



## Our Banner Statement

This photo captures the Kalapalo tribe's celebration of the Kuarup, a funeral rite, in the Xingu Indigenous Park in Mato Grosso, Brazil. A celebration of life and last goodbye to the dead in the Xingu, neighboring tribes are all invited to partake in the festivities, which pay homage to members of the tribes, and to people who have strong connections to the tribes of the region, or have notoriously fought in defense of Indigenous rights, like Brazilian anthropologist Darcy Ribeiro (honored in 2012).

In light of constant attacks against Indigenous populations in Brazil and elsewhere around the globe, recognizing Indigenous history reflects not only a message against the ideological divisiveness and the culturally-hegemonic practices currently growing throughout our world, but also espouses the importance of environmental preservation, and asks for a reevaluation of traditional views on economic growth. Lands protected for Indigenous use in Brazil are one of the last lines of defense against deforestation-practices that favor the bovine and farming industries. We chose this photo to honor a history and an ethos of cultural and environmental interdependence, that is often overlooked and suppressed in the thirst for modernization and economic intemperance.

"I am as much constituted by those I do grieve as by those whose deaths I disavow," emphasized Judith Butler in her article "Violence, Mourning, Politics" (*Studies in Gender and Sexuality* 4(1): 9-37, 2003). Her solidarity with indigenous communities in Brazil serves as an example of her philosophical case for "egalitarian mourning" as a public and collective practice to expand human rights. We see the practice of taking a knee for George Floyd during the global protests over police violence as another example of "egalitarian mourning," one that signals a global ethical commitment to social equality and a movement toward the kind of interdependence our journal seeks to support.

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