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EDITORIAL

SOCIO-ENVIRONMENTAL, INTERCULTURAL, AND INDIGENOUS EDUCOMMUNICATION: DECOLONIZING NARRATIVES AND KNOWLEDGE

The socio-environmental, climatic, and epistemic emergencies of the 21st century impose an urgent challenge upon contemporary science: to revise its premises, break away from a Eurocentric monologue, and recognize the plurality of knowledge systems that emerge from traditional territories. It is within the spirit of this transformative shift that this dossier (Issue nº 19 of the journal Comunicação, Cultura e Sociedade – CCS) brings together an opening lecture, four articles, a key interview, and a documentary photo essay, all originating from the IV Mato Grosso Colloquium on Educommunication, held in a hybrid format centered at the Barra do Bugres (MT) campus of the State University of Mato Grosso (Unemat), in 2025. The event was organized by the Journalism, Educommunication, and Citizenship Research Group (Educom.Jor), through a collaboration between the Bachelor's degree program in Journalism and the Graduate Program in Teaching in Intercultural Indigenous Contexts (PPGECII) at Unemat.

By exploring the intersection of communication, education, art, and ecology, the works presented here establish educommunication not merely as an instructional resource or technical tool, but as a pedagogical, ethical, and political paradigm for social emancipation and cognitive justice. All the contributions gathered in this volume underwent a blind peer-review process, as well as formatting adjustments to comply with the current standards of the Brazilian National Standards Organization (ABNT), ensuring the academic, technical, and editorial of this dossier. In light of a more decolonizing (descolonial and/or counter-colonial) epistemic perspective, the curation and selection of texts by the editorial team and the organizing committee of the IV Mato Grosso Colloquium on Educommunication represent an effort to reaffirm alternative ecologies of knowledge moving beyond the models and traditions of thought that have historically dominated the curricula of major Brazilian higher education institutions. Thus, this collection serves as an important reference for the field of Communication, particularly for Brazilian

Association of Educommunication Researchers and Professionals scholars, by identifying the tensions essential to the global debate on the climate agenda, while fostering respect and tolerance for intercultural citizenships and valuing Indigenous nations.

The opening lecture, delivered by Prof. Dr. Ismar de Oliveira Soares (USP/ABPEducom), traces twenty-year trajectory of socio-environmental educommunication in Brazil. Spanning from the inception of partnerships with the Ministry of the Environment of Brazil, in 2003, and the enactment of CONAMA Resolution nº 422/2010, to UNESCO's global guidelines (Greening Education Partnership) and the directives of the Brazilian Environmental Education Fund (FUNBEA), the text demonstrates that dialogical communication serves as the cornerstone for new generations, youth, and Indigenous nation to lead the defense of Casa Comum (Common Home). For Soares, educommunication goes beyond mere awareness-raising, this is part of a cultural and intercultural revolution in defense of the environment.

The collection of articles structures epistemological dialogues that underpin educommunicative praxis. Anchored in Conceição Evaristo's concept of escrevivência (to write, to live, and to see oneself) and the governance of Brazilian university extension (CNE/MEC Resolution nº 7/2018), Mauricio Virgulino Silva authored the article Decolonial Art-Educommunication and University Extension, in which he analyzes the experience of the Caminho das Águas (Path of the Waters) project (UFMT/MinC) across ten Brazilian territories. By integrating the triangular approach to art education with educommunication, the article theorizes three decolonial shifts: 1) epistemic; 2) aesthetic; and 3) activist; demonstrating how direct support and community-based management of communicative ecosystems strengthen care-citizenship (cuidadania: a blend of care and citizenship) and advance new, localized Sustainable Development Goals (SDGs): SDG 18 (Ethnic-Racial Equality), SDG 19 (Art, Culture, and Communication), and SDG 20 (Indigenous Nations and Traditional Cultures).

The article Reclaiming the Myth: A Necessity for Socio-environmental Educommunication, by Carmen Lúcia Melges Elias Gattás, examines the historical transition from mythos to logos in Western philosophy (from Plato and Descartes to Nietzsche's critique). The essay argues that mythical thought and orality remain

living structures of meaning and sensibility. Drawing on the lived experiences of the Guarani Mbya nation in the Jaraguá (SP) Indigenous Territory, as well as the ideas of Davi Kopenawa and Ailton Krenak, Gattás demonstrates that socio-environmental educommunication and critical environmental education facilitate a reconnection with ancestry, transforming myth and the stewardship of biodiversity into technologies of resistance and cultural persistence.

The article The Experience of Socio-environmental Educommunication in Independent Media: Diverse Paths to Citizenship, by Sucena Shkrada Resk and Antonia Alves Pereira, analyzes the practice of ethno-journalism and independent Indigenous journalism in the state of Mato Grosso. It investigates the role of pro-Indigenous organizations, such as OPAN and the ISA, in shaping socio-environmental and climate-related agendas. Through reports on issues such as childhood malnutrition, the socio-environmental impacts of hydroelectric dams, and threats to traditional knowledge, the study demonstrates how ethno-journalism serves as an emancipatory tool for denunciation, the preservation of memory, and the safeguarding of the rights of Indigenous nations.

The article Analog Reflections in Digital Times: From Production to Audiovisual Distribution in Indigenous Cinema, by Ariane Porto Costa Rimoli, examines the historical trajectory of the NGO Centro Cultural São Sebastião tem Alma (CCSSTA) and the preservation of its collection on the streaming platform TaoPlay. The piece analyzes the bottlenecks in production and distribution that affect community-based and Indigenous audiovisual work. The paper highlights a discussion forum held during the IV Colloquium, which brought together Indigenous filmmakers, including Takumã Kuikuro of the production company Xingu Filmes, alongside creators from the Xavante, Ikpeng, Kaiabi, Kisêdjê, and Myky nations, and non-Indigenous researchers. The discussion underscores the urgent need for full creative authorship and the demarcation of screens, free from the homogenization imposed by algorithms and commercial platforms.

Rounding out the dossier, two further contributions offer a concrete look at educommunicational experiences. The interview with Helena Corezomaé, the only Indigenous journalist from the Balatiponé nation in the state of Mato Grosso, reveals the paths taken to overcome hegemonic prejudices. She cites examples such as her work with Operação Amazônia Nativa (OPAN), the Brazilian Articulation of

Indigenous Journalists (Abrinjor), and the Katahirine Network. Corezomaé details the launch of the Poranga Marandúa manual, which proposes community-based ethno-journalism as a human right. She also highlights the fight against pejorative, colonial-era terminology (advocating for the use of Barra dos Balatiponé) and underscores the urgent need for public policies that ensure Indigenous nation can access and remain in higher education.

As part of the photojournalistic coverage of the IV Colloquium, the text accompanying the photo essay *Voices, Practices, and Territories*—authored by Rosana Alves de Oliveira—describes photography as a narrative and interpretive language used to produce memory and knowledge. Structured around four themes: 1) The production of knowledge; 2) Educommunication in practice; 3) Interaction and dialogue; and 4) Conclusion and synthesis; this collection of text and imagery presents a hybrid (in-person and remote) visual journey. It draws upon the experiences of the participants and the exchange of knowledge among academics, educators, researchers, and indigenous who took part in the event.

Bringing these works together into a scientific dossier represents more than just an academic summary; it is an act that affirms cognitive justice and the right of traditional nations and communities to engage in epistemic self-defense. We invite readers to delve into the pages of this dossier, confident that socio-environmental, intercultural, and Indigenous educommunication offers the conceptual and practical keys to reconfiguring our time in the contemporary world.

We hope this reading serves as a catalyst, capable of stimulating future research and accelerating collective decision-making toward a more sustainable world.

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