

EDITORIAL

This thematic volume represents a critical intervention in contemporary debates on knowledge production, curating five foundational articles originally published in the Brazilian journal *LEETRA Indígena* - all authored by Indigenous researchers - alongside one new critical contribution by translator-scholar Patrick Rezende. The collection represents a deliberate effort to transcend national academic boundaries while addressing the epistemic asymmetries that have historically marginalized Indigenous knowledge production in international contexts. Beyond simply amplifying Indigenous voices, the project questions the established norms of scholarly legitimacy and seeks to reshape the frameworks through which knowledge is recognized and valued.

The volume opens with Luciano Aribo Kezo's seminal deconstruction of colonial taxonomy in "I'm Not an 'Indian,' Nor Do I Belong to Any Tribe." Kezo's meticulous etymological archaeology reveals how labels like "Indian" and "tribe" function as epistemological straightjackets, performing what Santos terms "epistemicide" through categorical violence. His proposition for precise ethnolinguistic self-identification constitutes an act of onomastic resistance, reclaiming the right to ontological self-definition against what Cajete describes as "the colonization of reality itself."

Camilo and Edson Kayapó's "Our Ancestries Are Sacred" extends this critique to the urban Indigenous experience, employing autoethnography to expose what they term "the authenticity paradox" - where Indigenous peoples face simultaneous demands to assimilate and accusations of inauthenticity when navigating academic spaces. Their narrative exposes the epistemic racism embedded in institutional gatekeeping, while modeling what Simpson (Mohawk) identifies as "intellectual sovereignty" through their refusal of colonial subjectivation.

Eliane Potiguara's examination of Indigenous semiotic systems in "Ink, the Spoken Word in Oral Tradition, and Writing in Indigenous Languages" demonstrates how new technologies are being indigenized rather than functioning as assimilative forces. Her analysis of the Kuna Mola tradition's digital preservation offers a powerful counterpoint to what

Appadurai warns against as "cultural gray-out," presenting instead what she terms "technological ancestrality" - the strategic deployment of modern tools to amplify rather than erode Indigenous epistemes.

Rosivânia Cataá Tuxá's "The Role of the Indigenous Teacher" confronts the pedagogical dimensions of epistemic decolonization. Through what she calls "curricular counter-mapping," Tuxá documents how Tuxá educators subvert state-mandated curricula to create what Mignolo and Walsh term "an-other logic" of education. Her analysis of post-displacement schooling contexts reveals educational institutions as contested epistemic territories where, in her words, "every lesson plan becomes a treaty negotiation."

Márcia Nunes Maciel's "The Stories I Heard from My Grandmother and What I Learned from Them" employs what she terms "mytho-historiography" to expose Brazil's policies of Indigenous identity erasure. Through the Mura cosmovision's serpent narratives, Maciel demonstrates what De Certeau calls "the practice of everyday resistance," where oral tradition becomes both archival repository and decolonial methodology against what she identifies as "the state's narrative monocropping."

The volume concludes with Patrick Rezende's original contribution, "The Internationalization of Indigenous Productions: Translation as an Attempt to Repair Silencing," which provides a critical meta-commentary on the collection. Drawing on postcolonial approaches to translation, Rezende examines the challenges involved in rendering Indigenous epistemologies into dominant academic English. His proposal for "reparative translation" — understood not as a search for linguistic equivalence but as an act of epistemic openness — offers important methodological guidance for the volume's project of internationalization.

The translations presented here deliberately avoid the common pitfalls of conventional academic interpretations of Indigenous thought. Rather than limiting themselves to discussions surrounding domestication or foreignization in a strictly linguistic sense, they seek to allow the works produced by Indigenous intellectuals to be expressed without being confined to dominant epistemic categories. The aim is to foster a dialogue among different ways of knowing, while using translation practices as subtle attempts to repair the recurrent silencing enforced by Eurocentric models.

Collectively, this volume reconceptualizes translation as an inherently political act — one that either reproduces or challenges existing epistemic hierarchies. Rather than understanding linguistic mediation as a neutral transmission, we approach it as a contested terrain where colonial knowledge regimes intersect with decolonial alternatives. The careful rendering of these works into English constitutes an intentional intervention in academic geopolitics, seeking to expand the boundaries of what is recognized as legitimate knowledge in international academic spaces. Through critically mediated translation practices that resist impulses of domestication, we aim to create conditions for Indigenous epistemologies to circulate on their own terms — not as exotic "others" but as equally valid systems of thought. The critical reflection presented here serves as a fundamental meta-commentary on this process, exposing the tensions inherent in bringing Indigenous thought into Anglophone academic circuits without compromising its epistemological foundations. The project thus embodies a commitment to preserving the conceptual richness and cultural specificity of Indigenous knowledge, even in the face of limitations imposed by hegemonic academic language. This delicate balancing act requires constant vigilance against the subtle reassertion of colonial logics, which frequently manifest even in well-intentioned efforts at internationalization. Ultimately, the volume seeks to demonstrate that truly meaningful academic exchange must involve not only the translation of words but also the transformation of the epistemological frameworks that determine what counts as knowledge. In this regard, we invite readers to engage attentively and recognize the plurality of rationalities that coexist beyond the Eurocentric boundaries of knowledge. More than simply accessing new content, it is hoped that the reading of this volume will provoke a critical openness to the diversity of modes of existence and knowledge production, contributing to the construction of more inclusive, pluriepistemic academic spaces that are sensitive to the histories of Indigenous peoples. In this process, translation reveals its potential as a practice of hospitality, embracing the epistemological otherness that constitutes the richness of Indigenous cosmologies.

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Maria Silvia Cintra Martins

Patrick Rezende