

Indigenous Organization as an Epistemological Basis for the Ecology of Knowledge

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ABSTRACT

This article examines indigenous organization as an epistemological infrastructure that underpins the ecology of knowledge, proposing a critical reading from a decolonial transcomplexity perspective. The study aimed to analyze, using a hermeneutic bibliographic methodology, how the modes of community organization of indigenous peoples constitute an ontological and epistemological foundation for horizontal dialogue among diverse knowledge systems. The research was framed within the interpretive paradigm and adopted a hermeneutic approach that prioritized a deep understanding of the meaning of indigenous organizational practices. The main findings demonstrated that Indigenous organizations, founded on principles of reciprocity, complementarity, and harmony with nature, offer analytical categories for rethinking the ecology of knowledges beyond its Westernized academic version. Furthermore, it was found that these organizations constitute a transcomplex worldview that transcends the nature-culture and individual-collective dichotomies. It was concluded that the ecology of knowledges needs to be considered from its Indigenous organizational foundations to prevent it from becoming a mere academic metaphor disconnected from the practices that make it possible.

Keywords: Indigenous organization, ecology of knowledges, epistemology of the South, transcomplexity, decoloniality.

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