



Raising Indigenous Voices in Academia and Society

Speakers' Abstracts

Adam Albarghouthi (Quebec, Canada) & **Nadine Fattaleh** (New York, USA)

The Palestine Social Fund: Supporting Agricultural Land Defenders in Palestine

This presentation will discuss the Palestinian diaspora as an inalienable part of the resistance to contemporary conditions, and its financial resources that must be deployed in support of grassroots movements defending land and life in Palestine. Nadine will expand on an approach that links the Palestinian struggle and its approach to questions of food, land, and agriculture, to conceptions of indigeneity as relational reciprocity with the landscape. Adam will briefly discuss the humble experience of the Palestine Social Fund, highlighting some of the ongoing achievements and challenges of supporting cooperative farms in Palestine.

Erika Díaz-Almeyda (Florida, USA)

Social-contemplative practices in traditional ecological knowledge for cultivating gratitude and respect for nature

Milpa is a millennia-old polycrop system originating in Mesoamerica and actively used in the Yucatán peninsula. This agroecological system has sustainable properties, including supporting large crop yields without pesticides-fertilizers, even in nutrient-poor soil. Lineage holders of this ancient biocultural heritage have maintained thousands of years of ecological wisdom that contemporary science is now beginning to understand with a more mechanistic approach (e.g., soil microbiome, molecular interactions between plants). In Milpa, practitioners have long understood the causal relationships between their actions and the sustainable results of their harvest. In particular, social-contemplative practices in Milpa support knowledge transmission, cultivating gratitude, and fostering respect for nature through food production. In this presentation, we frame Milpa as a social-contemplative practice, model the causal reasoning of lineage holders, and explore how that model might inform the direction of scientific research and food security in the 21st century.

Walaa Alquisiya (New York, USA)

Defying Zionist Environmental Blooming: The Wor(l)ds of the Woman Indigene

Palestinian women narrative and storytelling tradition unearth decolonial ecologies to the tenants of 'blooming,' which structure Zionist settler colonialism in Palestine. Drawing on Israel's participation in the 17th Biennale Architettura, I first juxtapose the woman/dog testimony of Israeli 'Zoocentric' environmentalism with Adania Shibli's Minor Detail narrative. Such juxtaposition lays bare the femicide-ecocide facets to Zionist blooming and betrays the social and spatial structures of what I call 'a settler environment.' Secondly, I examine how Palestinian women folktales and return narratives channels Indigene's socio-ecological worlds that undermine and imagine beyond Zionist blooming environmentalism. My overall aim is to advance an Indigene's situated approach to today's environmentalism and to centre Palestine in the wider debate on indigeneity, decolonial ecologies, and storytelling.



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Sarah Augustine (Maine, USA) & **Katerina Gea**

De-colonizing the Master's Tools: Organizing to Dismantle the Doctrine of Discovery within Faith Institutions

The Doctrine of Discovery (DoD) is a legal doctrine that shapes the lens of the dominant legal system regarding land tenure for Indigenous Peoples. It is based on a series of Papal Bulls from the 15th Century that articulate the logic of Terra Nullius, where lands not inhabited by a Christian monarch were considered absent of human beings. Today, the legal doctrine provides justification for the ongoing removal of Indigenous Peoples from their lands. This paper explores the tactics of women organizing to dismantle the DoD within the systems that created and deployed it: the Christian church. Cultural principles common among Indigenous communities are employed, including a cyclical conception of progress, embracing ambiguity in organizational structure, organizing for a multi-generational response, and focusing on relationship building. Organizing within systems that created the colonial project, these activists use networks and arrangement of Christian institutions to radicalize, train and deploy Christian activists.

Remy Bahr (Maine, USA)

Indigenous-Lead Game Management of Alaska's Whale Population

Traditional Ecological Knowledge (TEK), in the form of observance of natural cycles and subsistence hunting, has been the backbone of Indigenous Alaskans for centuries. The continuance of these practices into future millennia will keep Native Alaskans healthy and allow Alaska's ecosystem to thrive under its original stewards. In 1977, the International Whaling Commission banned the harvest of bowhead whales - they estimated the whale population to be 3000 and thus endangered. The Inuit whalers knew differently; the number of bowhead whales was far larger than the proposed 3000. Through the formation of the Inuit-led Alaska Beluga Whale Commission (ABWC), TEK have been shown to be more accurate for population counts and overall increase interagency cooperation than Western game management systems.

David Bernard (Quebec, Canada)

Abaznodali8wdi: The basket roads

This presentation will first discuss the rise of the black ash basket trade within the communities of Odanak and Wôlinak and how this trade is central to the history and identity of both communities. Secondly, we will address the environmental issues related to the black ash, particularly in the context of the emerald ash borer, an invasive alien species that threatens the survival of the species. To this end, we will present several inventory and conservation projects carried out by the Ndakina Office. Finally, we will address the political and legal aspects surrounding the practice of basket making in a context where the federal government intends to legally protect the species, but prohibit the Abenaki practice in doing so.

George Bisharat (California, USA)

What's in a (Re)Name?

I will report on efforts to rename the University of California Hastings College of the Law in San Francisco in light of revelations that Serranus Clinton Hastings, founder and namesake of the college, sponsored a campaign of genocide against the Yuki Nation in the nineteenth century. Hastings' crimes first burst into public view in 2017 with the publication of an op-ed in the San Francisco Chronicle authored by a local lawyer, John Briscoe. This ignited a complex process leading eventually to action within the California state legislature that will delete the Hastings name from the College. This is a major step toward recognition of wrongs inflicted against Native Californians within and by the State of California.



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Jason Brough (Maine, USA)

Critical Analysis of Indigenous Foodstuffs and Lifeways in the Face of Climate Change: Illusions of food Sovereignty

Climate change presents a unique and formidable challenge to Indigenous communities, particularly to Indigenous food sovereignty initiatives. This paper seeks to take an internal and reflexive look at these systems, to examine the illusions associated with them, and proposes that adopting a plant-based diet is within the scope of Indigenous oral traditions and could play a vital role in both increasing food sovereignty and combating climate change. More importantly, it seeks to have Indigenous peoples and communities reexamine their relations with the plant and animal nations.

Madison Brown (Maine, USA)

Who tells our stories? Strategic amplification of Indigenous voices: an exercise in rhetorical sovereignty

From Scholar Gerald Vizenor's groundbreaking concept Survivance to Scholar Scott Richard Lyons' proposed Rhetorical Sovereignty, indigenous voices are speaking and it's important that we not only listen, but engage in strategic, responsible amplification. So, what does that look like? By examining two case studies—one collaboration in the field of nursing on a study of alcoholism in Muscogee communities and another from a small-town newspaper article successfully championing indigenous voices—this exercise interrogates the significance of these theories in practice and supports the ongoing effort to amplify and center indigenous narratives. Additionally, this exercise amplifies indigenous voices from an array of professions—film, medicine, fashion, art, education, and language—to do what indigenous theorists are discussing: tell indigenous stories from Indigenous perspectives for indigenous audiences.

Ellie Bucannan (New South Wales, Australia)

Gumbaynggirr Giingana Freedom School; a language teacher's perspective

Ellie will discuss her transition into becoming a Gumbaynggirr language teacher at the Gumbaynggirr Giingana Freedom School, the first bilingual school of an Aboriginal language in New South Wales, and how the use of the ASLA Method and immersion language spaces has accelerated not only language within the school but also children's overall outcomes. Ellie will share some experiences of how Gumbaynggirr language is integrated within key learning areas, both in and outside of the classroom.

Andrea M. Vásquez Fernández (British Columbia, Canada) & **Sardana Nikolaeva** (Toronto, Canada)

Epistemic Violence and Research with Indigenous Peoples

It is argued that research projects require particular ethical considerations, especially if western researchers are contemplating to be involved with already socially, economically, and politically oppressed Indigenous peoples in non-western contexts. However, a few acknowledge preconditions and implications of scholarly knowledge as engendering epistemic violence. In this regard, this presentation aims to provide a critical discussion at the intersection of epistemic violence, knowledge production, ethics and politics of research, and related topics. In our presentation, we are primarily concerned with the following questions: How do we conceptualize epistemic violence in the context of research with Indigenous Peoples? What are the specificities and difficulties of addressing epistemic violence in research with Indigenous peoples? This discussion will attempt to address these questions through empirical knowledge and on-the-ground accounts of both presenters, Andrea M. Vásquez Fernández's work in the Peruvian Amazon and Sardana Nikolaeva's work in the Russian Arctic.



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Mirtha Garcia (Arizona, USA)

Trans Migrants In Spain: An Interview with Daries about the Ley Trans and More

This presentation provides a glimpse into the reality of being a migrant who is trans while navigating and trying to access new laws, policies, and programs that are meant to aid the trans community as a whole, especially in Spain. Similar to how Indigenous gender studies focus on describing the power of distinguishing Indigenous experiences in colonized nations, especially as it relates to Two-Spirit individuals and other individuals who do not conform to the hegemonic binary female and male gender roles and identities, it is important to distinguish the experience of trans individuals who are migrating from Latin America to Europe. This presentation demonstrates the importance of capturing the heterogeneity that exists among trans communities, especially as it relates to their experiences as migrants abroad, by sharing the story of Daries, a gender fluid non-binary trans individual who migrated to Spain.

Nacira Guénif (Paris, France)

Learning from State designed ignorance: an Algerian-French account

This paper proposes to unfold and recapture as a situated contribution to a shared understanding of how ignorance sustains power abuse, pervades academic routines, and fuels rights' denial and how it can be overcome. As a sociologist and anthropologist, I have gone through a lifetime to learn that I was kept in the belief of the insignificance, or ignorance of the value of my parents and my fellow human beings. Born natives, governed by the code of the indigénat, yet moved by a will not to yield anything to the colonial rule, they did not cease having to prove their worthiness. This is an effort to remember what has come between oneself and one's life, between one's life and belonging to the world.

Tanu Gupta (Jammu, India)

There is still hope": Ecological Violence and Resilience in the Narratives of the Nomadic Tribes from Pir Panjal Range, India

This presentation explores the correlational association of the Gujjars and Bakerwals- nomadic tribes of Jammu and Kashmir, India, who express their collective identity, social roles and responsibilities towards the entities of the forest. The paper focuses on establishing the entangled relationship of their cultural identity (transhumance practice) and forest in the narratives of the nomadic tribes. Nevertheless, this very equation is under threat due to the policies of forced assimilation, absorption and dislocation which are byproducts of global Cosmo-politics under the postmodern society. The paper thus aims to foreground the ecological trauma discerned in the nomadic tribes due to ecological violence operated through the socio-ecological structures. The research proposes to explicate the agency and consequences of the ecological trauma ascertained by these indigenous tribes.



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Julia Maiuska Hodgins (British Columbia, Canada)

The socio-political implications of performing popular music in Indigenous languages

There is an increasing number of solo artist and bands performing modern/popular musical formats such as rock, blues, rap, hip hop, and pop with lyrics in Indigenous languages. These musical expressions, though still not mainstream in the entertainment industry, prompt effects that overspill the blurring of borders between folkloric and not folkloric, main outcome is the revitalization of cultures largely undermined and invisibilized. In turn, this revitalization has implications of diverse order. This presentation discusses the sociopolitical and strategic ramifications of the recovery of ancestral languages as vehicles to dismantle collective representations that were imposed through colonization. The origin and lingering effect of those collective representations is discussed and contrasted with the 'soft-power' consequences of popular music sung in Indigenous languages.

Kevin Inglesby (Montana, USA)

Language, Places, and Spaces

Language is a crucial resource in the dissemination of information. Over time, all languages undergo various degrees of changes. Some changes are very harmful to one's identity. Tribes in the Eastern branch of the Algonquian language family are no strangers to negative linguistic shifts. I will focus on the Delaware tribe and, more specifically, the Sandhill Band and, the Nahaganset tribe. Within this study, my aim is to delineate what a negative linguistic change can do to Indigenous people's cultural identity. I identify the Indigenous court system as a means for cultural resilience. I am suggesting that a description of the relationship between Algonquian peoples and their perception of language, places, and spaces can provide insight into maintaining cultural hardiness.

Stanislav Saas Ksenofontov (Iowa, USA @UMaine)

Russian Energy Megaprojects: Infrastructural Violence against Arctic Social-Ecological Systems

This paper aims to synthesize an existing literature on Russian energy megaprojects, their past, present and potential impacts on social-ecological systems of Sakha Republic in Northeast Siberia. The paper will employ the concept of infrastructural violence as an analytical tool and describe energy megaprojects along with their infrastructural facilities often portrayed as beneficial and benign, but which may inflict violence on fragile ecosystems and vulnerable Indigenous communities. Using megaprojects of "East Siberia-Pacific Ocean" as well as the "Power of Siberia" as a case study, the paper will examine the tenuous yet increasingly detrimental forms of infrastructural violence that take place in southwest regions of Sakha Republic where Indigenous Evenki and Sakha hunters, fishers, herders and gatherers reside.

Christian Lugnan (New South Wales, Australia)

A Gumbaynggirr accountant's life journey

Christian will share his life journey from becoming one of only about a dozen First Nations qualified accountants (he is a Certified Practising Accountant (CPA)), to learning his heritage language of Gumbaynggirr (mostly using the ASLA method of instruction), and hosting a weekly community radio show interviewing First Nations men. He will consider the challenges First Nations people have in navigating Western constructs and systems and how First Nations identity is a strength.



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Matthew Magnani (Maine, USA)

Raising Indigenous Voices through Small Museum Collections: Community Reconnections from Sápmi to the Smithsonian Institution

Of the 155 million things housed by the Smithsonian Institution, about 58 objects originate from Sápmi, the Sámi homelands. By all accounts a small group of objects—even by the standards of the Arctic collections at the Institution—it may be easily overlooked or dismissed as insignificant. Presenting a community-based methodology for the engagement of distant museum collections, this presentation examines a recent trip of Sámi artisans, curators, and educators to the Smithsonian collections, arguing for the latent potential of small collections to meet the needs of Indigenous individuals, institutions, and broader societies. We demonstrate how a group of 58 objects not only chronicles complex histories of trade and colonialism, but also provides a manageable conduit for learning and exchange to facilitate the continued restructuring of relationships between museums and Indigenous communities.

Alex Oehler (Saskatchewan, Canada)

Heritage Beyond Words: Acts of Nonverbal Decolonization

Research with young Indigenous hunters in the Northwest Territories of Canada has shown how non-fluent ancestral language speakers can experience stigma, even if their success on the land is not affected by English monolingualism. While ancestral language revitalization remains essential to Indigenous self-determination in North America, this paper hypothesizes that some of the pressure to revitalize Indigenous languages stems from colonial powers rooted in a Eurocentric overemphasis on language and identity. Indigenous societies have maintained a deep sensitivity to forms of nonverbal communication, which are equally important to document, protect, and pass on, regardless of whether colonial institutions are able to recognize their importance. The paper proposes a new project focused on acts of nonverbal decolonization across the Circumpolar World.

Annapurna Devi Pandey (California, USA)

Indigenous Wisdom on Land, Livelihood, and Spiritual Identity: Reflections from Odisha

Indigenous people across cultures view land and natural resources as sacred—living, thinking, and acting beings. Based on my fieldwork in Odisha, I will focus on the sacred logic of various Indigenous justice movements to protect their land, livelihood, and spiritual identity. It is well known that the problems faced by the Indigenous peoples are essentially universal. They suffer from the consequences of historic injustices. In this paper, I will present indigenous wisdom on their land, medicine, livelihood, and spiritual identity as the logic to fight against the coercive state and profit-making corporations. Based on nearly three decades of ethnographic research and listening to residents of southeastern Odisha, I will present what I have learned from the Indigenous people who have shared their wisdom and experiences with me.



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Abdul Rashid @ Missoula (Multan, Pakistan)

Post-colonial liminal spaces and formation of alternate linguistic Identity: A Case study of Haryanvi speaking community in District Layyah, Pakistan

Displacement and migration has been the distinguished phenomenon of the Twentieth century across the globe. In sub-continent, the partition caused massive migration across the borders of newly states. i.e Pakistan and India. As a result of this migration a large population of Haryanvi speakers migrated from India to Pakistan. While in Pakistan, around their settled areas the dominant regional languages were Punjabi and Saraiki. The local residents having a negative outlook towards the migrants and their languages developed linguistic stigmas. The present paper is an attempt to measure the factors, which were the main cause of shifting from mother tongue- Haryanvi to Urdu language to avoid from the stigmas towards their mother tongue.

Shay Sullivan @ Missoula (Colorado, USA)

Accelerated Second Language Acquisition (ASLA) – Reflections as a Practitioner from the Classroom and the Field

I'm a practitioner of ASLA, developed by Dr. Neyooxet Greymorning. As someone who has always been passionate about language, learning language, and how the properties of that language mold worldview, I studied two languages (French and German) from high school through university. The experiences I had learning these languages were tedious, based in memorization; we had to learn language to acquire language. At UM, I learned Arapaho under Dr. Greymorning through ASLA, the strongest contemporary method for teaching language to adults. The method is based in cognition, where adults acquire language before learning it. It has been the most eye-opening language learning process I have endured, both for how it feels to acquire language this way, and how much language one acquires in such short time frames.

Desiree (Anakoniwa) Vargas (Maine, USA)

Indigenous Woman Leadership

I want to present a talk about Indigenous woman's leadership. As an Indigenous, African American, and Portuguese brown-skinned young woman, I have to fight to take up space and be heard as an advocate for my communities. Historically, women of color, especially Indigenous women, are left out of decision-making spaces and leadership roles in greater society, even if our voices traditionally have been centered within our own Indigenous communities. The advocacy, grantmaking, grassroots organizing, direct support, consulting, and education community change making work I do reflects Indigenous cultural wisdom, equity and inclusion expertise, trauma-informed response, and historical lens.



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Erica Walters (Pennsylvania, USA)

Removal and Return: Lenape Homelands in Pennsylvania

The Delaware Water Gap National Recreation Area covers over 70,000 acres across two states. It was also home to the Lenape people for over 10,000 years. Now displaced and spread over 4 federally recognized nations, the Lenape still return to their homelands in the Delaware Water Gap area for important ceremonies and to reunite with one another. As an anthropologist for the Delaware Tribe of Indians, I am completing an ethnographic assessment of the Recreation Area lands through a grant from the National Parks Service. This paper will review the legacy of colonialism in the park lands, and review the perspectives of the Lenape today.

Erin Woodford. @ **Missoula** (Lethbridge, Canada)

Indigenous Ways of Teaching and Learning as Unschooling: Relevant Studies and Contemporary and Indigenous Definitions of Unschooling.

Many homeschool families use different methods of learning at home, including unschooling. The methods and definitions can be challenging. The author's review of the literature identifies both contemporary and Indigenous definitions of unschooling. As a Metis family that is learning at home without a curriculum, the researcher questioned where are other Indigenous families who are learning the same way. Using auto-ethnography to illustrate how the author's family came to learning at home, this paper explores relevant North American studies of homeschooling. The research reveals that most data are limited to enrollment data by provinces and territories. The concluding result of the study determines that Indigenous ways of teaching and learning is unschooling.

Paraskevi Zotali (Athens, Greece)

AI Ethics: A comparative ontology between Indigenous and Western discourses

The study attempts to comparatively discuss a collection of publications on the ethics of Artificial Intelligence developed from indigenous actors/academics [the Indigenous Protocol and Artificial Intelligence Working Group] in relation to AI ethical protocol/guidelines as proposed by major Western institutions [UNESCO/EU]. Following Holbraad, Pedersen & de Castro (2013), the theoretical approach of the study is 'not the comparison of ontologies, but comparison as ontology'. How indigenous cosmologies, put into technopractice, decenter the dominant understanding of what AI is and what terms define our relation to it?