

IRSA - CONGRESSO MUNDIAL DE SOCIOLOGIA RURAL (01/10/2025 A
20/01/2026) - IRSA 10 - WHOSE KNOWLEDGE SHAPES RURAL WORLDS?
SOUTHERN AND INDIGENOUS PERSPECTIVES ON INNOVATIONS AND
TECHNOLOGIES

**CLIMATE CHANGE AND INDIGENOUS TRADITIONAL KNOWLEDGES: A
CRITICAL OVERVIEW ABOUT THE TOPIC**

Andressa Pereira Mouro (mouroap1@gmail.com)

Nathália Thaís Cosmo Da Silva (nathaliacosmo@ufv.br)

The objective of this work is to understand the debate on climate change from the dissonant

and sometimes conflicting relationships between Western scientific cosmology and

indigenous cosmologies, analyzing how these different regimes of knowledge produce

interpretations, tensions, and possibilities for dialogue about the climate crisis. For this

analysis, we review academic works addressing the topic, selected from the Scopus platform

using the filters “climate change” AND “indigenous knowledge” AND “IPCC”; and “climate

change” AND “indigenous knowledge” AND “UNFCCC”. Having completed this initial

step, we seek to understand, through a state-of-the-art review of the topic, how the term

“climate change” is being constructed as an object of scientific interest and how this scientific

construction of the term relates to the formation process of the main international institutions

focused on climate discussion. With this literature review on the complex dynamics of the

presence and persistent marginalization of Indigenous peoples' knowledge in the main

international arenas of climate governance and science we conclude that, within this

historical context, there is a legitimate concern that the current “Indigenous turn” is yet

another form of exploitation whose objective is to unfairly share the burden of responsibility

for ecological disaster with Indigenous peoples. From the results found, the main contribution

of this research lies in shifting the analysis of the marginalization of indigenous knowledge in

the climate debate from a purely ethical or epistemic issue to a conflict of a fundamentally

ontological order. As a central argument, we indicate that the difficulty in integrating

indigenous knowledge into debates on climate change situated in arenas such as the IPCC and

the UNFCCC is not due solely to tokenism or biases of colonial exploitation, but rather to the

ontological irreducibility of indigenous cosmologies in the face of the foundational

assumptions of Western climate science.

Palavras-chave: indigenous knowledges; climate change; epistemic marginalization; scientific cosmology; indigenous ontology.