



Raising Indigenous Voices in Academia and Society

Invited Key Speakers' Abstracts

Zeina Jallad Charpenter, Palestine scholar, will deliver Al-Quds Open University Keynote address; *Identity Annexation: Israel's Non-Territorial and Psychic Annexation of the West Bank Samaritans in the Occupied Palestine Territories*, on **October 25**

This presentation examines a form of non-territorial annexation of a minority population that extends to selfhood and identity. It analyzes Israel's granting of citizenship to the Samaritans, who number just under 500 and live in the Occupied territory of Nablus, based on the controversial Law of Return.¹ The granting of Oleh-immigrant status to a people who are neither Jewish nor returnees created a moment of opportunity for Israel to advance the civic rights of the otherwise vulnerable segment of the Palestinian society and to further solidify its grip on the psychic lives of Palestinian subjects. In what I consider as a dual psychic-territorial de facto annexation, or complex annexation, is an outcome of settler-colonial approach to state building. It is played out through generations of Samaritan's negotiating their unstable legal status within Israeli law, eventually culminating in the group's successfully petitioning the nation's supreme court. As Israel continues to utilize the law to suppress its minorities, its treatment of the Samaritans provides a valuable case study on the vulnerability and contradictions of such practices and the resulting psychic damage, which demand the attention of the international community

Dr. Glen Culthard, Yellowknives Dene scholar will deliver U Montana's Keynote address; *Once Were Maoists: Third World Currents in Fourth World Anti-Colonialism*, **Thursday, October 20**

This presentation will provide a history of Red Power radicalization and Indigenous-Marxist cross-fertilization. It examines the political work undertaken by a small but dedicated cadre of Native organizers going by the name Native Alliance for Red Power (or NARP) in Vancouver, British Columbia (BC), from 1967 to the 1975. It argues that their political organizing and theory-building borrowed substantively and productively from a Third World-adapted Marxism which provided an appealing international language of political contestation that they not only inherited but sought to radically transform through a critical engagement with their own cultural traditions and land-based struggles. Not unlike many radicalized communities of colour during this period, NARP molded and adapted the insights they gleaned from Third World Marxism abroad into their own critiques of racial capitalism, patriarchy, and internal colonialism at home.

Sherri Wah'na Ha'mu Kwasset Mitchell, Penobscot scholar, will deliver the U of Maine's Keynote address; *Sacred Instructions: Indigenous Wisdom for Living Spirit*, on **Monday October 24**



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Dr. Bimadoshka Pucan, Anishinaabe Scholar, will deliver U Montana's Keynote address; *Land, Language and Medicine at Chief's Point*

Locked away in a museum vault, wax cylinders contain the Sacred Medicine Songs and Stories of the Anishinaabeg. Dr. Bimadoshka Pucan, Saugeen Anishinaabe, shares her research journey of rescuing her ancestors from degraded, outdated technology and reuniting the Voices of Chief's Point with the Anishinaabeg Nation. Examining the intermingling of people, place, and policy during the early 1900s reveals the development of contemporary Indigenous protocols around treatment of The Sacred. Discussion around Intellectual Cultural Property and the Rights of Indigenous peoples naturally flow from this work.

Dr. Darren Ranco, Penobscot scholar, will deliver U Montana's Keynote address; *Decolonizing Land Relations in the Dawnland: Landback and Rematriation Across Wabanakik, on Saturday October 23*

Land Back and Rematriation work led by Indigenous people intersects with a number of the key issues impacting the well-being and cultures of our communities, including, but not limited to, issues of environmental and climate justice, food sovereignty, health, and economic justice. Over the last few years, I have directly engaged this work with the four Wabanaki Tribal Nations (Maliseet, Micmac, Passamaquoddy, and Penobscot) located in what is now called Maine and the land trusts and other organizations that have land protection as their missions. Across our languages, Wabanaki means "people of the dawnland." In this short essay, I would like to express my hopes and frustrations related to this work and situate it in the larger work of decolonization needed on our lands and in our institutions.