

WHAT THE WIND, WATER, FORESTS, AND RIVERS TEACH US: ANCESTRALITY AS AN ELEMENT OF SUFFICIENCY IN INDIGENOUS PHILOSOPHICAL THINKING

O QUE NOS ENSINA O VENTO, A ÁGUA, AS FLORESTAS E RIOS: ANCESTRALIDADE COMO ELEMENTO DE SUFICIÊNCIA DO PENSAR FILOSÓFICO INDÍGENA

Ricardo Valim 

Pontifícia Universidade Católica do
Paraná, Brasil
ricardovalimfilosofia@gmail.com

Received: 16 Jan 2026

Accepted: 05 Mar 2026

Published: 17 Mar 2026

Corresponding author:

ricardovalimfilosofia@gmail.com



the connection with nature and proposes alternative ways of thinking about sustainability, education, and politics.

Keywords: Indigenous Thought. Ancestry. Nature. Epistemology. Sufficiency.

Resumo

Este artigo propõe uma reflexão sobre o modo como os povos indígenas compreendem e se relacionam com os elementos naturais — o vento, a água, as florestas e os rios — não como recursos, mas como entidades vivas e portadoras de saber. A partir de uma abordagem epistemológica indígena, discute-se a ancestralidade como uma dimensão de suficiência do pensamento, que não depende exclusivamente da razão ocidental, mas se ancora em uma ecologia de saberes. Com base em autores indígenas e não indígenas, o texto evidencia como a cosmologia indígena ressignifica o vínculo com a natureza e propõe caminhos alternativos para pensar sustentabilidade, educação e política.

Palavras-chave: Pensamento Indígena. Ancestralidade. Natureza. Epistemologia.

Abstract

This article proposes a reflection on how indigenous peoples understand and relate to natural elements—wind, water, forests, and rivers—not as resources, but as living entities and bearers of knowledge. From an indigenous epistemological approach, ancestry is discussed as a dimension of sufficient thinking, which does not depend exclusively on western reason, but is anchored in an ecology of knowledge. Based on indigenous and non-indigenous authors, the text highlights how indigenous cosmology reframes

Suficiência.

*Nature restages its opera and prepares a lavish feast.
So that all, in harmony, may delight,
From life's balance—yet without excess.*

(Alves, 2002, p. 29)

Introduction

In indigenous cosmologies, the elements of nature are not objects external to humans, but integral parts of a vast network of reciprocity and interdependence. The wind, water, forests, and rivers are teachers, ancestors, and guardians of life. Understanding this view requires a break with the dualistic and anthropocentric logic of modern Western thought. This article starts from this perspective to investigate how ancestry sustains indigenous thinking as a sufficient way of understanding and inhabiting the world.

Nature as Subject

Nature, in its complexity and wholeness, transcends the mere fragmentary and utilitarian logic that has historically guided humanity's relationship with the natural world¹. For centuries, a reductionist perspective has prevailed, conceiving nature as a repository of resources at the disposal of technology and capital, legitimizing its unbridled exploitation. This view, rooted in modern Western thought, disregards the multiple dimensions—symbolic, spiritual, ontological, and ecological—that make up the living fabric of the Earth². It is therefore imperative that humanity overcome this anthropocentric and instrumental conception, recog-

¹It's worth checking out the article *Complexidade Ambiental: o Repensar da Relação Homem-Natureza e Seus Desafios na Sociedade Contemporânea* (2014) which explores the idea that the environmental crisis stems from a fragmented, utilitarian, and anthropocentric historical relationship between humans and nature, sustained by an unsustainable development model. In view of this, the complexity paradigm proposes rethinking this relationship in a systemic, ethical, and interdisciplinary way, recognizing that nature, in its complexity and integrity, challenges the fragmented and utilitarian logic that has historically guided humanity's relationship with the natural world, requiring a profound transformation of thought, knowledge, and social values to build a fair and sustainable socio-environmental framework.

²In the report *Etiópia: As igrejas como pilar da proteção ambiental* (2021), we can see that Orthodox Christian monasteries in northern Ethiopia have preserved their forests for hundreds of years. The 200 monks of the Orthodox community care for the trees as a spiritual ritual, *seeing the forest as a symbol of Paradise* (2021, 0:16). The monastery owns 183.15 hectares of land and

nizing nature not as an object of domination, but as a subject of rights, as an entity endowed with agency, protagonism, and its own existence, in constant coexistence with human beings³.

This paradigm shift requires not only an epistemological shift, but also an ethical and existential one. It is about expanding human sensitivity to perceive the multiple forms of communication in nature, whose messages are not restricted to what the conventional senses can capture. It is necessary to cultivate a more attentive gaze, a deeper listening, that allows humanity to reconnect with the rhythms, signs, and cycles of life. Nature communicates through subtleties⁴ — a wind that changes direction⁵, water that stops flowing⁶, the sudden silence in the forest — and,

protects centuries-old native trees, even with deforestation that has reduced the country's forest cover from 40% in 1990 to less than 5% today (2021, 0:35). The Ethiopian Orthodox Church has set up a commission to protect around 1,500 small forests in the South Gondar region (2021, 1:32). The monks also work with schools and communities, providing tools and seeds, and promoting environmental education (2021, 2:02). Three plantations have already been created on school grounds, teaching about the importance of trees and soil care (2021, 2:36). The project improves local life by offering sustainable alternatives, such as sheep farming, reducing dependence on wood (2021, 3:04). The monks serve as an example, but it is still a challenge to convince everyone to preserve the forest instead of clearing new agricultural land (2021, 3:36).

³It is worth checking out the article entitled *A ecologia yanomami contra o desenvolvimentismo: cosmopolítica, floresta e suficiência intensiva* (2025), where it is argued that Yanomami cosmopolitics and Amerindian perspectivism propose a relational ecology that opposes the state, in which the forest is a living, thinking being, as opposed to the capitalist-extractivist project that reduces it to a resource, inviting us to dream, care for, and coexist with multiple worlds.

⁴The text *Para além de Prometeu: as relações humano/natureza e a Agricultura do Encantamento* (2024), for example, it analyzes the Xukuru Enchantment Agriculture, stating that nature communicates in subtleties—in birdsong, in the wind, in the living forest, and in inner silence (Ordonio *et al.*, 2024, pp. 339, 341). Learning to live well means listening to these signs, walking lightly (Ordonio *et al.*, 2024, pp. 344–345), and reconnecting humans and Earth as one body-spirit in continuous dialogue.

⁵The wind symbolizes instability and inconstancy, but also spiritual breath and divine power. In various traditions, it is seen as a messenger of the gods, associated with the Spirit, purification, and mediation between heaven, earth, and water. It also represents a creative and ordering force, linked to the origin of life, cosmic balance, and the power of transformation, capable of both destruction and renewal. In addition, the wind is related to the directions of space, the elements, the seasons, and symbolic systems such as the four or eight winds and the Chinese trigrams, also appearing as a sign of change in religious cosmology, dreams, and poetry (Chevalier; Gheerbrant, 1986, p. 1070-1071).

⁶On a symbolic level, water primarily represents the source of life, purification, and regeneration. Present in multiple cultures and religious traditions, it is a fundamental archetype associated with the origin of creation, fertility, wisdom, and spiritual renewal. However, it is an ambivalent symbol, since water can both preserve and generate life and cause destruction, expressing both blessing and trial. In religious rites, such as baptism, water takes on the meaning of symbolic death and rebirth, marking the passage to a new existential condition. In Islamic traditions, as in other universal religious traditions, water is understood as a symbol of life, creation, purity, and regeneration, being conceived as primordial matter and divine principle. In this context, it acts as a purifying element through ritual ablutions and as a source of spiritual life, such as the notion of “water of immortality,” in addition to expressing the manifestation of the sacred in the world. In its ambivalent symbolic dimension, water simultaneously represents origin and destruction, consciousness and unconsciousness, fertility and stagnation. From a psychological point of view, it

to understand it, one must adopt a posture of epistemic humility⁷, active listening and openness to the non-human.

This is not, of course, a matter of romanticizing nature, projecting human attributes or naive idealizations onto it. On the contrary, it is a matter of recognizing it in its radical otherness, as an autonomous field of existence, with its own logic and ways of being⁸. Nature is alive and multifaceted, harboring forces and intelligences that escape technical rationality but profoundly influence the planet's balance (Valim, 2025a, p. 243-244).

Indigenous thinking manifests itself in practices that seek to harmonize these forces through duality, reciprocity, and the confrontation of opposites, present in the concept of pacha⁹. Indigenous rituals balance relationships and tensions between

symbolizes the deep energies of the psyche, desires, dreams, and the contents of the unconscious, and can indicate both processes of inner renewal and states of blockage or spiritual stagnation (Chevalier; Gheerbrant, 1986, p. 52-60).

⁷In this regard, it is pertinent to highlight the participation of the Brazilian scientist Marcelo Gleiser on the program *Provoca* (2025), in which epistemic humility is presented as a fundamental stance of good scientific practice. This stance consists of recognizing the limits of knowledge, accepting error as a constitutive part of the investigative process, and maintaining a permanent openness to revising hypotheses and redirecting methodological paths when necessary (2025, 0:00–0:36). Gleiser emphasizes that science progresses precisely through its capacity for self-correction, demonstrating that what is taken as scientific truth is always provisional and historically situated (2025, 3:41–3:59). In this sense, the search for absolute certainties tends to paralyze learning and inhibit the advancement of knowledge (2025, 7:17–7:35). The author illustrates this perspective by recounting his withdrawal from string theory, motivated by the lack of robust empirical evidence and by the excessive valorization of aesthetic criteria at the expense of scientific testability. This decision exemplifies the need to revise convictions, even when dealing with intellectually seductive or widely prestigious theories within the academic community (2025, 4:21–6:56). For Gleiser, intellectual arrogance constitutes an obstacle to scientific innovation, whereas epistemic humility creates the conditions for knowledge to advance, including allowing students or researchers in lower hierarchical positions to question and correct established authorities, such as Nobel Prize laureates, thereby preserving the integrity of the scientific method (2025, 8:19–8:35). This stance is not limited to the strict domain of science but extends to humanity's relationship with the planet. According to Gleiser, the recognition of interdependence between human beings and all forms of life emerges as a fundamental ethical imperative for confronting the current environmental crisis (2025, 9:24–10:47). Thus, the adoption of epistemic humility proves crucial for the construction of an expanded, non-anthropocentric view of life, capable of integrating scientific knowledge, ethical responsibility, and sustainability, constituting an indispensable step toward rethinking our existence in all its complexity.

⁸In the article titled *Por uma indigenização permanente do pensamento político: Algumas variações contemporâneas do “contra-Um”* (2025), a reflection is made on how Indigenous peoples of Latin America create their own forms of autonomy and self-governance, resisting the logic of the nation-state and extractivist capitalism. Drawing on Clastres, but going beyond him, it shows that these peoples do not disappear: they reinvent ways of existence, reclaim territories, and build community-based, horizontal, and plural political systems. Indigenous autonomy is always incomplete, relational, and cosmopolitical — it involves other beings, territories, and diplomacies — and functions as a “Contra-Um,” that is, a continuous resistance to the centralization of power.

⁹In the article *Introdução à Filosofia a partir da História e Culturas dos Povos Indígenas* (2016), for example, the author appears to argue for the decolonization of Philosophy education, criticizing the idea that it is exclusively Western and Greek. He upholds the existence and legitimacy of Indigenous philosophy, understood not as a theoretical system, but as a way of life, a spiritual

worlds, offering an understanding of reality centered on the here and now. These ancestral categories allow us to broaden our perception of reality, enriching our way of being in the world through feeling-thinking, without invalidating the hegemonic culture. Recognizing this vitality requires that human actions be guided by respect, moderation, and responsibility, at the risk of compromising ecosystems and human life itself (Orrego Echeverría *et al.*, 2025, p. 11).

Various indigenous, Afro-descendant, and traditional cosmologies have much to teach us in this process of reframing the relationship between humanity and nature¹⁰. In their epistemologies, the natural world is not dissociated from the spiritual world, nor is it separated from the social and political sphere. Everything is interconnected: the visible and the invisible, the past and the present, the human

practice, and an ethical formation, in dialogue with Pierre Hadot. Drawing on Laws 10.639/03 and 11.645/08 (Nogueira, 2016, p. 397), he proposes the inclusion of Indigenous thought in the curriculum, valuing authors such as Daniel Munduruku and Davi Kopenawa, and combating epistemic racism. Philosophy, in this sense, should promote pluralism, interculturality, and cognitive justice, breaking with the colonial taboo that excludes Indigenous knowledge from the philosophical field (Nogueira, 2016, p. 398).

¹⁰It is recommended to watch the report *A verdadeira origem do mate – e como é seu cultivo ancestral* (2025). In it, we hear the story of (2025, 0:01) Ernesto Vera and his two grandchildren walking through the forest of the Guarani community of Tecorráia, in Paraguay, in search of a treasure that goes beyond the material aspect. (2025, 0:15) At 72 years old, Ernesto is a Tóí, a spiritual leader of the Avá-Guarani people, and also an uru, a master herbalist, guardian of ancestral knowledge deeply connected to nature. (2025, 0:29) For the Guaranis, the forest is alive and integrated. The birds, called yakusa, spread the seeds as they feed on them, ensuring the growth of yerba mate along the riverbanks. (2025, 0:55) From this natural relationship emerges yerba mate, a plant that is not merely cultivated, but respected. (2025, 1:07) More consumed than coffee or tea in Southern Cone countries, yerba mate holds, for the Guaranis, an incomparable spiritual and cultural value. (2025, 1:28) According to Ernesto, it is “the mother” and represents the beginning of everything, an essential element of Indigenous identity. (2025, 1:51) Unlike industrial production based on monocultures and pesticides, the yerba mate harvested by the community is organic, wild, and grows only in the forest. (2025, 2:20) This native plant develops on tall, ancient trees, maintaining the ecosystem’s balance. (2025, 2:33) Known as Ka’a in Guarani, yerba mate grows only in the forests of Alto Paraná. (2025, 2:42) With the advance of deforestation, this forest and its traditional cultivation methods are under threat. (2025, 3:22) In Tecoia API, few families preserve hundreds of hectares of forest, understanding the land not as a commodity, but as a collective inheritance. (2025, 3:47) For the Indigenous people, protecting the forest is protecting life itself. (2025, 4:23) The preparation of yerba mate follows ancient rituals, such as sapecado, drying over fire, and using the aporreador. (2025, 5:46) Each step carries knowledge passed down through generations, reinforcing the bond between culture, spirituality, and work. (2025, 5:56) Collaboration with the artist Norma Ávila has allowed this ancestral plant to reach new markets without losing its essence. (2025, 7:05) Recognized by the Slow Food Foundation, the production values biodiversity and Indigenous knowledge. (2025, 8:25) Despite this, Ernesto warns of soil and water contamination caused by agrochemicals. (2025, 8:58) For him, poisoning nature brings disease and threatens the future. (2025, 9:13) Still, Ernesto’s family continues to cultivate original yerba mate, not only as a means of livelihood, but as a form of resistance, preserving the biome and the Indigenous vision that the land is mother, origin, and continuity of life. (2025, 0:01–9:24) For the Guaranis, yerba mate is not a commodity, but the mother and origin of life, cultivated in harmony with the forest and transmitted as ancestral knowledge. (2025, 1:28–9:13) By preserving the traditional cultivation methods, the community protects not only the plant, but nature, health, and Indigenous identity itself.

and the more-than-human. In these worldviews, elements such as wind, rivers¹¹, the mountains and forests¹² are not mere “things,” but living entities, endowed with spirit, memory, and purpose.

The wind, for example, is understood in various traditions as an ancestral messenger¹³. It does not blow only as a meteorological phenomenon, but carries with it voices, teachings, and warnings. In many cultures, the wind is associated with the spirits of ancestors, the presence of enchanted beings, and the manifestation of forces that guide or warn. It is seen as a link between worlds, a sacred means of communication between temporal and existential dimensions. Capturing its messages requires inner silence, sensitivity, and a willingness to dialogue with the invisible.

Rivers, in turn, are conceived as the veins of the Earth, channels through which life, memory, and history flow¹⁴. They preserve the narratives of riverine communities, bear witness to their rites, their struggles, and their joys. The water that constitutes them is understood as sacred—not only because of its biological

¹¹The river symbolizes the flow of life and death, continuous transformation, fertility, purification, and return to the beginning. It represents the passage between states (material and spiritual), time, and impermanence, being an image of human destiny, the cosmic cycle, and spiritual renewal (Chevalier; Gheerbrant, 1986, p. 885-886).

¹²The forest is a universal symbol of the sacred and the mysterious. In many ancient cultures, it is seen as a natural sanctuary, home of the gods, and place of spiritual retreat. It represents a reserve of life, the force of nature, fertility, and regeneration. Due to its closed, dark, and deep character, it also symbolizes the unconscious, awakening both fear and serenity. It takes on a maternal sense of protection and renewal, being compared to caves and caverns (Chevalier; Gheerbrant, 1986, p. 194-196).

¹³The video titled *Chamando Ventos: Por uma Cartografia dos Assobios* (2018) narrates, for example, the symbolic and emotional relationship with the wind, built from childhood through maternal teachings that associated the wind with freedom, dreams, and the sacred (2020, 2:07–3:04). The practice of whistling to call the wind arises as a magical and spiritual gesture, learned within family and community life, reinforcing a sensitive way of relating to nature. Collective experiences, such as one lived in a square in Belém, confirm the belief in the power of whistling to provoke noticeable changes in the air flow (2020, 3:20–4:10). This practice is also connected to spiritual traditions and contact with the air elemental, deepening its ritual significance (2020, 4:17–4:31). Memories return to childhood in the interior of Amazonas, where calling the wind had a practical function, such as flying kites, and later inspired the creation of the song *Chamando o Vento* (2020, 5:28–6:04). In a community performance, collective whistling brings the wind and evokes a strong emotion associated with the sacred (2020, 6:57–7:21). Other recollections reinforce the emotional bond with the wind, seen as an ally in childhood games and in obtaining fruits, as well as an imaginary figure present in family narratives (2020, 7:52–8:29). Learned among street games and tree-filled backyards, whistling remains into adulthood as a symbolic tool of magical connection with nature (2020, 9:00–10:09). On a poetic level, the wind gains a voice and identity, closing the narrative as a metaphor of song, movement, and belonging (2020, 11:15–12:23).

¹⁴In *Entre a terra e o céu: os fluxos, os fluidos e as forças da vida na beira do rio* (2022), we see that, for the riverside quilombolas, life is produced by the circulation of forces between sky and earth — moon, blood, plants, food, and intentions — and that rivers, conceived as the veins of the Earth, make life, memory, and history flow, connecting people, bodies, landscapes, and knowledge, for example.

importance, but also because of its spiritual and symbolic role. It takes part in the cycles of creation, purification, and renewal and is therefore revered as mother, guardian, and teacher. When rivers are contaminated or diverted, they do not suffer only ecological damage: their dignity is wounded, their voice silenced, their very being violated. For this reason, the defense of rivers is also a struggle for spiritual, territorial, and existential justice.

Finally, the forest cannot continue to be reduced to the functionalist metaphor of the “lungs of the world”¹⁵, as if its sole function were to produce oxygen for humanity. This technocratic view erases the multiple dimensions that make up forest life. The forest is a living library, where ancestral knowledge, botanical wisdom, and histories of healing and resistance are recorded. It is home to protective spirits, animal teachers, and plants of power, which not only coexist but interact in profound ways with Indigenous peoples.

Learning within this coexistence takes place through attentive observation, sensitive listening, direct experience, and mutual respect. It is a way of knowing that does not separate reason from intuition, science from spirituality, or subject from environment. Everything is interconnected within a web of relationships that presupposes reciprocity, interdependence (Valim 2025a, pp. 250–251), and cohabitation between humans and non-humans.

Taking this perspective does not mean denying the advances of science or the benefits of technology. Rather, it means recognizing their limits and learning from other forms of knowledge that have coexisted with the Earth in a respectful and regenerative way for millennia. It is about promoting a meeting of knowledge (Valim, 2025a, p. 244, 255), an intercultural dialogue that enables the construction of new paradigms of civilization that are more sustainable, fairer, and more sensitive to the complexity of life.

The contemporary challenge is not limited to the environmental dimension alone, but also encompasses ethical, political, and spiritual issues. It is necessary to

¹⁵The text *A Representação do Tema “Amazônia, Patrimônio da Humanidade” em um Editorial de Jornal: uma abordagem sistêmico-funcional* (2021), for example, analyzes how the editorial uses ideological strategies to dilute responsibilities for deforestation, discrediting external criticism. The metaphor “Amazon, the lung of the world” (Nunes, 2021, p. 67, 87), attributed to French President Emmanuel Jean-Michel Frédéric Macron, is treated as opportunistic folly rather than scientific fact (Nunes, 2021, p. 87, 97), serving to undermine environmental debate and shift focus toward economic interests, leading to reader demobilization. In the text *Lamento Amazônico* (2002), the author Raimundo Nonato Brabo Alves places the following poetic words in the “mouth of nature”: “My hope is that today, they say I am the lung of the world, Who knows if a deep feeling of preservation may begin to spread? And thus my permanence shall be ensured, So that future generations may witness me” (Alves, 2002, p. 15). Here we see that the author seeks to raise awareness and sensitize readers regarding the preservation of the Amazon, appealing to human responsibility to guarantee its existence for future generations, going beyond a mere metaphor.

rebuild the relationship between humanity and nature, not on the basis of exploitation and domination, but grounded in principles of listening, care, reciprocity, and justice. From an Indigenous perspective, all forms of life deserve respect, accompanied by an ethical commitment to caring for the land and a responsibility toward future generations. In a context of environmental crisis, this ethic of care emerges as an alternative to the prevailing utilitarian model, proposing a more balanced and sustainable coexistence (Valim; Meza Salcedo, 2025a, p. 3). The future of the planet will depend on our ability to understand that the Earth does not belong to us; rather, we belong to it.

Ancestry as Epistemology

Ancestrality, as an epistemological and political foundation, transcends the mere symbolic evocation of the past, configuring itself as a *source* to which everyone must draw near (Valim, 2025a, p. 245). It represents a way of inhabiting the world guided by principles of interdependence, reciprocity, and living memory. In ancestral worldviews—especially those of Indigenous peoples and traditional communities—knowledge is inseparable from everyday life, spirituality, and the relationship with nature. Within this horizon, environment, worldview, language, and culture constitute central elements for understanding philosophy in its expanded sense, conceived as a sensitive and ethical mode of thought, oriented toward a reflective practice in the face of social events. This perspective is materialized in the notion of *cosmovivência* (cosmo-living), understood as an interpretation of lived experience, which requires the preservation of a living memory through oral traditions, customs, songs, rituals, proverbs, and other cultural practices.

Amerindian worldviews and philosophies are deeply interconnected, insofar as philosophical reflection is grounded in a worldview situated within a specific time and space. Initially, these worldviews manifest themselves as *cosmovivências* (cosmo-lived experiences), which later become explicit in Indigenous philosophical reflection on the constitutive elements of their communal world (Meza Salcedo, 2017, p. 123). This form of knowledge is characterized by being rooted in everyday experience, the cycles of the Earth, healing rituals, oral narratives, and the sensitive perception of the relationships among all beings.

Within this horizon, when one “[...] addresses the multiple relationships with nature, time, and space” (Orrego Echeverría *et al.*, 2025, p. 10), it becomes evident that the existential project of these peoples is anchored in being (*estar*), understood not as a transitory or merely circumstantial condition, but as an ontological way

of inhabiting the world. This being manifests itself in everyday life, in practices of care, production, and the reproduction of existence, sustained by a deep, historical, and symbolic relationship with the land, territory, and culture.

From this perspective, land ceases to be conceived as a mere resource or property and comes to be understood as a space of life, memory, and ancestry, where the material and spiritual dimensions of collective existence are intertwined. Territory, in turn, is configured as an extension of the body and identity, structuring distinctive forms of social organization, knowledge transmission, and the construction of time—one that does not submit to the linear and productivist logic of modernity. Thus, the existential project of Indigenous peoples is affirmed as an ethics of being-with, in which nature, community, and culture constitute an indivisible whole, reaffirming other ways of living, knowing, and existing in the world (Orrego Echeverría *et al.*, 2025, p. 10).

This perspective directly challenges Eurocentric and colonial epistemology, which is marked by the fragmentation of knowledge, the hierarchization of forms of knowing, and the disqualification of what does not conform to hegemonic scientific paradigms. In opposition to this extractive, accumulative, and anthropocentric logic, ancestry proposes a relational and regenerative paradigm. In this conception, the Earth ceases to be understood merely as a resource or “environment” and is instead recognized as a common ancestor, a generative matrix of life, and an entity endowed with its own agency, as many Indigenous peoples advocate when claiming the Earth as a rights-bearing subject.

Broadening the listening to ancestral voices implies recognizing that there are many legitimate ways of knowing (Valim, 2025a, p. 254; Valim, 2025b, p. 611-612; Valim, 2025c, p. 246, 653, 262, 266; Valim, 2025d, p. 20-21, 28, 36), and that Western modern rationality is neither neutral nor universal—it is historically situated, shaped by a project of domination that involved the epistemicide of other possible worlds. As authors such as Boaventura de Sousa Santos, Silvia Rivera Cusicanqui, and Ailton Krenak point out, it is necessary to oppose the monoculture of knowledge and experience, opening space for a genuine dialogue of knowledges (rather than a superficial assimilation or appropriation of traditional knowledges).

Moreover, ancestry can be understood as a practice of ontological resistance that manifests continuously in the political, existential, and cosmological strategies of Indigenous peoples. From this perspective, we affirm that ancestry should be understood as a source of sufficiency in Indigenous thought, since it sustains, guides, and legitimizes their own ways of existing, knowing, and acting in the world. Indigenous thought, therefore, does not present itself as a philosophy constructed by

mimicking Western forms of rationality—a crucial point to highlight—but as an autonomous production capable of offering alternative ways of thinking about thinking itself (Valim, 2024, p. 26, 40, 55, 56, 58, 125, 128; Valim, 2025c, p. 251). It is a knowledge that emerges from the forest floor, from orality, circularity, and ancestry, and precisely because of these characteristics, it often remains at the margins of traditional academic recognition.

Indigenous strategies founded on ancestry are not limited to mere survival mechanisms in the face of adverse historical contexts. On the contrary, they are primarily creative, ethical, and political expressions that confront external impositions originating from the colonial matrix, aimed at the systematic disarticulation of their own ways of existing (Valim, 2024, p. 17, 19, 21, 34, 38, 58, 62, 66-67, 75-76, 84-86, 94, 108-109, 111, 113, 116-117, 122, 125-126, 130). These forms of resistance emerge from a distinct rationality in which collective life occupies a central position and is sustained through structuring elements such as spirituality, rituals, community bonds, and ancestral knowledge transmitted across generations.

Far from being limited to cultural or symbolic dimensions, these elements constitute the foundations of a political rationality guided by principles of collectivity, reciprocity, and care for the totality of life, in direct opposition to the individualistic, utilitarian, and accumulative logic that characterizes modern hegemonic systems (Valim; Meza Salcedo, 2025a, p. 7-8; Valim; Almeida Jr., 2025b, p. 179, 183-184, 189, 191-192, 194; Valim; Giacoia Jr., 2025c, p. 179, 181, 188; Valim; Unyl, 2025d, p. 145-172; Valim; De Araújo, 2025e, p. 121-135; Valim; Soares, 2025f, p. 1-13; Valim; Bocca, 2025g, p. 23-40; Valim, 2025d, p. 19-39; Cahungo; Meza Salcedo; Valim, 2025, p. 21-36). In this sense, Indigenous thought asserts itself as an epistemological and political alternative of profound critical potency, proposing a worldview based on the interdependence between human beings, nature, and the spiritual dimensions of existence.

By affirming the totality of life as a guiding principle, Indigenous cosmopolitics challenges the destructive rationality that has marked large processes in modern history, offering alternative horizons for thinking about politics, ethics, and forms of coexistence in the contemporary world. This perspective is particularly significant for peoples and communities that have experienced colonization, slavery, forced displacement, and cultural erasure. In these contexts, the preservation of language, rituals, ways of planting, healing, and narrating one's own history constitutes a political act of affirming existence and historical continuity. Ancestry, therefore, is not limited to the remembrance of the past but functions as an active force in the reconstruction of identities free from ignorance (Valim, 2025a, p. 244), in the

reconfiguration of territorialities, and in the support of future-oriented projects¹⁶.

This expanded way of understanding life in all its breadth constitutes a fundamental key to recognizing that discourses or abstract formulations alone are not enough: concrete actions are required that go beyond appearances and move toward effective transformations. It is a call for a profound change in human interiority, demanding an awakening to the practice of contemplation, going beyond the instrumental logic and digital algorithms that mediate contemporary experience¹⁷. This interiority seems to be essential for Indigenous peoples, especially regarding aspects that involve collectivity and the formation of new subjects (Valim, 2025b, p. 606). Recognizing the beauty of life, from its origin to its natural decline, implies questioning repeated practices that, by their very repetition, always produce the same results. After all, mediation is only possible when the legitimacy of the adversary is acknowledged; dualistic theories deny this and promote the violent destruction of the other (Danner; Danner, 2025, pp. 4-5). In this sense, it becomes pertinent to ask how one can expect real transformations without critically reviewing the alternatives that have been continuously reproduced.

From this perspective, the future does not appear as a distant utopia, but as something continuously generated in the present. Time is experienced nonlinearly, so that ancestral knowledge traverses the now and guides the paths to come. As Davi Kopenawa emphasizes, the spirits of the ancestors continue to manifest through the forest, the rivers, and dreams, alerting to the dangers of forgetting and breaking with

¹⁶In the documentary *Tekoa Karandaty: Retomando Raíces* (2024), for example, we observe a Mbyá Guaraní indigenous community's pursuit of preserving their spirituality and the forest, valuing ancestry not only as a memory of the past but as an active force in the construction of identities conscious and free from ignorance (2024, 0:15–1:49). Practices such as tree planting, food cultivation, and the use of medicinal plants reinforce traditional knowledge and promote its transmission (2024, 5:04–7:35). Furthermore, activities such as pottery, animal care, and early childhood education strengthen cultural bonds and collective learning (2024, 12:52–14:12). The land is considered sacred, and the community resists invasions relying on mutual support (2024, 19:09–21:27). Despite difficulties related to school infrastructure, children's education and nutrition are preserved (2024, 22:27–23:08). Ancestry guides the care of future generations, transmitting values and cultural identity in a living and continuous way (2024, 27:53–28:37).

¹⁷The discussion about rare earths and non-renewable fuels such as oil helps to understand why regions such as Greenland and countries such as Ukraine and Venezuela have occupied a strategic position in the international geopolitical scenario in recent times. Venezuela, for example, has one of the largest oil reserves in the world and also untapped mineral potential, which arouses the interest of economic powers. This interest is often interpreted as the motivation behind political pressure, sanctions, and even talk of possible intervention. On January 3, 2026, then-President Nicolás Maduro Moros and his wife Cilia Adela Gavidia Flores de Maduro were the targets of a movie-worthy operation that culminated in both being sent to New York to stand trial. However, it is important to note that there is no actual invasion underway, but rather a combination of geopolitical disputes, economic interests, and internal conflicts, which end up being simplified into narratives of "invasion" to explain a much more complex and insidious reality. What we have before us is a clear and objective *message* of the power of interference of the United States and its ambitions for the future, *America First*.

Mother Earth. Listening to these voices demands an active exercise of unlearning colonial rationalities and a willingness to reinvent our ways of existing and relating to the world, grounded in ethics that affirm life in its multiplicity and interdependence.

In this horizon, Yanomami ecology, for example, asserts itself as a radical call to listen: to listen to the xapiri, the rivers, the fire, and their complaints. This gesture involves decentering the human and recognizing the Earth and extra-human beings as subjects of existence, rather than objects of appropriation or exploitable resources. Thus, the critique of the Brazilian project outlined here is not limited to denunciation but invests in the construction of other possible alliances—between knowledges, worlds, and temporalities (Souza Prado; Rocha Domingos; Duarte Alencar, 2025, p. 79). This movement is essential in a scenario of environmental collapse, a crisis of meaning, and the exhaustion of modernity's promises. Ancestry emerges as a key to reimagining plural, radical, and grounded alternatives. It is not about romanticizing or idealizing the past, but about recognizing that ancestral knowledge possesses transformative potential for the challenges of the present: the construction of care-based economies, climate justice, food sovereignty, intercultural education, collective health, and the decolonization of thought.

Therefore, strengthening ancestry as an epistemological foundation is also an act of insurgency, of healing, and of hope. It is to affirm that another world is not only possible—but is already being silently woven in the territories, the forests, the quilombos, the villages, the urban peripheries, in the bodies that resist. And that, to find it, it is necessary to slow down, listen, and learn from those who have always known how to live collectively with the Earth.

The Sufficiency of Indigenous Thinking

Thinking with our ancestors means affirming the epistemic sufficiency of ways of knowing that do not depend on external validation to legitimize themselves as knowledge. In the case of indigenous peoples, this sufficiency should not be confused with isolation or closure, but understood as an autonomous form of knowledge production—rooted in spiritual, political, and collective practices that promote the continuity of life. It is an autonomy that sustains and guides complex forms of existence, whose foundations lie beyond the limits of modern western epistemologies¹⁸.

¹⁸According to the article titled *Dos tupinambá aos wendat: uma filosofia política indígena na modernidade* (2025), for example, the idea is defended that Kondiaronk, a 17th-century Wendat leader and philosopher, was a real and sophisticated thinker whose critiques of European society influenced Enlightenment debates. Against the colonial view that Indigenous peoples were incapable of refined reasoning, various sources highlight his eloquence, political intelligence, and

By recognizing this sufficiency, we are invited to overcome binary readings between Western and indigenous thought¹⁹, not placing them in opposition, but understanding them as coexisting forms of knowledge on the same ontological plane: the world of life²⁰.

The very concept of philosophy should be understood in a broader sense than merely the interpretation of texts; it constitutes a sensitive and practical mode of thought, capable of interpreting lived experience through living memory, oral tradition, and cultural practices (Meza Salcedo, 2017, p. 113). In this sense, philosophy is not limited to a theoretical activity distant from everyday life, but involves a constant exercise of reflection on the world and on oneself, sustaining a productive tension that generates possibilities for critique, problematization, concept creation, and the formulation of questions that promote individual and collective transformation (Oliveira; Marton, 2025, p. 4).

This philosophical space should be understood as a plural territory, capable of welcoming multiple perspectives, all legitimized in their right to express themselves, propose meanings, and contribute to the collective construction of knowledge and the world. Such plurality recognizes that ideas are not fixed or isolated entities,

argumentative capacity. Contemporary researchers argue that Lahontan's Dialogues reflect authentic Indigenous ideas, not mere European projections. In the Dialogues, Kondiaronk criticizes private property, money, inequality, political servitude, and Christianity, contrasting them with the freedom, equality, generosity, and autonomy present among the Wendat. His thought demonstrates that Indigenous peoples had their own philosophies, capable of analyzing the West and offering political alternatives. Rather than being "savages," they were deliberately non-policed societies, with conscious and complex social arrangements—a different form of politics, not an absence of it. Indigenous observations about Europeans helped them understand themselves: by knowing the other, they elaborated their own identity. This identity was not ignorance, but a chosen difference, constructed through comparison and the conscious refusal of European values and customs (Dela Bandera, 2025, p. 64-65).

¹⁹The article *Sobre a possibilidade de uma filosofia amazônica* (2025) argues for the possibility of an Amazonian philosophy built through a symmetrical dialogue between Western philosophy and Indigenous knowledge, especially that of the *Yepamahsã* (Tukano) people. It criticizes the model of ethnophilosophy, which reduces traditional thought to collective beliefs, and proposes an approach that recognizes the uniqueness, agency, and conceptual frameworks of these peoples—such as *kihti ukūse* (origin narratives), *bahsese* (word-actions that transform reality), and *bahsamori* (ritual markers of time, space, and relationship). It concludes that an Amazonian philosophy does not aim to "discover" an Indigenous philosophy, but to create a space of mediation, respect for differences, and mutual influence, in order to break Eurocentrism and expand the philosophical field.

²⁰In this regard, the reading and analysis of the article *Filosofía Andina: principios y contenido de la cosmovivencia andina* (2025) is recommended, as it presents the central principles of Andean Philosophy, which understands the world as a living network of relations (*pacha*), governed by complementarity, reciprocity, and cyclicity. Everything is interconnected through *chakanas* (cosmic bridges). Human beings are not dominant, but caretakers of balance. The ideal of "living well" (*sumaq kawsay*) seeks cosmic, communal, spiritual, ecological, and economic harmony—not unlimited growth. Andean Philosophy proposes an alternative to the modern Western paradigm, which is anthropocentric and mechanistic, and can contribute to a universality built through intercultural dialogue.

but dynamic and historically situated, since “ideas have roots, but they also have agency, mobility, and the power of translation; they move, cross borders, undergo transformations, and re-inscribe themselves in new horizons of meaning” (Valim, 2025d, p. 26). This mobility of ideas highlights their capacity to traverse distinct cultural contexts, re-elaborating themselves in dialogue with new experiences and historical demands.

In this sense, it becomes essential to value situated knowledge, marked by singular historical, cultural, and existential experiences, without this implying closure into rigid or essentialized positions. Thus, “situated knowledge, marked by unique historical, cultural, and existential experiences, must be valued without, however, resulting in identity enclaves that prevent genuine exchange between diverse forms of knowledge” (Valim, 2025d, p. 27). Openness to dialogue between distinct knowledges is, therefore, an indispensable condition for the production of truly plural and relational knowledge.

Ignoring this diversity carries the risk of emptying the transformative power of knowledge, subjecting it to exclusionary criteria imposed by hegemonic paradigms, especially those of Eurocentric and colonial origin. Recognizing and valuing different forms of knowledge is not merely a gesture of epistemic justice, but a requirement for philosophy to fully exercise its critical, inclusive, and transformative role, capable of intervening meaningfully in the understanding and transformation of the world.

The homogenization operated by these hegemonic logics not only marginalizes other forms of knowledge but also prevents new worlds from emerging. For this reason, affirming the sufficiency of Indigenous thought is more than a gesture of superficial inclusion: *it is an ethical and political* stance that recognizes its intrinsic legitimacy, its conceptual depth, and its capacity to guide life collectively, without separating nature from culture, body from spirit, or subject from object²¹.

Therefore, authentic dialogue between different forms of knowledge does not

²¹It is recommended to watch the video *Filosofia Indígena* (2021), which begins with an Indigenous poem presenting silence as ancestral wisdom, a form of resistance, a way of listening to nature, and a defense of territory and life (2021, 0:11–0:51). The video then discusses the ethnocentric and Eurocentric perspective that classified Indigenous peoples as inferior, legitimizing violence, slavery, and extermination during colonization (2021, 1:06–2:09). This perspective is linked to the use of Aristotelian thought and syllogism to justify the domination of Indigenous peoples in the 16th century (2021, 2:35–4:27). The video advocates for the recognition of an Indigenous philosophy understood as the love of wisdom, engaging with philosophical categories such as episteme and ethics (2021, 4:32–7:35). It emphasizes the critique of epistemic racism and the ecology of knowledge, valuing different forms of understanding (2021, 5:33–6:29). Finally, it revisits Lévi-Strauss’s contribution in criticizing the separation between subject and nature, affirming a relational view of the world and framing the debate as an ongoing process (2021, 8:05–9:31). Recognizing and valuing Indigenous philosophy means listening to ancestral wisdom, questioning hierarchies of knowledge, and building a plural dialogue that respects life, nature, and the diversity of knowledge systems.

seek to standardize perspectives or impose a hegemonic discourse. On the contrary, it proposes a coexistence between different forms of knowledge, in which listening to others becomes an exercise in renouncing one's own certainties and being open to the unpredictable. It is in this fertile space that genuine learning takes place: when we allow ourselves to be touched by the encounter, allowing it to transform us and present us with other—equally valid—ways of being, understanding, and caring (Valim, 2025b, p. 612).

This statement shifts the thinking away from the instrumental and utilitarian logics typical of modernity, making room for more attentive listening, a more relational gaze, and an ontological sensitivity that understands the interdependence between all beings²². Indigenous thinking, with its diversity, proposes other ways of

²²In this regard, it is recommended to watch the program *Papo Astral* (2020), hosted by Brazilian scientist Marcelo Gleiser, featuring the Indigenous thinker Ailton Krenak. The dialogue constitutes a profound and comprehensive interdisciplinary reflection on the relationships between Indigenous peoples, territory, cosmology, science, and the contemporary civilizational crisis. At the beginning, Ailton Krenak is introduced as one of Brazil's leading Indigenous voices, highlighting his historical, political, and environmental relevance (2020, 0:18–0:42). He situates his speech from the Krenak territory, on the banks of the Doce River in Minas Gerais, emphasizing his people's forced permanence in a reservation—a direct consequence of historical policies of confinement and territorial expropriation imposed on Indigenous peoples (2020, 1:02–2:47). Krenak contextualizes the ancestral occupation of the region by mentioning archaeological evidence, such as rock inscriptions thousands of years old, which attest to the long Indigenous presence in the middle Doce River (2020, 3:45–4:09). He explains that the Krenak, like other hunter-gatherer peoples, did not develop agriculture in conventional forms, but adopted sophisticated practices of ecological management and seasonal movement, based on deep knowledge of natural cycles and the preservation of environmental balance (2020, 4:30–7:57). According to the thinker, forced sedentarization and territorial confinement caused severe physical, emotional, and social impacts, including high mortality rates (2020, 8:21–9:06). The dialogue moves to an international comparison when Gleiser mentions the formal recognition of Indigenous peoples in Australia and New Zealand, in contrast with the Brazilian reality, still marked by a colonial mindset and the absence of effective reparative justice policies (2020, 11:01–13:36). Both associate this limitation with the persistence of the linear-progress ideal and the extractive industrial model, widely considered unsustainable (2020, 13:48–14:18). At the core of the conversation, Krenak and Gleiser articulate Indigenous and scientific knowledge through the conception of Earth as a living organism, linking Indigenous cosmology to the Gaia hypothesis and contemporary debates in science (2020, 18:31–19:16). Krenak draws on ancestral narratives that establish kinship relationships among humans, the Earth, and cosmic elements, such as the Sun, revealing an expanded notion of family and planetary belonging (2020, 19:47–20:11). Gleiser relates this vision to the scientific search for extraterrestrial life and recent discussions about the presence of phosphine in Venus's atmosphere, highlighting the contrast between modern scientific curiosity and ancestral knowledge, which already conceived the cosmos as a living, interconnected system (2020, 20:56–24:31). Both converge in criticizing the anthropocentric and hierarchical view of life, advocating a horizontal understanding of the biosphere in which all beings—human and non-human—are interdependent (2020, 28:48–29:25). The Covid-19 pandemic is interpreted as a symptom of the systemic imbalance between humanity and nature, functioning as a “message” from the Earth organism in response to excessive exploitation and the disruption of ecological cycles (2020, 30:50–34:38). Krenak emphasizes that the Earth has “mood” and the capacity to respond, exemplified by phenomena such as wildfires, air pollution, and contaminated rainfall, revealing the profound planetary interconnection (2020, 43:02–44:19). As a fundamental ethical principle, he proposes the idea of “walking lightly on the Earth,” echoing the thought attributed to Chief Seattle, as a basis for a relationship of respect, negotiation, and care for landscapes and ecosystems

connecting with the land, time, the sacred, and the other inhabitants of the world. It is not, therefore, a question of translating their cosmologies into Western philosophical terms, but of establishing a true intercultural dialogue—where otherness is welcomed in its power and not captured by the logic of assimilation.

By boldly crossing the threshold between western philosophical tradition and indigenous worldviews, we are challenged to expand our epistemological horizons and recognize the fertile plurality that makes up the so-called ecology of knowledge. At this intersection, the possibility emerges of a form of knowledge that is not built on exclusion, hierarchy, or coloniality of thought, but rather on mutual recognition, sensitive listening, and intercultural dialogue. (Valim, 2025b, p. 611)

Therefore, it is crucial to broaden this horizon by challenging the established frameworks of academia, public policy, and educational practices, which are often shaped by assimilationist ideals that render ancestral knowledge invisible. We need to rethink the very ways we think, feel, and act in the world, recognizing that, in the face of environmental crises, civilizational collapse, and the exhaustion of modern paradigms, listening to and learning from indigenous peoples has become a planetary urgency.

Thus, instead of seeking to validate indigenous thought through external categories and ideologies, it is necessary to recognize its epistemic sufficiency as a condition for building a plural, just, and habitable world. A world where knowledge is not the monopoly of very specific groups, but is shared; where knowledge is not power over others, but a connection to life.

(2020, 39:10–40:39). In the final part of the dialogue, practical issues are discussed, such as wildfires in the Pantanal and the Amazon, dismantling the narrative that environmental destruction is necessary to feed the world population. Krenak states that global food production already far exceeds human needs, and that the real problem lies in the logic of accumulation, inequality, and waste (2020, 48:16–50:10). They also address so-called “power plants,” such as ayahuasca, recognized as sources of knowledge, care, and community strengthening, especially during the pandemic, particularly among Amazonian Indigenous peoples (2020, 56:56–59:04). Finally, both emphasize the importance of making Indigenous peoples, their knowledge, and origin narratives visible as a key strategy to combat historical invisibility and promote broader cultural, social, and educational transformation (2020, 1:02:45–1:03:57). The dialogue concludes by reaffirming the urgency of a profound civilizational paradigm shift, based on humility, recognition of the interdependence of all forms of life, and the abandonment of human centrality as the absolute measure of the world (2020, 1:05:10–1:05:29).

Final Considerations

The reflective journey traced in this article reveals that reconnecting with natural elements — the wind, water, rivers, and forests — requires far more than technical or institutional changes, or mere words: it demands a profound transformation in the ways of perceiving, thinking, and existing in the world. Indigenous thought, anchored in ancestry and an ecology of knowledges, invites humanity to abandon the anthropocentric paradigm that has historically governed our relationship with nature and to adopt an attitude of humility, attentive listening, and reciprocity toward other living beings and natural forces.

Ancestry, as conceived in Indigenous cosmologies, does not refer merely to the memory of those who came before, but to a living, active presence that guides ways of being and knowing in the present. It represents an expanded temporality, where past, present, and future intertwine in a vital continuity that sustains knowledge as a communal, spiritual, and territorial practice. In this sense, ancestry is not simply a cultural concept but a living epistemology: a way of knowing, inhabiting, and attributing meaning to the world, as well as of philosophically reflecting on the very act of knowing and existing. This perspective differs radically from the fragmented, objectifying, exploitative, and dominating rationality that has historically underpinned Western modern thought — an epistemological framework whose limits and destructive effects make its insufficiency to address contemporary challenges increasingly evident.

By recognizing the elements of nature as subjects of knowledge and existence²³ — and not as objects or resources — Indigenous thought stands in opposition to the foundations of modernity and proposes a radical shift in the logics of

²³Recognizing nature as a subject of rights, inspired by *buen vivir* (sumak kawsay / suma qamaña), means breaking with the anthropocentric development model and affirming a relationship of interdependence and harmony between human beings and Pacha Mama, as practiced in Ecuador and Bolivia, promoting socio-environmental justice, democratic participation, and the protection of life in its entirety. It is therefore recommended to read and analyze the article *O Reconhecimento da Natureza como Sujeito de Direitos nas Constituições do Equador e da Bolívia* (2020). The article *Natureza como Sujeito de Direito: Perspectivas para o Brasil Vindas da América Latina* (2024) highlights the evolution of recognizing nature as a subject of rights, overcoming the anthropocentric and utilitarian view. Drawing on Latin American experiences and Brazilian cases (Rio Doce and Lagoa da Conceição), it demonstrates the transition toward an ecocentric perspective, which assigns intrinsic value to nature and seeks more comprehensive, systemic legal protection oriented toward socio-environmental justice. Finally, in *Os rios como sujeitos de direito: uma nova jurisprudência para modelos de desenvolvimento não predatórios* (2025), it is argued that recognizing Nature—especially rivers—as a subject of rights inaugurates a new jurisprudence capable of confronting predatory development models. By engaging with the knowledge of Indigenous peoples and traditional communities, it inspires a paradigm based on *Buen Vivir*, socio-environmental justice, and equity between human and non-human beings.

knowledge and power. The wind that teaches, the river that preserves memory, the forest that heals and shelters — all are expressions of a pedagogy of the world, requiring sensitivity, presence, and a willingness to listen to what is not spoken in words but manifests itself in signs, cycles, and rhythms. Learning from the Earth, therefore, involves an exercise of attentive listening, slowing down, and openness to the alterity of the non-human.

In this process, the sufficiency of Indigenous thought emerges as a powerful, creative, and necessary response to the civilizational collapse that marks our time. Rather than depending on the validation of external hegemonic epistemologies, Indigenous knowledge sustains itself through its own depth, ancestry, and coherence with life. Its sufficiency does not lie in exclusivity but in its capacity to offer other paths — sustainable, communal, and regenerative — that inspire concrete alternatives for building a habitable future.

Reaffirming this epistemic sufficiency is a political and ethical act of great importance. It is not merely the right thing to do. It is more than that. It means recognizing that Indigenous peoples are not merely holders of “traditional” knowledge to be integrated utilitarianly into specific ideological niches or dominant development models, but fully realized subjects of thought, capable of proposing worldviews and ways of life that transcend the limits of Western paradigms. Genuine dialogue between knowledges must begin from this recognition of the ontological equivalence of diverse ways of knowing, rather than from a hierarchy that subordinates what falls outside the modern scientific canon.

In the face of environmental crisis, social inequality, and the exhaustion of individualistic and extractivist values of modernity, listening to Indigenous peoples becomes not just a possibility but an urgent necessity. Their modes of living and thinking collectively, their respectful relationship with the land, and their commitment to intergenerational care point to possible pathways for the regeneration of the planet and of humanity itself. Ancestry, as a structuring axis of Indigenous thought, offers not only memory and resistance but also horizon and future.

Thus, reaffirming the sufficiency of Indigenous thought is opening space for a paradigmatic transformation: a new relationship between humanity and nature, between knowledge and life, between past and what is to come. It is recognizing that, to face the challenges of our time, it is not enough to advance technologically or reform institutions — it is also necessary to re-enchant the world, rediscover the sacredness of the Earth, and remember that we belong to a vast web of life in which everything is interconnected.

Therefore, perhaps this is the great lesson taught by the wind, the waters,

the forests, and the rivers: the way we perceive nature and life itself needs to change. Only then will authentic, affective, and effective transformations be possible, not for the benefit of a specific group, but for all of humanity.

References

ACYPRESTE, Izadora. Entre a terra e o céu: os fluxos, os fluidos e as forças da vida na beira do rio. *RURIS*, Campinas, SP, vol. 13, n° 2, p. 108–139, 2022. DOI: 10.53000/rr.v13i2.17040. Disponível em: <https://econtents.sbu.unicamp.br/inpec/index.php/ruris/article/view/17040>. Acesso em: 5 jan. 2026.

ALVES, Raimundo Nonato Brabo. *Amazônia em Devaneios (Poemas)*. Marabá: 2002.

BALIM, Ana Paula Cabral; MOTA, Luiza Rosso; SILVA, Maria Beatriz Oliveira da. Complexidade Ambiental: o Repensar da Relação Homem-Natureza e Seus Desafios na Sociedade Contemporânea. *Veredas do Direito*, [S. l.], vol. 11, n° 21, p. 163, 2014. DOI: 10.18623/rvd.v11i21.410. Disponível em: <https://revista.domhelder.edu.br/index.php/veredas/article/view/410>. Acesso em: 18 dec. 2025.

BELEMFLORDETODOANO. *Chamando Ventos: Por uma Cartografia dos Assobios (2018)*. Youtube, 23 de mai. de 2020. Disponível em: <https://www.youtube.com/watch?v=svbmI8sgAiY&t=258s>. Acesso em 12 jan. 2026.

BITTENCOURT, Vivian; FLORIT, Luciano Felix. Os rios como sujeitos de direito: uma nova jurisprudência para modelos de desenvolvimento não predatórios. *Revista de Direito Econômico e Socioambiental*, Curitiba, vol. 16, n° 1, p. e288, 2025. DOI: 10.7213/rev.dir.econ.soc.v16i1.31094. Disponível em: <https://periodicos.pucpr.br/direitoeconomico/article/view/31094>. Acesso em: 19 dez. 2025.

BRASIL, Deilton Ribeiro; AMARAL, Carolina Furtado; PILÓ, Xenofontes Curvelo. O Reconhecimento da Natureza como Sujeito de Direitos nas Constituições do Equador e da Bolívia. *Revista de Direito Ambiental e Socioambientalismo*, Florianópolis, Brasil, vol. 6, n° 1, p. 24–40, 2020. DOI: 10.26668/IndexLawJournals/2525-9628/2020.v6i1.6405. Disponível em: <https://indexlaw.org/index.php/Socioambientalismo/article/view/6405>. Acesso em: 19 dez. 2025.

CHEVALIER, Jean; GHEERBRANT, Alain. *Diccionario de los Símbolos*. Barcelona: Editorial Herder, 1986.

DANNER, Leno Francisco; DANNER, Fernando. Transformação Social: Complexidade, Mediações e Caminhos na Democracia. *Synesis (ISSN 1984-6754)*, [S. l.], vol. 17, n° 4, p. 1–22, 2025. Disponível em: <https://seer.ucp.br/seer/index.php/>

synesis/article/view/3405. Acesso em: 7 jan. 2026.

DELA BANDERA, Mauro. Dos tupinambá aos wendat: uma filosofia política indígena na modernidade. *Cadernos de Ética e Filosofia Política*, São Paulo, Brasil, vol. 44, n° 2, p. 49–67, 2025. DOI: 10.11606/issn.1517-0128.v44i2p%0p. Disponível em: <https://revistas.usp.br/cefp/article/view/242253>. Acesso em: 6 dez. 2025.

DW Brasil. *A verdadeira origem do mate – e como é seu cultivo ancestral*. Youtube, 29 de dez. de 2025. Disponível em: <https://www.youtube.com/watch?v=8MyL5vRa3hU>. Acesso em: 13 jan. 2026.

DW PORTUGUÊS PARA ÁFRICA. *Etiópia: As igrejas como pilar da proteção ambiental*. Youtube, 25 de abr. de 2021. Disponível em: <https://www.youtube.com/watch?v=wm6n0ZkPY5A>. Acesso em: 13 jan. 2026.

ESTERMANN, Josef. Filosofía Andina: principios y contenido de la cosmovivencia andina. *Polymatheia - Revista de Filosofía*, [S. l.], vol. 18, n° 3, p. e25039, 2025. DOI: 10.52521/poly.v18i3.16373. Disponível em: <https://revistas.uece.br/index.php/revistapolymatheia/article/view/16373>. Acesso em: 6 dez. 2025.

FELLOWS, Theo Machado. Sobre a possibilidade de uma filosofia amazônica. *Trans/Form/Ação*, Marília, SP, vol. 48, n° 6, p. e025153, 2025. DOI: 10.1590/0101-3173.2025.v48.n6.e025153. Disponível em: <https://revistas.marilia.unesp.br/index.php/transformacao/article/view/17691>. Acesso em: 6 dez. 2025.

FERNANDES, Thiago Medeiros. Epistemologia Decolonial e seus Desdobramentos: Desafios e possibilidades no ensino. *Revista Em Favor de Igualdade Racial*, [S. l.], vol. 6, n° 3, p. 161–174, 2023. DOI: 10.29327/269579.6.3-12. Disponível em: <https://periodicos.ufac.br/index.php/RFIR/article/view/6599>. Acesso em: 18 dez. 2025.

MARCELO GLEISER. *Ailton Krenak*. Youtube, 15 de set. de 2020. Disponível em: <https://www.youtube.com/watch?v=Et7ft90z9Cc>. Acesso em: 12 jan. 2026.

MENDONÇA, Adriana Lo Presti; MAMED, Danielle de Ouro; ALMEIDA, Roger Luiz Paz de. Natureza como Sujeito de Direito: Perspectivas para o Brasil vindas da América Latina. *Caderno de Relações Internacionais*, [S. l.], vol. 14, n° 27, 2024. DOI: 10.22293/21791376.v14i27.2810. Disponível em: <https://revistas.faculdededamas.edu.br/index.php/relacoesinternacionais/article/view/2810>. Acesso em: 19 dez. 2025.

MEZA SALCEDO, Guillermo. *Tambos de Filosofía Indígenas: la perspectiva de la*

nosotridad. *Revista de Estudos e Pesquisas sobre as Américas*, [S. l.], vol. 11, nº 2, 2017. Disponível em: <https://periodicos.unb.br/index.php/repam/article/view/15951>. Acesso em: 12 dez. 2025.

NOGUERA, Renato. Introdução à Filosofia a partir da História e Culturas dos Povos Indígenas. *Revista Interinstitucional Artes de Educar*, [S. l.], vol. 1, nº 3, p. 394–407, 2016. DOI: 10.12957/riae.2015.23786. Disponível em: <https://www.e-publicacoes.uerj.br/riae/article/view/23786>. Acesso em: 10 jan. 2026.

NUNES, Camila Matos Venesiano. A Representação do Tema “Amazônia, Patrimônio da Humanidade” em um Editorial de Jornal: uma abordagem sistêmico-funcional. *Intercâmbio*, [S. l.], vol. 47, 2021. Disponível em: <https://revistas.pucsp.br/index.php/intercambio/article/view/46009>. Acesso em: 5 jan. 2026.

OLIVEIRA, Pablo Silva Quezado de; MARTON, Silmara Lúcia. Ciências da Complexidade e Pensamento Indígena: conceitos e princípios filosóficos para uma educação eco-centrada. *Revista Terceiro Incluído*, Goiânia, vol. 15, nº 1, p. e15119, 2025. DOI: 10.5216/teri.v15i1.82292. Disponível em: <https://revistas.ufg.br/teri/article/view/82292>. Acesso em: 6 dez. 2025.

ORDONIO, Iran Neves; ÁGUAS, Carla Ladeira Pimentel. Para além de Prometeu: as relações humano/natureza e a AgriCultura do Encantamento. *Revista de Estudos e Pesquisas sobre as Américas*, [S. l.], vol. 16, nº 2, p. 324–349, 2024. DOI: 10.21057/10.21057/repamv16n2.2022.49316. Disponível em: <https://periodicos.unb.br/index.php/repam/article/view/49316>. Acesso em: 5 jan. 2026.

ORREGO ECHEVERRÍA, Israel Arturo; CÁRDENAS ARIAS, Julián; CEPEDA H., Juan; LEÓN FORERO, Ana María; MERLO PINZÓN, Jairo Alberto. Tras las categorías ontológicas del pensamiento indígena desde la propuesta de las ontologías de la diferencia radical. *Filosofia Unisinos*, São Leopoldo, vol. 26, nº 2, p. 1–13, 2025. DOI: 10.4013/fsu.2025.262.07. Disponível em: <https://revistas.unisinos.br/index.php/filosofia/article/view/26948>. Acesso em: 9 dez. 2025.

PAN SOPHIA. *Filosofia Indígena*. Youtube, 24 de jul. de 2021. Disponível em: <https://www.youtube.com/watch?v=80Rb1oqSQ3Y>. Acesso em: 12 jan. 2026.

PROVOCA. *Marcelo Gleiser*. Youtube, 14 de out. de 2025. Disponível em: <https://www.youtube.com/watch?v=ZDygc6Tj6I>. Acesso em: 12 jan. 2026.

RETOMANDO RAÍZES. *Tekoa Karandaty: Retomando Raíces*. Youtube, 25 de

ago. de 2024. Disponível em: <https://www.youtube.com/watch?v=EY9eHrw05n8>. Acesso em: 11 jan. 2026.

SOUZA PRADO, Guilherme Augusto; ROCHA DOMINGOS, Artur; DUARTE ALENCAR, Nicolle Keren. A ecologia yanomami contra o desenvolvimentismo: cosmopolítica, floresta e suficiência intensiva. *Prometheus - Journal of Philosophy*, [S. l.], vol. 17, n° 48, 2025. DOI: 10.52052/issn.2176-5960.pro.v17i48.23606. Disponível em: <https://ufs.emnuvens.com.br/prometeus/article/view/23606>. Acesso em: 19 dez. 2025.

SZTUTMAN, Renato. Por uma indigenização permanente do pensamento político: Algumas variações contemporâneas do “contra-Um”. *Cadernos de Ética e Filosofia Política*, São Paulo, Brasil, vol. 44, n° 2, p. 24–48, 2025. DOI: 10.11606/issn.1517-0128.v44i2p24-48. Disponível em: <https://revistas.usp.br/cefp/article/view/242126>. Acesso em: 6 dez. 2025.

VALIM, Ricardo. Cognição e corporeidade no pensamento indígena: uma reflexão com a ótica enativista. *Controvérsia (UNISINOS)* - ISSN 1808-5253, São Leopoldo, vol. 21, n° 3, p. 239–260, 2025a. DOI: 10.4013/con.2025.213.14. Disponível em: <https://revistas.unisinos.br/index.php/controversia/article/view/28464>. Acesso em: 3 jan. 2026.

VALIM, Ricardo. Cruzando o Limiar do Pensamento: Sabedoria e cuidado de si. *Sapere Aude*, Belo Horizonte, vol. 16, n° 32, p. 595–615, 2025b. DOI: 10.5752/P.2177-6342.2025v16n32p595-615. Disponível em: <https://periodicos.pucminas.br/SapereAude/article/view/35802>. Acesso em: 3 jan. 2026.

VALIM, Ricardo; MEZA SALCEDO, Guillermo. Del amor al conocimiento al amor por la vida: Reflexiones éticas y filosóficas desde el pensamiento indígena contemporáneo. *Prometeica - Revista de Filosofía y Ciencias*, São Paulo, Brasil, vol. 32, p. e20281 (1–13), 2025a. DOI: 10.34024/prometeica.2025.32.20281. Disponível em: <https://periodicos.unifesp.br/index.php/prometeica/article/view/20281>. Acesso em: 15 nov. 2025.

VALIM, Ricardo; ALMEIDA JR, José Benedito. Do Clarão das Fogueiras ao Brilho das Telas - As projeções de si no cinema indígena. *Revista de Ética e Filosofia Política*, Juiz de Fora, vol. 1, n° 28, p. 178-197, 2025b. Disponível em: <https://periodicos.ufjf.br/index.php/eticaefilosofia/article/view/46713>. Acesso em: 22 jun 2025.

VALIM, Ricardo. O pensar indígena como reflexão de fronteira. *Aufklärung: journal of philosophy*, [S. l.], vol. 12, n° 3, p. 245–268, 2025c. DOI:

10.18012/arf.v12i3.74328. Disponível em: <https://periodicos.ufpb.br/index.php/arf/article/view/74328>. Acesso em: 3 jan. 2026.

VALIM, Ricardo; GIACOIA JR, Oswaldo. O Poder dos Afetos: uma possível leitura do corpo a partir de Espinosa e do pensamento indígena. *Guairacá - Revista de Filosofia, Guarapuava*, vol. 41, nº 1, p. 172-189, 2025c. Disponível em: <https://revistas.unicentro.br/index.php/guaiaraca/article/view/7889>. Acesso em: 25 mai 2025.

VALIM, Ricardo; UNYL, Patrícia. O Rosto da Cidade é meu Rosto: Desenvolvimento e Remoção das camadas da Memória. In: VALIM, Ricardo (Org.). *Ensaaios Filosóficos Decoloniais:.. pelas travessias do pensamento*. Porto Velho: EDUFRO, 2025d, p. 145-172.

VALIM, Ricardo. *Ontologia e Ética no Pensamento Indígena Brasileiro: Análise das ontologias tupi-guarani e yanomami*. Porto Alegre: Editora Fundação Fênix, 2024.

VALIM, Ricardo; DE ARAÚJO, Dorcas Florentino. Os Indígenas e as Cidades: Reflexões filosóficas sobre memória e identidade no espaço urbano. *Problemata - Revista Internacional de Filosofia*, João Pessoa, vol. 16, nº 3, p. 121-135, 2025e. DOI:10.7443/problemata.v16i3.72907. Disponível em: <https://periodicos.ufpb.br/index.php/problemata/article/view/72907>. Acesso em: 22 set 2025.

VALIM, Ricardo; SOARES, Domingos Perpétuo Alves. Projeto e Contemplação como Prática Educativa de Filosofia. *Revista Kaláगतos*, Fortaleza, [S. l.], vol. 22, nº 2, p. e25016, 2025f. DOI: 10.52521/kg.v22i2.14862. Disponível em: <https://revistas.uece.br/index.php/kalagatos/article/view/14862>. Acesso em: 9 abr. 2025.

VALIM, Ricardo; BOCCA, Francisco Verardi. Quem Deve (Ou Pode) Cuidar do Meio Ambiente? Uma reflexão filosófica-decolonial. *Clareira - Revista de Filosofia da Região Amazônica*, Porto Velho, vol. 11 nº 1, p. 23-40, 2025g. Disponível em: <https://periodicos.unir.br/index.php/clareira/article/view/8262>. Acesso em: 26 mar 2025.

VALIM, Ricardo. Superar a fixação em identidades epistemológicas rígidas: Por um pensamento fluido, plural e inventivo. *Prometheus - Journal of Philosophy*. São Cristóvão-SE, [S. l.], vol. 17, nº 48, p. 19-39, 2025d. DOI: 10.52052/issn.2176-5960.pro.v17i48.22931. Disponível em: <https://periodicos.ufs.br/prometeus/article/view/22931>. Acesso em: 4 dez. 2025.

Acknowledgements and Conflicts of Interest

The author declares that there are no conflicts of interest regarding the research, authorship, and/or publication of this article.

Any errors or omissions are entirely the responsibility of the author.