made visible the coexistence—and friction—of multiple ways of understanding the origins of disease in contemporary Peru. In Peru, biomedical explanations centered on pathogens, zoonotic transmission, and viral spread coexisted with Indigenous interpretations that located the emergence of the pandemic in disruptions of relational balance between humans, non-humans beings, and territory. Drawing on recent historical research on COVID-19 in Amazonian communities, this paper examines Indigenous etiological explanations that integrate ecological, spiritual, and social dimensions, contrasting them with the Western biomedical rationality promoted by the Peruvian state.

The analysis engages critically with the One Health framework, highlighting both its potential points of convergence with Indigenous cosmo-ecologies—particularly its recognition of the interdependence between human, animal, and environmental health. The paper argues that Indigenous responses to COVID-19 should not be understood as mere cultural resistance, but as coherent knowledge systems offering valuable insights for rethinking contemporary sanitary and environmental crises. Ultimately, the paper advocates for a pluralistic and symmetrical epistemological framework that enables genuine dialogue between Amazonian Indigenous knowledge systems and global health sciences, contributing to debates on sustainability, ecological justice, and intercultural health

**Moura, Rosijane Fernandes – Tukano**

Universidade Federal do Amazonas, UFAM

**Acordos: relações entre humanos e Waí Mahsã**

Parto de minha experiência como mulher indígena e pesquisadora situada no Alto Rio Negro, em São Gabriel da Cachoeira, para refletir sobre as relações entre humanos e os Waí Mahsã a partir das cosmoecologias indígenas. Diferentemente da concepção ocidental, que separa natureza e sociedade, desde criança compreendi que certos animais, plantas, rios e paisagens como sujeitos interdependentes, conectados por redes de reciprocidade, cuidado e agência. Essas ontologias relacionais orientavam práticas cotidianas de manejo, proteção e convivência com o território, contudo, ao mesmo tempo em que tensionam os limites da ecologia científica moderna, acordos com os Waí Mahsã devem ser refeitos. Ao dialogar com abordagens relacionais da antropologia, analiso os entrelaçamentos, atritos e possibilidades de cooperação entre conhecimentos indígenas e científicos, destacando os desafios de traduzibilidade em contextos interepistêmicos. Trago presente que o reconhecimento dessas ecologias de saberes amplia as alternativas para enfrentar, refletir e entender as crises socioambientais contemporâneas e contribui para a construção de uma transição ecológica justa, plural e territorialmente situada.

**Niño Vargas, Juan Camilo**

Universidad de los Andes, Bogotá

**From Ecological Cosmologies to Cosmo-Ecologies: Lessons from the Isthmo-Colombian Region in the Age of the Anthropocene Crisis**

In a widely celebrated text, Gerardo Reichel-Dolmatoff proposed that the cosmologies of tropical forest peoples can be understood as forms of ecological analysis, thereby inaugurating a series of innovative reflections on the relationship between Indigenous knowledge and the natural sciences. This presentation seeks to extend this line of inquiry by situating it within debates arising from the ontological turn, recent advances in Isthmo-Colombian ethnology, and the challenges posed by the planetary crises of the Anthropocene. Like those of other Indigenous populations of the Americas, the traditional knowledge and practices of Isthmo-Colombian societies call into question modern notions of cosmology and ecology, due to their reliance on the concept of objective nature and human exceptionalism. At the same time, they reveal the existence of ontological orientations and modes of relatedness that may be more adequately described in terms of alternative cosmo-ecologies, different from that which is predominant in Western thought and now deeply embedded in debates on the Anthropocene. Peoples such as the Chibchas, the most representative of the Isthmo-Colombian region, conceive of and inhabit fully humanized worlds, often described as a house or a body, and are thus foreign to the

conception of a natural reality defined in opposition to humanity Humans occupy a central place within these worlds and are called upon to sustain them through the establishment of hierarchical and symbiotic relations with deities, spirits, plants, animals, and other beings, entailing a form of anthropocentrism markedly different from that characteristic of modernity. Irreducible to a worldview composed merely of representations of reality, open to entities and relations excluded from classical ecology, and guided by moral principles whose absence defines modern science, cosmo-ecologies such as these merit sustained exploration. Such inquiry is crucial not only for enriching our understanding of the Americas, but also for rethinking the relationship between Indigenous and scientific knowledge and for confronting the planetary crises in novel ways.

**Parra Witte, Falk**

Center for Advanced Studies - Philosophizing in a Globalized World, University of Hildesheim

### **Holistic and Realist Knowledge Exchange with Indigenous People**

The profound, multifaceted and interrelated makeup of current socio-environmental issues requires an equally systemic response, and therefore a transdisciplinary, cross-sectoral and even intercultural model that includes indigenous peoples. Moreover, a meaningful paradigm shift implies acknowledging and re-evaluating the conceptual and existential bases of modern, techno-scientific ecology. Without this cosmological context, and the recognition of its ontological and epistemological character, the socio-environmental predicament will remain largely unresolved.

Such an examination can benefit from solid dialogue and collaboration with indigenous peoples as bearers of alternative ecological dynamics and surrounding metaphysical paradigms. While indigenous ecologies are increasingly elevated in environmental politics, research and management, there is often a lack of either depth, practicality, or seriousness. If taken as an equal knowledge exchange about the world, nature and humanity however, engagement becomes more holistic and realist, exposing key concepts, principles, values and categories.

By reviewing the main aspects of my anthropological work with the Kogi People of Colombia, I suggest possible parameters for such an approach to culture-based ecology. It provides reflections on knowledge, the “systemic”, earth, communication and translation when carrying out conceptual, scientific and political exchanges with indigenous people. The talk considers “sustainability” as a potentially encompassing and symmetrical bridge of interaction with relatable indigenous principles, which can help integrate forms of perception, existential entanglements, and nature with society.

**Penaforth, Darlem Teixeira**

Universidade Federal do Amazonas, UFAM

**Entre caminhos e lagos: percepção ambiental e habilidades de pescadores Kaixana**

Pegar peixe é uma das principais habilidades Kaixana, fundada em uma percepção ambiental singular e relacional. Esta pesquisa antropológica descreveu as percepções Kaixana sobre os ambientes lacustres e analisou as relações de coexistência que configuram as diferentes paisagens de pesca de pirarucu (*Arapaima gigas*) e tambaqui (*Colossoma macropomum*). Buscou-se compreender seu conhecimento ecológico a partir de seus próprios modos de perceber e coexistir, “sem reduzi-los” a “parâmetros técnicos”. Foram analisados, a partir de uma perspectiva indígena, dinâmica sazonal, critérios de escolha dos lugares de pesca, integração de técnicas, percepção das relações cosmológicas, desenvolvimento de habilidades, além das transformações dos saberes entre gerações e suas interfaces com projetos de manejo e conservação de espécies. A metodologia consistiu uma etnografia baseada em percursos na comunidade Sacambú do Lago Grande e São Paulo de Olivença. As experiências de campo tornaram-se momentos de registro etnográfico e de reconexão, nas quais memórias emergiam do contato do pesquisador, membro da comunidade indígena, com cada paisagem revisitada. Ao articular um diálogo entre formas distintas de perceber a vida nesses ecossistemas de interação, o estudo demonstra como as habilidades pesqueiras Kaixana, sua capacidade de ler movimentos, identificar lugares e interagir com cardumes, constituem-se em cosmopolíticas de cuidado da sociobiodiversidade.

**Sagárnaga, Jédu**

UMSA, Universidad Mayor de San Andrés, Bolivia

**Contactos preinkas entre poblaciones y ecosistemas de Tierras Altas y Tierras Bajas**

Está bien establecido que los inkas penetraron desde la sierra hacia las tierras ubicadas al este de la Cordillera, donde no solo existían ecosistemas muy distintos a los andinos, sino también pueblos que se habían desarrollado desde el Arcaico, casi paralelamente a las sociedades de Tierras Altas. El contacto entre ambas regiones era casi inexistente, pese a que algunas hipótesis apuntan a la penetración de grupos arawak al Altiplano en época muy temprana, donde habría quedado su impronta.

En la actualidad, la evidencia sobre las incursiones inkas en Tierras Bajas es abundante: si bien anteriormente se contaba sobre todo con información etnohistórica, hoy se dispone de un corpus significativo de evidencias arqueológicas que dificulta sostener posturas

negacionistas al respecto.

Pero, ¿qué ocurrió antes del Horizonte Tardío? ¿Existieron contactos entre poblaciones altiplánicas y grupos del oriente? En este caso, la evidencia es aún escasa; sin embargo, resulta pertinente revisarla, con la expectativa de que futuras investigaciones aporten nuevos elementos de juicio.

**Soux, María Luisa**

Universidad Mayor de San Andrés, Peru

**El concepto de “vivir bien” en la memoria de los kallawayas del norte de La Paz y su situación a inicios del siglo XXI**

Una de las características más importantes del pueblo kallawayaya ha sido su profunda relación con su entorno geográfico y simbólico, así como con los recursos medicinales que extraen de las regiones del trópico para curar diversas dolencias, lo que les dio la fama de “médicos de los Andes”. Esta historia y su memoria fue el fundamento de una forma propia de “vivir bien” (o suma qamaña en aymara) que señala una relación pacífica con la naturaleza, la búsqueda del equilibrio entre los seres humanos y entre estos y los otros seres de la naturaleza: animales, plantas, cerros, lagos y otros.

El principio de “vivir bien” fue fundamental en el movimiento indígena de fines del siglo XX y fue asumido como base ideológica en documentos como la Constitución Política del Estado Plurinacional de 2009 y el Plan Nacional de Desarrollo “para vivir bien” de 2007. A pesar de ello, las expectativas del pueblo kallawayaya no se han cumplido en el reconocimiento real de su propia filosofía de vida. La región del trópico de la Provincia Bautista Saavedra no ha sido reconocida como zona de producción tradicional de la hoja de coca, a pesar de que se remonta a la etapa prehispánica con técnicas propias; la diversidad ecológica, importante para su trabajo medicinal, ha sido afectado por la siembra de coca con técnicas nuevas y por la presencia mineros del oro que van destruyendo el medio ambiente. Finalmente, los viajeros kallawayas que recorrían gran parte de los territorios andinos han modificado su accionar, migrando a las ciudades, donde deben competir con otros médicos herbolarios, muchos de ellos “pajpakus” o farsantes.

**Thomasberger, Alessio**

Philipps-Universität Marburg

### **Resurrections of Harakbut Cosmo-ecological Formations**

The Harakbut people have experienced dramatic changes over the past century. Fitzcarrald's crossing of the Istmo de Fitzcarrald in 1893 marked the beginning of a new phase of transformation throughout the Eori/Madre de Dios river basin. For the first time, people entered the basin who were driven by the idea that nature is separate from human social worlds and exists for human exploitation.

Shaped by the environmental devastation for the material richness of gold in their ancestral territory, many Harakbut reflect on consequences, drawing parallels with the cataclysm of creation. The way in which humans, including many Harakbut, nowadays predominantly interact with the territory is comparable to this complete chaos and destruction. When the rising tree Aenamey rescued Harakbut from fires and floods, interestingly, the myth counts, Harakbut had no idea about how to behave towards non-human beings. It is only when the 'cultural hero' Marinke steps in, people learn how to socially relate towards non-human beings. The contribution understands contemporary Harakbut efforts symbolically as resurrecting Marinkes. These efforts will be analysed for their cosmo-ecological formations and the crossovers they find between indigenous and occidental knowledge. In the analysis, three works are mainly considered: Ethno-Cartographia Harakbut, Plan de Autogobierno Nacion Harakbut and a Harakbut student's efforts to find crossovers between indigenous and occidental science.

**Uhl, Felix**

Frobenius Institut, Goethe-Universität Frankfurt

### **Vital Opacity for the Time of Sharing – Research on Huni Kuin Music between Academic Transparency and Shamanic Secrecy**

In my doctoral research, I study the processes through which the Brazilian Huni Kuin forgot, remember and give meaning to their ritual songs as powerful tools to shape relationships to the beings of the cosmos, non-indigenous others and among themselves. Because of the rapid changes through globalization and state politics, the role of ritual songs is reevaluated as they become both folkloric resources for intercultural presentations and essential roots that connect the Huni Kuin to the living memory of the yuxibu, the spirit-owners of everything that we call "nature". Consequently, songs once at risk of being forgotten increasingly stand at the centre of Huni Kuin research and archival efforts. Influenced by ties to universities and the educational system, calls for the availability of

musical knowledge arise. In my presentation, I will focus on the inevitable conflict between this demand of transparency within musical revitalization and the shamanic ethos of secrecy through which Huni Kuin engage with songs as powerful agents. Drawing on Édouard Glissant's notion of decolonial opacity, this leads me to an ethical-epistemological reflection on a possible dialogue between science and its value of transparency on the one hand and secretive Amazonian knowledge systems on the other.

**Viegas, Susana de Matos**

Universidade de Lisboa (ICS-U Lisboa)

**O Atlântico Indígena: múltiplos e confluências na paisagem vivida pelos Tupinambá de Olivença (Brasil)**

Como se afirma no texto proposto para esta conferência, “intelectuais indígenas e não indígenas têm questionado a ideia, enraizada no pensamento ocidental e na ecologia moderna, de que a natureza é diferente e está separada dos mundos sociais humanos.” Nesta comunicação proponho uma etnografia dirigida a formas específicas de confluência e tensão da multiplicidade de vidas nas paisagens do atlântico. Endereço os múltiplos que criaram enredos de vidas nesta paisagem vivida pelos Tupinambá de Olivença habitantes da mata atlântica no sul da Bahia, tais como com os seres que cuidam de lugares e os encantados. Endereço também os lugares de confluência dos brejos, entre rios e o mar, das passagens da terra arenosa da planície para a terra fértil das serras, e atravessamentos de múltiplas formas indígenas de pisar leve sob as bordas do oceano, em relação com os caranguejos e outros habitantes dos subsolos, compondo cosmo-existências. Parto e trago para a comunicação um debate lançado num simpósio sobre o atlântico indígena, apoiado pelo EDGES, pretendendo contribuir para epistemologias pluralistas que tenham em atenção não apenas a multiplicidade, mas também os atravessamentos e a longa duração de vivências e resiliências indígenas no atlântico.

**Virtanen, Pirjo Kristiina; Apurinã, Francisco**

University of Helsinki

**O Tempo Profundo dos Territórios Apurinã, através dos Lugares Sagrados e os Desafios para sua Proteção**

Diante do enfrentamento à crise climática, aumentou-se o discurso sobre a proteção das florestas tropicais como forma de redução de impactos, provocados por humanos nos sistemas de terra e nas mudanças climáticas de forma acelerada. Considerando que as florestas amazônicas são constituídas de diferentes ecossistemas e seres vivos, e para tanto, fundamentais para o equilíbrio da terra, propomos fazer um diálogo que permita conectar o manejo da terra pelos povos indígenas, seus lugares sagrados e práticas de conservação ocidentais. Discutimos sobre diferentes lugares sagrados do povo Apurinã (Pupŷkary), sua importância e os desafios na sua proteção na região do rio Purus (Brasil). Ficou evidente em nosso estudo, que nas perspectivas indígenas amazônicas, tais lugares – presentes nas vegetações e ecossistemas particulares – não se separam da humanidade. Além disso, para os Apurinã, esses espaços são considerados lugares de seus antepassados que ainda hoje vivem, através de vegetação, animais e outros seres. Portanto, a destruição desses lugares, causada pela sociedade dominante e pelas práticas de agentes de conservação do Estado, precisa ser abordada a partir de um novo olhar jurídico, pois esses espaços são fundamentais para a vida, os ecossistemas, a manutenção e a sustentabilidade das florestas amazônicas.

**Wanderley, Elaine Cristina Guedes**

Universidade Federal do Amazonas, UFAM

### **Mineralidades Pupŷkary: a ciência de mulheres indígenas no fazer cerâmica**

Esta pesquisa está sendo desenvolvida com mulheres do povo Pupŷkary (Apurinã) da região do rio Purus, no Amazonas e evidencia a centralidade das ciências femininas no fazer cerâmico e na produção de mundos indígenas contemporâneos. Entre mulheres oleiras, o barro, o barreiro e as vasilhas não são apenas materiais, mas seres dotados de agência. A abordagem das mineralidades, nesse contexto, demonstra que a argila é viva, o barreiro é um território habitado por donos e chefes, e a cerâmica é um corpo que nasce de relações entre humanos, entidades ancestrais e a própria terra. O fazer cerâmico feminino mobiliza conhecimentos transmitidos entre gerações, articulando cosmotécnicas, regras corporais e negociações com seres que habitam o território. Essas práticas mostram que as ciências indígenas não são saberes do passado, mas modos de pensar e agir que se atualizam continuamente. Ao acompanhar o fazer cerâmica, torna-se possível compreender como a transformação que é um princípio fundamental na sociocosmologia Pupŷkary, orienta a relação com a matéria e organiza a vida social. Assim, a cerâmica funciona como chave para acessar a potência das ciências femininas em um passado profundo, mas também para compreender como mundos amazônicos seguem sendo produzidos no presente.

**Yaucén Remache, Mario; García Ruales, Jenny**

Pueblo Originario Kichwa de Sarayaku; Philipps-Universität Marburg

**Entrecorazonamiento épistémico jurídico en la producción y el pensamiento desde la Selva Viviente (Kawsak Sacha)**

Nuestra presentación en coautoría examina la Ley Propia del Pueblo Kichwa de Sarayaku en la Amazonía ecuatoriana como una expresión viva de pensamiento jurídico Indígena, poniendo en el centro los métodos, ontologías y prácticas que sostienen su producción normativa.

Desde una perspectiva situada, corazonamos la Selva Viviente o Kawsak Sacha como una contrapropuesta amazónica plural, fluida y colectiva, sostenida por la “minga jurídica”: el acto de entretejer la ley con el respeto a los ciclos vitales de los seres humanos, los entes de la selva y el territorio. A través de un ejercicio comparativo decolonial, exploramos resonancias y fricciones entre el derecho estatal moderno y los propios jurídicos Indígenas, mostrando cómo estos últimos amplían los horizontes del pensamiento jurídico contemporáneo y contribuyen a marcos epistemológicos plurales orientados a futuros sostenibles y transiciones ecológicas justas.