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**ANTIPODA**  
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**Thinking through Entanglements:  
Indigenous Knowledges in Science, Academia,  
and Universities in Latin America**



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## THINKING THROUGH ENTANGLEMENTS: INDIGENOUS KNOWLEDGES IN SCIENCE, ACADEMIA, AND UNIVERSITIES IN LATIN AMERICA

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### Presentation

The epistemologies of entanglement in Latin America constitute the key theme of this special issue of *Antípoda*. Its primary objective is to explore how these epistemologies have emerged from encounters between Indigenous and modern knowledges within the domains of science, academia, and the university, as well as how this emergence involves dialogues, tensions, misunderstandings, and silences that unfold across traditionally hermetic institutions, emerging intercultural settings, and plural historicities and cosmologies. Rather than approaching knowledges as concepts, systems, or objects, we understand them as intellectual and political practices, embedded in historically situated processes and associated with a wide diversity of ways of relating to the world. Likewise, epistemologies of entanglement are conceived as indeterminate and underdetermined communicative processes within typically modern institutions that have marginalized

non-modern knowledges and excluded Indigenous intellectuals. In sum, this issue seeks to contribute to the vibrant ongoing debate on Indigenous epistemologies and their growing presence and potential contributions to academia, science, and the university.

The special issue is organized around two thematic axes. The **first axis** brings together contributions offering theoretical reflections from anthropology on the entanglements in which Indigenous knowledges are currently involved. The concept of “knowledge entanglements” is both epistemological and political, referring to ideas of knowledge and wisdom about the world and about being-in-the-world, to the openness of such knowledges to other, different knowledges, and to the struggle to have a voice and to be heard. Some of the questions we seek to address include: Is the interculturality associated with entanglements an essentially theoretical concept of general scope, or rather an inherently diverse idea shaped by specific cosmologies, political contexts, or legal systems? How can we think about the historical and contemporary experience of Indigenous peoples through the lens of entanglements and the processes of equivocation and translation they involve? How might we incorporate into the epistemological discussion of entanglements other crucial realities, such as landscape, territory, and political struggles? In what ways do Indigenous social movements across the Americas contribute to activating these entanglements and, by extension, to fostering dialogue between non-Indigenous scholars and Indigenous intellectuals? How can we reflect on Indigenous epistemologies and entanglements through collaborative methodologies?

The **second axis** is open to contributions focused on the concrete struggles of Indigenous academics to integrate Indigenous knowledges into academic and university settings and to generate entanglements among different kinds of knowledge. Within this axis, questions arise such as: How do the organization, practices, and epistemological orientations of academic and university institutions enable and constrain entanglements? What challenges do Indigenous academics and students face, and what innovations have they developed when engaging in university debates from their own ontological and cosmological frameworks? How does the plurality of Indigenous epistemologies effectively intertwine and enter into dialogue within the university environment, at times converging and at others differentiating, thereby generating new epistemologies? Is it possible to speak of a reflexive anthropology of the entanglements present in Latin America?

## Topics of Discussion

We welcome debate on pluralism and diversity in the realm of knowledge, along with reflections on the frictions and difficulties that surface in university settings when different kinds of knowledges become entangled. Within the first axis, discussions may include epistemic, ontological, metaphysical, and ethical pluralism in academia and universities, as well as analyses addressing histories, landscapes, territories, legal systems, and cosmo-ecological practices. Within the second axis, contributions may revolve around themes such as spaces of epistemic conflict within universities; disputes over academic knowledge and academic ways of knowing; the challenges faced by the growing Indigenous university population in their roles as students, faculty members, and researchers; and, among other issues, regimes of authorship and intellectual rights concerning Indigenous knowledges.