



CRITICAL
INDIGENOUS
STUDIES
NETWORK
CONFERENCE

University of Oxford
17-20 April 2024



TORCH – THE OXFORD RESEARCH CENTRE IN THE HUMANITIES
<https://www.torch.ox.ac.uk/critical-indigenous-studies-network>

CONFERENCE ORGANISED BY THE CRITICAL INDIGENOUS STUDIES
NETWORK

THINKING WITH AND ALONGSIDE INDIGENOUS SCHOLARSHIP

Oxford, 17-20 April 2024

VENUES

The Oxford Research Centre in the Humanities (TORCH)
Green Templeton College (GTC)
Institute of Social & Cultural Anthropology (ISCA)
St. Anne's College
The Taylor Institution Library
University of Oxford

ORGANISING COMMITTEE

Andrés González Dinamarca (SAME)
Elizabeth Ewart (SAME)
Laura Rival (ODID)
Malvika Gupta (ODID)
Maria Paula Prates (SAME)
Theodor Borrmann (ODID)

CONFERENCE ADMINISTRATORS

TORCH: Julia Antal, Krisztina Lugosi, Sarah Clay

Acknowledgements for financial support: John Fell Fund, TORCH; Green Templeton College (GTC); Leverhulme Centre for Nature Recovery; School of Anthropology & Museum Ethnography (SAME); Oxford Department of International Development (ODID)

Many thanks for logistical support: Caterina Bowley, Josefina Lehnen, and team of volunteers

Cover design: Antonella Mazzone

CONFERENCE TIMETABLE

Wednesday 17th April

13:00 – 14:00		Registration , TORCH Colin Matthew Room
14:00 – 14:30	Opening Ceremony , Green Templeton College (GTC)	
14:30 – 15:30	Inaugural Event: The All-Hearing Bear: The Sentience of Artefacts and Experiencing the Observed in the Ethnography Museum, Green Templeton Lecture Theatre (GTC LT)	
15:30 – 16:00	Coffee/Tea Break , GTC Stables Bar	
16:00 – 18:00	Panel 1: The Speaking Land: Indigenous (Eco)Poetics and Storytelling, GTC LT	
18:00 – 18:15	Break	
18:15 – 19:30	Film Screening and Discussion: ‘Owning our narratives: Participatory Video as Revolutionary Tool’, GTC LT	

Thursday 18th April

9:00 – 11:00	Panel 2: Textualities and Shamanic Representations, TORCH Seminar Room	Panel 3: Is there a subject for/of learning? Rethinking education through Indigenous ways of knowing within critical trends in anthropology and science, GTC LT
11:00 – 11:30	Coffee/Tea Break , TORCH and GTC Stables Bar	
11:30 – 13:30	Roundtable 1: Critical Indigenous Studies in the UK: Developing a Responsible and Responsive Model for Research, Collaboration and Teaching, Taylor Institution, Main Hall	
13:30 – 14:30	Lunch	
14:30 – 17:00	Panel 4: Integrating Indigenous Knowledge and Heritage in Municipal and Postsecondary Contexts, TORCH Seminar Room	Panel 5: Indigenous Midwifery Knowledge(s) and its Compositions, GTC LT
17:00 – 17:30	Coffee/Tea Break , TORCH and GTC Stables Bar	
17:30 – 19:00	Film Screening and Discussion: ‘Scenes from El Alto/The Roots Ahead’ and ‘My Language is My Soul’, TORCH Seminar Room and Colin Matthew Room	

Friday 19th April

9:00 – 11:00	Panel 6: Towards a methodology for the co-production of transdisciplinary knowledge for the pluriverse, TORCH Seminar Room	Panel 7: Transforming education: Indigenous practices from the Pacific, GTC LT
11:00 – 11:30	Coffee/Tea Break , TORCH and GTC Stables Bar	
11:30 – 13:30	Roundtable 2: What forms of cross-cultural learning have emerged through intercultural collaborations? Mary Ogilvie Lecture Theatre, St Anne's College	
13:30 – 14:30	Lunch	
14:30 – 16:30	Panel 8: How do Indigenous scientists deal with specialized and expert knowledge?, TORCH Colin Matthew Room	Panel 9: Indigenous political ontologies: autonomy in neoliberal times, Mary Ogilvie Lecture Theatre, St Anne's College
16:30 – 17:00	Break	
17:00 – 18:00	Keynote Address: Educating for Intergenerational Justice: Insights from Pūrākau (Dr Krushil Watene). Mary Ogilvie Lecture Theatre, St Anne's College	
18:00 – 18:30	Drinks reception , St Anne's College	
20:00 – 21:30	Social event , Wolfson College	

Saturday 20th April

9:30 – 11:30	Way Forward and Networking , GTC LT
11:30 – 13:30	Film Screening and Discussion: 'Land of Many Waters', GTC LT

CONFERENCE PROGRAMME

DAY ONE: WEDNESDAY, 17th April

13:00 onwards: Registration desk at TORCH, Colin Matthew Room

14:00 – 14:30 Opening ceremony: led by Dario Iza (Pueblo Kitukara, Ecuador)

Written address by Professor Martha Nussbaum, Honorary Fellow of St Anne's College and author of *Not for Profit: Why Democracy Needs the Humanities*.

Venue: Green Templeton College

14:30 – 15:30

Inaugural Event: The All-Hearing Bear: The Sentience of Artefacts and Experiencing the Observed in the Ethnography Museum

Convener: Anna (Anya) Gleizer (School of Geography and the Environment, University of Oxford / Pitt Rivers Museum)

Participants: Faye Belsey (Pitt Rivers Museum); Evenki collaborators

Venue: Green Templeton College, Lecture Theatre (LT)

15:30 – 16:00 Coffee/Tea Break at GTC Stables Bar

16:00 – 18:00

Panel 1: The Speaking Land: Indigenous (Eco)Poetics and Storytelling

Conveners: Claire Williams (St. Peter's College, Oxford), and Simon Palfrey (Brasenose College, Oxford)

Participants: Charles Pigott (University of Strathclyde); Tanya Gautam (University of Cologne); Anélia Montechiari Pietrani (UFRJ, Brasil / University of Padua); José Luís Jobim (Universidade Federal Fluminense) and Fábio Almeida Carvalho (Universidade Federal de Roraima); Doro Wiese (Radboud Universiteit Nijmegen, Netherlands); Simon Palfrey (Brasenose College, Oxford)

Venue: GTC LT and overflow in TORCH Seminar Room

18:00 – 18:15 Break

18:15 – 19:30

Film Screening and Discussion: Owning our narratives: ‘Participatory Video as Revolutionary Tool’

Convener: Nick Lunch (InsightShare)

Venue: GTC LT

DAY TWO: THURSDAY, 18th April

9:00-11:00

Panel 2: Textualities and Shamanic Representations

Conveners: Nehemias Pino (University of Copenhagen) and Michael Uzendoski (FLACSO, Ecuador)

Participants: Arthur Cognet (Université Lumière Lyon 2); Lisa Alvarado (Universität Bern); Michael Uzendoski (FLACSO, Ecuador), Edith Uzendoski, Sisa Marie Uzendoski Calapucha; Nehemias Pino (University of Copenhagen)

Venue: TORCH Seminar Room and overflow in ISCA

Panel 3: Is there a subject for/of learning? Rethinking education through Indigenous ways of knowing within critical trends in anthropology and science

Conveners: Françoise Barbira-Freedman (University of Cambridge) and Elizabeth Rahman (University of Oxford)

Participants: José Farrujia de la Rosa (Universidad de La Laguna, Canarias, Spain); Maurizio Meloni (Deakin University); Patricia Nez Henderson (University of Arizona); Vanessa Andreotti Machado de Oliveira (University of Victoria, Canada); Susana Kolb Cadwell (University of Oxford); Françoise Barbira-Freedman (University of Cambridge); Elizabeth Rahman (University of Oxford); Camille Morissette (University of Edinburgh), Barbara Bodenhorn (University of Cambridge)

Venue: GTC LT

11:00 – 11:30 Coffee/Tea Break (TORCH and GTC Stables Bar)

11:30 – 13:30

Roundtable 1: Critical Indigenous Studies in the UK: Developing a Responsible and Responsive Model for Research, Collaboration and Teaching

Chair: Rebecca Macklin (University of Aberdeen)

Participants: Chiara Minestrelli (London College of Communication); Ananya Mishra (Queen Mary University of London); Rebecca Macklin (University of Aberdeen); Adelaide McGinity-Peebles (University of Nottingham); Angelos Theocharis (University of Newcastle); David Stirrup (University of York)

Venue: Taylor Institution, Main Hall

13:30 – 14:30 Lunch Break

14:30 – 17:00

Panel 4: Integrating Indigenous Knowledge and Heritage in Municipal and Postsecondary Contexts

Convener: Patrick C. Wilson (University of Lethbridge and Prentice Institute for Global Population and Economy)

Participants: Camina Weasel Moccasin (Galt Museum and Archives); Ross Kilgour (City of Lethbridge and Prentice Institute for Global Population and Economy); Perry Stein (Prentice Institute for Global Population and Economy); Tara Million (University of Lethbridge and Prentice Institute for Global Population and Economy); Michelle Hogue (University of Lethbridge and Prentice Institute for Global Population and Economy); Andrea Cuéllar (University of Lethbridge and Prentice Institute for Global Population and Economy); Patrick C. Wilson (University of Lethbridge and Prentice Institute for Global Population and Economy)

Venue: TORCH Seminar Room and overflow in Colin Matthew

Panel 5: Indigenous Midwifery Knowledge(s) and its Compositions

Conveners: Maria Paula Prates (University of Oxford) and Aline Regitano (Universidade de São Paulo/City University of London)

Participants: Esther Neira (Queen’s University Belfast); Valéria Macedo and Amanda Signori (Universidade Federal de São Paulo – UNIFESP, Brazil), and Sandra Benites (Museu Nacional UFRJ, Brazil); Ólöf Ásta Ólafsdóttir (University of Iceland); Edilasomar Sampaio (DSEI Yanomami, SESAI, Brazil) and Maria Christina Barra (Independent scholar); Riwanon Gouez (EHESS, France) and Cristina Yalanda (Misak Indigenous Midwife and Wisdom Keeper, Colombia); José Miguel Nieto Olivar, Natália Farias, Elizângela Baré and Danielle Ichikura (University of São Paulo – USP, Brazil); Gloria Francisca Salazar (Kaqchikel Midwife, Guatemala) and Ana Isabella Gonzalez Palma (University of Oxford); Charlotte Hoskins (University of Oxford)

Venue: GTC LT

17:00 – 17:30 Coffee Break (TORCH and GTC Stables Bar)

17:30 – 19:00

Film Screening and Discussion:

Film 1: ‘Scenes from El Alto’: Indigenous youth, participatory video, and the docufiction ‘The Roots Ahead (Las Raíces Adelante)’

Convener: Philipp Horn (University of Sheffield)

Film 2: ‘My Language is My Soul’: Indigenous Filmmaking as Critical Heritage Practice

Convener: Dr Angelos Theocharis (Newcastle University)

Venue: TORCH Seminar Room and Colin Matthew Room

DAY THREE: FRIDAY, 19th April

9:00 – 11:00

Panel 6: Towards a methodology for the co-production of transdisciplinary knowledge for the pluriverse

Conveners: Marc Brightman (University of Bologna) and Vanessa Grotti (University of Bologna)

Participants: Olga Ulturgasheva (University of Manchester); Geoffrey Nwaka (Abia State University, Uturu, Nigeria); Sâmela Pedrada Cardoso (University of Manchester); Irene Friesen Wolfstone (Independent scholar, Canada); Candis Callison (TWILD / UBC) and Curtis Rattray (TWILD, Canada); Vanessa Grotti and Marc Brightman (University of Bologna, Italy); Tom Thornton (University of Alaska)

Discussant: Elizabeth Ewart (University of Oxford)

Venue: TORCH, Seminar Room

Panel 7: Transforming education: Indigenous practices from the Pacific

Conveners: Marcia Leenen-Young (Waipapa Taumata Rau, University of Auckland); Sereana Naepi (Waipapa Taumata Rau, University of Auckland); Krushil Watene (Waipapa Taumata Rau, University of Auckland); Vaoiva Ponton (Griffith University, Australia)

Participants in this interactive session must sign up in advance. Please find details on the website.

Venue: GTC LT

11:00 – 11:30 Coffee Break (TORCH and GTC Stables Bar)

11:30 – 13:30

Roundtable 2: What forms of cross-cultural learning have emerged through intercultural collaborations? (Convened by the Centre for Indigenous and Settler Colonial Studies, University of York, and University of Cambridge Indigenous Studies Group)

Chair: Professor Graham Harvey (The Open University)

Participants: Milly Mulcahey-Knight (University of York); Lianna Harrington (University of Cambridge); Marilena Proietti (Sapienza Università di Roma); Kyla Piccin (University of Cambridge)

Venue: Mary Ogilvie Lecture Theatre, St Anne's College

13:30 -14:30 Lunch Break

14:30 – 16:30

Panel 8: How do Indigenous scientists deal with specialized and expert knowledge?

Convener: Damien Lee (Toronto Metropolitan University)

Participants: Geraldine King (McGill University); John R. E. Bird (Faculty of History, University of Oxford); Kat Wehrheim (Independent researcher); Damien Lee (Toronto Metropolitan University)

Venue: TORCH Colin Matthew Room

Panel 9: Indigenous political ontologies: autonomy in neoliberal times

Conveners: Malvika Gupta (University of Oxford) and Andrés González Dinamarca (University of Oxford)

Participants: Kristina Baines (City University of New York); Virginia Lincan (CONICET / Universidad Nacional de la Patagonia San Juan Bosco); Claudio Millacura (Cátedra Indígena, Departamento de Antropología, Universidad de Chile); Majdouline El Hichou (University of Edinburgh); Dr. Gabrielle Legault and Denica Bleau (University of British Columbia, Okanagan, Canada); Adriana Guzmán (Feminismo Comunitario Antipatriarcal / Feministas de Abya Yala); Dario Iza (Independent scholar / President of Pueblo Kitukara); Kerstin Reibold (Arctic University of Norway, Tromsø)

Venue: Mary Ogilvie Lecture Theatre, St Anne's College

16:30 – 17:00 Break

17:00 – 18:00

Keynote Address: Educating for Intergenerational Justice: Insights from Pūrākau

Speaker: Krushil Watene (Waipapa Taumata Rau, University of Auckland)

Venue: Mary Ogilvie Lecture Theatre, St Anne's College

18:00 – 18:30 Drinks reception at St Anne's College

20:00 onwards: Social event at Wolfson College

DAY FOUR: SATURDAY, 20th April

9:30 – 11:30

Way Forward and Networking

Venue: Green Templeton Lecture Theatre

11:30 – 13:30

Film Screening and Discussion: 'Land of Many Waters'

Convener: Daniel Cooper (California State University San Marcos)

Venue: Green Templeton Lecture Theatre

ABSTRACTS

KEYNOTE ADDRESS

Educating for Intergenerational Justice: Insights from Pūrākau. Krushil Watene – Māori, Tonga (Waipapa Taumata Rau, University of Auckland)

This talk outlines the critical importance of pūrākau (literally: the 'pū' or root system of the 'rākau' or tree) or stories and storytelling for Māori communities. Drawing from education programmes within tribal communities as well as building on the work of Māori and other Indigenous scholars (such as Jenny Lee-Morgan), I contend that pūrākau are repositories of accumulated knowledge that not only contain Māori concepts and practices but enable their critical engagement and cultivation. As such, I contend that the growth and continued development of pūrākau relies on the contribution of each generation to the body of knowledge that the stories and practices are part. Pūrākau as embodied and intergenerational transfers of knowledge is an active, negotiated, relational, and critical process. As sites of teaching and learning, pūrākau provide space for remembering history, reimagining old and new ideas, and cultivating alternative futures in an ever-changing world.

Krushil Watene is Peter Kraus Associate Professor in Philosophy, at the University of Auckland. Her research addresses fundamental questions in ethics, politics, and Indigenous philosophy. In particular, it engages at the intersections of diverse philosophical traditions, trans-disciplinarity, and the role of local communities for social and global change. Krushil's primary areas of expertise include mainstream theories of well-being, development, and justice (particularly the capability approach), intergenerational justice, and Māori philosophy.

INAUGURAL EVENT

The All-Hearing Bear: The Sentience of Artefacts and Experiencing the Observed in the Ethnography Museum. Anna (Anyā) Gleizer (School of Geography and the Environment, University of Oxford / Pitt Rivers Museum)

We will be presenting an audio-visual art piece created as a part of an ongoing collaboration between the Pitt Rivers Museum and the Evenki community. The artwork will take the form of a bear skin, from whose skull a projection will play, showing excerpts from a ritual held in the museum in 2022, co-led by Galina Veretnova an Evenki healer and knowledge holder, Alexander Nicolevich – Evenki elder and culture-carrier, and contemporary performance artist and geography researcher Anyā Gleizer. The ritual was curated by the Evenki council of elders and Evenki academic and elder

Alexander Varlamov. It addressed the colonial legacy of the Evenki collections held at the museum. The Bear skin was used in the transformative central stage of the ritual and was worn ceremonially by Veretnova, when she carried the Master Bear Spirit. In accordance with Evenki cosmology, the Bear skin will not only show, but also look; not only play music, but also listen in. Visitors who interact with the Bear skin to listen and look at what it shares, will also be recorded and observed. The All-Hearing Bear both shows us something about the relations we make with indigenous worlds in the extractive zone, but also the relations they are making, and have always made with ours (presupposing that the reader/viewer belongs to the Euro-American cosmology that facilitates and profits from these zones). This experience will form the basis for reflection on this piece, and on the cosmology that inspired its creation.

ROUNDTABLE ABSTRACTS

ROUNDTABLE 1: *Critical Indigenous Studies in the UK: Developing a Responsible and Responsive Model for Research, Collaboration and Teaching*. Chair: Rebecca Macklin (University of Aberdeen)

While the demands of decolonization in the UK look different to those in (settler/post)colonial contexts, these concerns are nevertheless intertwined. Indigenous Studies scholars based in the UK are not only implicated in colonial histories but also in ongoing colonial systems that impact Indigenous communities. This roundtable reflects on the possibility of Critical Indigenous Studies in the UK, to explore how scholars carrying out research and teaching on Indigenous literatures, histories, and cultures can engage with these legacies to meaningfully support the decolonial efforts of Indigenous scholars, artists and activists around the world.

Though there are no university programmes in the UK solely dedicated to Indigenous studies, Indigenous topics are frequently assimilated into arts and humanities curricula with little consideration given to Indigenous epistemologies and methodologies. In recent years, there have been increasing attempts to “decolonize” both curricula and institutions and yet such initiatives are frequently depoliticized – with little relation or acknowledgement to Indigenous struggles, instead serving to fuel the profit-making incentives of the neoliberal university. Too often the Eurocentric and colonial paradigms that ground academic systems go unchallenged, perpetuating extractive research practices that do not serve community partners. In this familiar context, we ask how we can produce research that is not only culturally sensitive but that is meaningful for Indigenous communities and partners? And can we ensure that Indigenous topics are taught in a way that resists a de-contextualized, tokenistic approach?

Offering critical provocations as well as sharing reflections on existing initiatives led by scholars in the UK, this roundtable seeks to review the current state of the field and explore future possibilities for Indigenous studies in the UK. This session will not produce definitive answers, but invites panellists and audience members to participate in an open dialogue.

Working towards Reciprocity: Grounding Indigenous epistemologies and ethical frameworks in research, teaching and collaborations. Rebecca Macklin (University of Aberdeen)

Developing a model for critical Indigenous studies in the UK poses a complex set of problems, as scholars working with communities and cultures that are at a geographic remove while contending with varying levels of complicity in historical and ongoing practices of colonial capitalist harm. In this context, mandated institutional ethics reviews are largely inadequate when it comes to the rigorous processes of reflection and forms of interaction that are required to undertake ethical research with Indigenous communities. Similarly, universities rarely necessitate ethical reflection when it comes to curriculum development. How, then, can we ensure that our research and teaching is developed ethically and is responsive to the needs of Indigenous populations?

As a starting point, such practice might begin from a framework of ethical relationality, “an ethical imperative to see that despite our varied place-based cultures and knowledge systems, we live in the world together and must constantly think and act with reference to those relationships” (Dwayne Donald, 2010). Donald’s concept of Indigenous Métissage also offers ways forward for scholars, “a place-based approach [...] that fosters reciprocal discourse between colonizer and colonized” through an “ethic of historical consciousness”.

This talk will discuss these concepts through the context of a research collaboration I am developing with Metis environmental activist Cleo Reece, which explores the colonial and extractive relations that connect Aberdeen and Alberta. I will also share lessons from my teaching, which seeks to work towards practices of ethical relationality and reciprocity with students through creative and critical modes of enquiry.

“So literary studies could be useful after all!”: Co-Producing Indigenous-Centred Research across Disciplinary Boundaries. David Stirrup (University of York)

That Indigenous Studies is an essentially interdisciplinary endeavour is obvious, and yet some disciplines fare better than others. In this brief talk, I will offer an overview of my current grant—a co-produced project with Metis sociologist and Indigenous Studies scholar, Chris Andersen, titled “The Metis: a Global Indigenous People”. In doing so, I will reflect on the somewhat side-lined nature of Indigenous Literary Studies in the

Education- and Social Science-dominated field of Indigenous Studies; and on those aspects of my disciplinary training that have enhanced and influenced Chris's approach to the work we are doing. I will also offer reflections on our ongoing collaboration as co-directors of the Centre for Indigenous and Settler Colonial Studies (along with Chiara Minestrelli (LCC) and Lars Atkin (Kent)), which I founded at the University of Kent in 2019 before taking it to York this academic year. I will propose that, in spite of the political, cultural, and epistemic challenges of working in this area in the UK, the field is greatly enriched by contributions both from the Humanities and from the UK, where the work of opening up colonial archives for community access and creating networked spaces that render the UK a less emotionally draining place in which Indigenous scholars can work, is really only just beginning.

Reflections on Co-translating Adivasi songs, Community Interpretations and Plural Texts. Ananya Mishra (Queen Mary University of London)

Since 2017, Arna Majhi, Rabishankar Pradhan and I have been archiving Kui oral epics of the Kondh bard Salu Majhi from the village of Kucheipadar in southern Odisha, India. Kucheipadar was one of the primary sites of struggle against aluminium mining companies like Utkal Alumina International Limited (UAIL), and Aditya Birla. The neighboring sites in Odisha have similarly incurred industrial invasions by Vedanta and Adani. Several of these companies, have settled in the villages, radically altering the ecologies of southern Odisha, and the fabric of the Kondh, Paraja and other Indigenous communities. Some of the head offices and profit centers of these multinational corporations are based in London and other locations in the Global North; the Hindu nationalist government that abets the actions of these companies and co-opts Indigeneity for its purposes, functions as a safe intermediary for global powers for its strategic location and desirable economy in South Asia, with little to no critique from global powers. Indigenous literatures and their erasure are directly linked to contemporary industrial invasions of Adivasi geographies, the profits of which are directly felt in the Global North, a cycle of violence that continues, and never stopped following British colonialism. My short presentation will pose the following provocations: what responsibilities does Indigenous studies have as a growing discipline in the U.K. to break out from area-specific concerns and address these global dynamics of power? How can the academic institution and its tools in the U.K. better serve the people who we are working with as collaborators, and who are the owners of this knowledge that is made subject in Critical Indigenous Studies? And lastly, as a literary studies question, how to reimagine audiovisual aesthetics and archives and its presentation in conferences such as this one, in dominant Anglo-European centers, where Indigenous voice and the representation of Indigeneity does not reinforce or reinvent stereotypes of the colonial gaze?

'Re-routing' Academic Praxis: Decolonial Approaches and Indigenous Studies in Europe. An ongoing exploration. Chiara Minestrelli (London College of Communication)

As critical examinations of colonial legacies are gaining traction across the humanities and social sciences, European universities have begun to incorporate perspectives from Indigenous scholars, linking these to broader projects of decolonisation. Indeed, despite drifting from its intended meanings (Yung and Tuck, 2012), discussions and discourses on the 'decolonial' have permeated diverse sectors, serving as a trope for renewal and inclusivity. However, these have yet to find meaningful application as persistent forms of colonialism within academia continue to limit the impact of these perspectives. Drawing on critical standpoints within Indigenous studies and Indigenous methods (Archibald et al., 2019; Chilisa, 2012; Denzin, Lincoln, Smith, 2008; Kovach, 2010; Smith, 2021), this paper investigates the emergence of 'decolonial/ising' approaches and Indigenous studies within European academic spaces as a way to 're-route' and reshape academic praxis. Through an analysis of existing institutional barriers, current teaching initiatives, and emerging research networks, I further aim to critically reflect on the possibilities and challenges of doing Indigenous Studies in Europe, contributing to the ongoing conversation surrounding decolonisation within the European academe. In exploring the complexities of embracing a 'decolonial/ising' ethos (see Mignolo, 2018; Simpson, 2014) while working within and potentially against the Western academic system, I will pose the following questions: how can those of us based in Europe shift dominant paradigms and practices to better collaborate with and amplify Indigenous voices? How can we reshape academic norms and practices rooted in colonialism's various iterations? What interventions are still required? Rather than prescribe definitive answers, this paper aims to initiate an open dialogue embracing multiple perspectives.

Working with and on Indigenous culture in a geopolitical quagmire: Reflections on the Sakha (Russian Federation) context before and after 2022. Adelaide McGinity-Peebles (University of Nottingham)

While scholars/scholarship usually discuss transnational collaborations between Indigenous artists, activists and scholars emanating from "liberal democracies" where communication channels are typically less restricted, this paper looks at the question of collaboration in a different (geo)political context altogether. It addresses the difficulties (and possible solutions) for collaborating with Indigenous artists, and activists from the Russian Federation (RF): an increasingly oppressive, authoritarian regime. In the wake of Russia's full-scale invasion of Ukraine, relations have dramatically worsened between Russia and the West, with Indigenous artists in Russia facing greater scrutiny and possible repercussions for dealing with Western institutions and scholars. I address this topic in a twofold manner: in my teaching and research

practice. I discuss how I have adapted my teaching curriculum on Indigenous film from the RF, as well as my scholarly and artistic collaborations with Indigenous scholars and artists from the RF post-2022. In an increasingly febrile world where nations' political trajectories can shift suddenly and human rights are under greater threat than ever, my paper hopefully provides some useful insights into circumnavigating adverse political situations as a scholar, and adds a further dimension to the panel's wider concerns for the ethics of Indigenous/non-Indigenous collaboration.

Indigenous Voice and Collaborative Filmmaking in Southeast Asia. Angelos Theocharis (University of Newcastle)

This presentation delves into the role of collaborative filmmaking in capturing and amplifying Indigenous voices and counter-stories. Indigenous scholars globally emphasise the significance of storytelling for community unity, connection with nature, and ancestral ties. A fundamental lesson from Indigenous cosmologies and research methodologies is to pay attention to the stories that nature generously offers and to respectfully tune in to the harmony of the singing carrying them. Filming one's stories goes beyond providing a testimony or an oral account of a historical event or period of injustice; it is a powerful form of resistance, an effort to safeguard a threatened and vanishing world. In this context, collaborative filmmaking involves supporting Indigenous communities to collect and showcase traditional knowledge, cosmovisions, oral history, and collective imagination for the future. This is an active process that documents diverse realities and constructs/deconstructs environmental narratives from the perspectives of involved communities. As Arundhati Roy has argued, 'We know, of course, there's really no such thing as the 'voiceless.' There are only the deliberately silenced, or the preferably unheard' (2004: 1). With examples from research projects in Southeast Asia, I discuss Bagele Chilisa's (2012) guidance for research with Indigenous peoples, emphasizing relational accountability, respectful representation, reciprocal appropriation, and adherence to the rights and regulations of colonized communities. The presentation advocates for decentralizing power dynamics in research, ensuring community voice and ownership throughout the process.

ROUNDTABLE 2: What forms of cross-cultural learning have emerged through intercultural collaborations? Convened by The Center for Indigenous and Settler Colonial Studies (University of York and Kent) and the Indigenous Studies Discussion Group (University of Cambridge)

This roundtable draws on the cross-disciplinary research of discussants from The Indigenous Studies Discussion Group (University of Cambridge) and The Center for Indigenous and Settler Colonial Studies (Universities of York and Kent). By discussing four distinct cases of cross-cultural encounter, this roundtable asks: What forms of

cross-cultural learning emerge through Indigenous/non-Indigenous collaborations? What methods are most conducive to ethical knowledge production and collaboration across Indigenous/non-Indigenous worlds? Lianna Harrington (UCam) will begin our discussion with her MPhil research on evocations of *kapwa*, a Filipino Indigenous concept signifying the unity of the self and the other, in contemporary Filipino literature and in conversation with 'western' frameworks of multispecies kinship. Marilena Proietti (URome) will then present an aspect of her PhD research on how Indigenous scholars, notably through the contemporary retelling of historical narratives by Indigenous women, intersect with grassroots activism in Jharkhand, India. She will explore the challenges to mainstream/national historical perspectives and the implications of institutional recognition of traditional indigenous knowledge. Amelia Mulcahey's (YorkU) presentation examines moments of tension and transformation within Mayflower 400's Indigenous::non-Indigenous partnerships. She prompts us to consider the affective challenge of this work, as relationships with colonial history as alive and kicking, or past and distant collide. Engaging with the operationalization of "cultural difference" in Canada's approach to Indigenous rights, Kyla Piccin (UCam) will finish with a discussion on the potential limits of "culture" as a conceptual framework for thinking across difference and for forging Indigenous/non-Indigenous solidarities in settler-colonial contexts. By bringing these cases into conversation, this roundtable takes seriously the material, ethical, and political implications of collaboration and sharing knowledge in contexts of ongoing colonization. What are the advantages and disadvantages of cultural recognition of Indigenous worldviews, approaches, and stories in dominant narratives? Beyond caveats or identity statements, how do we enact de-colonial reflexivity as a practice and process when thinking with/across difference?

'I hadn't fully registered how current this history was' or 'It's a fight every day to convince people we are human'. The challenging affective work of historical interpretation. Amelia Mulcahey-Knight (University of York)

In this presentation and roundtable discussion, I draw on my ethnographic research into England's ambitious Mayflower 400 commemorations. Focusing on interviews with the project's Wampanoag and English partners, I make sense of a profound transformation in English historical educator's affective relationship with the Mayflower's history. From seeing this history as distant, and past, English educators began to describe their work as 'emotional' and 'heavy' and stressed that they had a 'personal responsibility' to share a multi-perspective historical narrative. I argue that attending to this affective transformation not only provides insight into the cross-cultural learning of this intercultural collaboration, it complicates dominant conceptions of England's relationship with its colonial history. I describe this as a third modality of ignorance, not of the details or nuance of colonial history but of its affective quality. I will draw on the experiences and perspectives of historical educators from the Mashpee and Aquinnah

Wampanoag, Shinnecock, Dakota, and Cherokee Nations. We will therefore encounter, as the English educators did, the Mayflower story as real, affective and unresolved.

Kapwa Potentialities: Conceptions of the Shared Self in the Recent Writings of Merlinda Bobis. Lianna Harrington (University of Cambridge)

In my presentation, I will explore the capaciousness of kapwa, an Indigenous Filipino concept that lies at the core of Filipino personhood. A Tagalog term, kapwa signifies the 'unity of the self and the other', the 'recognition of shared identity' (Enriquez, 1986). Until recently, applications of kapwa have operated mainly within the context of Sikolohiyang Pilipino (Filipino psychology); in the last decade, Filipino scholars writing in English have begun analyzing Filipino protest literature and ecopoetry through the lens of kapwa. Building upon this work, my MPhil research examines the recent fictions and poetry of Merlinda Bobis, a contemporary Filipino-Australian author, and how she draws from and expands upon the concept of kapwa within localized and global, human and nonhuman contexts. My presentation will situate Bobis's work in conversation with the concept of kapwa and 'western' frameworks of human and nonhuman kinship and ecologies. I will argue that Bobis's attention to the recuperative potentialities of kapwa, as the recognition of a shared self, holds important implications for conceptualizing how we may 'become-with' on a damaged planet (Haraway, 2016). In our discussion, I will ask the following questions: How do I engage with and incorporate Indigenous Filipino concepts into my work while writing from within the diaspora? What are the potential dangers of attempting to 'localize' western theory through Indigenous concepts in the study of colonial and postcolonial literatures? What do we stand to gain from cross-cultural, cross-linguistic collaborations?

The Limits of "Culture": Embracing Uncertainty, and Incommensurability in Thinking Across Indigenous and Non-Indigenous Worlds. Kyla Simone Piccin (University of Cambridge)

This presentation highlights an emergent tension in my doctoral work, specifically the limits of "culture" or "multi-cultural difference" as a conceptual framework for imagining and forging Indigenous/non-Indigenous solidarities in settler-colonial contexts.

My doctoral research examines the carceral and disciplinary logics that shape geographies of resource extraction, particularly as they manifest in and through logging development around the Ada'itsx or Fairy Creek Watershed (on so-called Vancouver Island, British Columbia, Canada). Through an abolition feminist lens, this project queries the extent to which we can understand resource extraction infrastructures as carceral sites, and the extent to which human and other-than-human populations are implicated in these geographies. A segment of my theoretical framework for this project engages with the ways "culture" is operationalized through

Canadian state legislation on environmental politics, and how a politics of “multicultural recognition” further serves the interests of the Canadian settler-state around issues of environmental conservation and development (Coulthard, 2014).

Rather than suggesting we turn away from “culture” completely, this presentation will spotlight Critical Indigenous Studies scholars that increasingly call for us to be mindful of and take seriously the hegemony of “the material semiotic field of culture” that attempts to translate Indigenous relations with land and other-than-human existence into that which is recognizable by settler ontology and state cognition (de la Cadena, 2015). This presentation will engage the extent to which the political and legal operationalization of “cultural difference” delimits what is politically possible for anti-colonial resistance and undermines generative collaboration across heterogenous Indigenous and non-Indigenous worlds.

Custodians of Culture: Adivasi Women's activism, Indigenous Scholarship, and the Re-telling of Historical narratives. Marilena Proietti (Sapienza Università di Roma)

This presentation delves into a particular aspect of my doctoral research project. My research focuses on the diverse nature of Adivasi/Indigenous women's movements in Jharkhand, India. One significant aspect discusses the cultural dynamics of these movements, investigating the role of Adivasi women as custodians of culture and knowledge. Drawing on examples, such as Vasavi Kiro's activism and research, the presentation showcases how indigenous scholars contribute to shaping scientific knowledge. This includes breaking down the boundaries between activism and scholarship, as well as advocating for the institutional recognition of Adivasi knowledge (such as in the case of hodopathy, the traditional Adivasi healing system).

Moreover, the presentation highlights recent endeavours by contemporary Adivasi women's leadership and authorship to retell historical narratives. This involves challenging mainstream perspectives on anti-colonial uprisings between the XIX and XX centuries, paralleling similar efforts by Dalits in re-examining the historical revolts of 1857 in India. This act of rewriting history has been interpreted as a powerful means for marginalised groups to reclaim agency and challenge dominant historical narratives, as articulated by Charu Gupta's article “Dalit ‘Viranganas’ and Reinvention of 1857” (2007).

FILMS (Chronological order)

Owning Our Narratives. Nick Lunch (Insightshare)

Films and discussion on safeguarding communities' biocultural rights, supporting intergenerational transmission, and traditional governance of natural resources. A selection of community-authored films from the Living Cultures Alliance, a growing movement uniting Indigenous communities across borders; to celebrate, foster and protect their cultures with participatory video (PV) at its very heart.

InsightShare works across four continents in critically endangered ecosystems to enable Indigenous peoples to harness the power of PV against threats like climate change, colonial conservation policies, extractivism, and mega development projects. Our goal is to realise the UN Declaration of Rights of Indigenous Peoples (UNDRIP) through strengthening self-esteem, autonomy and resilience, and the cross-fertilisation of knowledge and best practice.

To move away from top-down, colonial systems in the academic and international development sectors that perpetuate dependency, we support Indigenous communities with training so they gain skills to facilitate PV processes independently.

Our Director and Founder, Nick Lunch, will lead the session in person, sharing how we are seeding, nurturing and growing a network of community-led video hubs to enable groups to harness the power of participatory video (PV) as a tool for self-expression, advocacy and traditional and ecological knowledge documentation.

The screening will feature new unreleased footage from a unique healing and reconciliation process between the Maasai nation and Oxford University Pitt Rivers Museum.

Scenes from El Alto: Indigenous youth, participatory video, and the docufiction 'The Roots Ahead (Las Raíces Adelante)'. Philipp Horn (University of Sheffield)

Situated above 4,000 meters, El Alto is Bolivia's fastest-growing city and one of the world's highest urban conglomerations. Its population predominantly self-defines as Indigenous and young. El Alto's Indigenous youth confront racism, discrimination, and a lack of socio-economic opportunities. And yet, they are not passive victims but actively fight to achieve their dreams. In the docufiction film "The Roots Ahead (Las Raíces Adelante)," four young female Aymara directors embark on a lo-fi smartphone filming journey through El Alto to share their own stories and articulate dreams for alternative forms of urban cohabitation that challenge inequalities and racialization. The docufiction deploys a filmmaking aesthetic that, aligning with Silvia Rivera Cusicanqui's work on ch'ixi, combines insights from Indigenous and urban worlds

without ever fully mixing them. It traces how young people in El Alto creatively combine Aymara conceptualisations of past-present-future with urban street culture to redefine the city from an Indigenous perspective.

The session will begin with a brief talk that positions the docufiction within a larger collaborative research project called “Indigenous development alternatives: An urban youth perspective from Bolivia,” introduces the El Alto research team and motivation to co-produce a film as research output, and provides a brief overview of the participatory video-making process and approach. This will be followed by the screening of “The Roots Ahead (Las Raíces Adelante).” The subsequent discussion with members of the film crew and conference participants will focus on the potentials and pitfalls of participatory video as collaborative research method and as a tool for Indigenous youth to articulate and communicate their own imaginations for more just urban futures.

'My Language is My Soul': Indigenous Filmmaking as Critical Heritage Practice. Dr Angelos Theocharis (Newcastle University)

The intersection of Indigenous heritage and critical heritage studies is a complex area of inquiry aiming to address historical and ongoing injustices, amplify Indigenous voices and perspectives, and provide a framework for questioning and re-evaluating dominant heritage practices. By addressing issues related to power, representation, ownership and justice, Indigenous communities and heritage practitioners can work toward community-based, equitable, and just approaches to safeguarding and celebrating Indigenous heritage. As a critical heritage practice, smartphone filmmaking allows Indigenous communities to tell their own stories and represent their heritage from their own perspectives, pushing back against historical misrepresentation and underrepresentation in mainstream media. Through film, Indigenous artists can document and preserve traditional practices, languages, ceremonies, and other aspects of their cultural heritage that are at risk of being lost. Covering a range of Indigenous heritage types, the proposed screening includes eight short films, totalling 27 minutes, produced by the Munda people in Bangladesh, the Dao people in North Vietnam and the Khmer people in South Vietnam. These films originated from collaborative smartphone filmmaking workshops conducted from 2021 to 2023. Following the screening, a 15-minute open discussion with conference participants will explore the capacity of smartphone filmmaking in critically engaging with heritage-related issues while capturing the socioecological challenges faced by Indigenous communities.

Land of Many Waters. Daniel G. Cooper (California State University San Marcos)

This 98-minute ethno-geographic documentary film presents a story of Alleluia, a religion and highland revitalization and resistance movement that creatively

synthesizes Indigenous and Christian ideologies. Most of the footage was recorded and translated during doctoral fieldwork (2011-2013) utilizing participatory action research methods in the landscape surrounding Mount Roraima that transcends Guyana, Brazil, and Venezuela. The audience gains a holistic understanding of this Amazonian landscape by taking a journey that follows various individuals and their struggles to maintain health and balance between and within powerful traditions and currents of change. Supplemental footage comes from Ibex Earth, the Pitt Rivers Museum, and Audrey Butt Colson who conducted her doctoral fieldwork in this landscape in 1951-1952. Ultimately, the film gives voice to the land and its diverse constituents that face threats of natural resource extraction, carbon forestry, disease, and cultural erosion. This voice is heard most clearly through the song, dance, and revitalization rituals of Alleluia.

PANEL ABSTRACTS

PANEL 1: *The Speaking Land: Indigenous (Eco)Poetics and Storytelling.* Claire Williams (St. Peter's College, Oxford) and Simon Palfrey (Brasenose College, Oxford)

This panel foregrounds the question of 'wayreading', of how to bring voice or how to tell stories of Indigenous land and experience, recognising the implicit need for a multi-voiced and perhaps multidisciplinary approach, but the difficulty of discovering or sustaining such a project. As well as poetics, the speakers will engage with the political aspect: questions of possession and interpretation of voice or story, as well as who collaborates, reads, analyses, translates, and how. Is there mutual appropriation? Reciprocal learning? After a reading encounter, how can we move forward together?

Charles Pigott (University of Strathclyde). *Trans-Indigenous Maize: Rewriting the Landscape of Indigenous Poetry*

Tanya Gautam (University of Cologne). *Navigating Multispecies Cultures in Indigenous Eco-poetics and Practices of Cultural Education*

Anélia Montechiari Pietrani (UFRJ, Brasil / University of Padua). *Sony Ferseck, Creation and Criticism.*

José Luís Jobim (Universidade Federal Fluminense) and Fábio Almeida Carvalho (Universidade Federal de Roraima). *The Notion of Intimacy in Amerindian Narratives.*

Doro Wiese (Radboud Universiteit Nijmegen, Netherlands). *Intertwined: Land and Life in N. Scott Momaday's Earth Keeper*

Simon Palfrey (Brasenose College, Oxford). *Demons Land.*

PANEL 2: *Textualities and Shamanic Representations.* Nehemias Pino (University of Copenhagen) and Michael Uzendoski (FLACSO, Ecuador)

Contemporary, social research has been enriched by a major involvement of indigenous people as authors, co-authors, or researcher assistants. Although this represents a promising inclusive platform for knowledge sharing regarding research in indigenous territories, themes and methodological approaches still reflect an invisible, dissembled reproduction of unlevelled power relations in close interactions and the imperceptible continuity of colonial logics in showing one (non-western) knowledge to validate another one. Among some other factors, the selection, approach, and acceptance of research projects are part of a set of power relations and mutual representations.

By exploring punctual cases in the Amazonian region, this panel aims to explore topics that trigger historical interactions and contemporary representation in academic research in Amazonian contexts. Mainly, this panel proposes to highlight other textualities and how they are entangled in major knowledge-creation scenarios. Textualities, understood as a way of generating knowledge through the representation of time and place, are a vivid manifestation of long-term indigenous resistance to the imposition of one line over another (Ingold, 2015). The recognition of other textualities challenges an imposed representation of interaction among beings in the Amazonian forest, and by that, it exposes the contemporary knowledge articulation between shamans, nonhuman beings, and political historical demands. In that sense, shamanic representations are considered crucial in understanding human and non-human interactions that define their current approach.

In considering other textualities and shamanic knowledge, this panel aspires to discuss how research projects that encompass intercultural interactions and indigenous representations of time and space contribute to out-facing traditional approaches in social science research.

Arthur Cagnet (Université Lumière Lyon 2). *Shamanic mode of acquiring knowledge*

Lisa Alvarado (Universität Bern). *Mundupuma Textualities*

Michael Uzendoski (FLACSO, Ecuador), Edith Uzendoski, and Sisa Marie Uzendoski Calapucha. *Anthropologists and Natives: The Problem of the Voice and Polyphonic Anthropology*

Nehemias Pino (University of Copenhagen). *The ghost boat as a ritual text for the Rubber extractive period memories*

PANEL 3: *Is there a subject for/of learning? Rethinking education through Indigenous ways of knowing within critical trends in anthropology and science.* Françoise Barbira-Freedman (University of Cambridge) and Elizabeth Rahman (University of Oxford)

In his seminal book *La Pensée Sauvage* (1962) Claude Lévi-Strauss appraised Indigenous ways of knowing in relation to a scientific rationality which is now obsolete but continues to guide an expansive production of 'ethno-scientific' research. Local knowledge-holders and Indigenous scholars, however, historically erased in their many contributions to "cosmopolitan" science, are gaining centre stage in presenting epistemologies that invite new interrogations about life, knowing and being, alongside science rather than in a context of being merely validated by science. Within a decolonising perspective, the radical questioning of Indigenous Knowledge (IK) and its

production within anthropology is linked to the rethinking of education in a more sustainable and equitable world.

Who/what is the subject of learning? How do educational practices impact health and wellbeing? How is personal health related to others, human and non-human, and to the means and manners of engaging and relating with them?

This panel unites scientists/scholars and practitioners across disciplines to move beyond notions of teaching or educational cultures on the one hand, and “ethno-” or traditional knowledges on the other. The panel invites a critical review of the concepts of ‘intercultural education’ and ‘intercultural healthcare’ as inadequate decolonising tools. Maori scientist Daniel Hikuroa explains how he has replaced “integrate” with “weaving” because “When you weave two strands together, the integrity of the individual components can remain, but you end up with something that’s ultimately stronger than what you started with” (*Nature*, 11th January 2022).

Along with critical Indigenous thinkers, we explore ways to revalue formal and informal educational practices that simultaneously uphold health and wellbeing within localised relationships.

Rethinking the notion of ‘learning environments’ to include biosociality allows for a critical appraisal of ways of knowing and teaching in dynamic spaces of belonging and relationality for all beings.

Jose Farrujia de la Rosa (Universidad de La Laguna, Canarias, Spain). *Education and cultural heritage in the Canaries*

Maurizio Meloni (Deakin University). *Epigenetics and the history of the permeable body as a third space beyond Western-Indigenous binaries*

Patricia Nez Henderson (University of Arizona). *Healing smoking and other addictions inflicted on Indigenous people through education campaigns*

Vanessa Andreotti Machado de Oliveira (University of Victoria, Canada). *Critical education based on radical rethinking of interculturality*

Susana Kolb Cadwell (University of Oxford). *Totonac and medical knowledge of personal and collective health: unpacking equivocations in diabetes education sessions in Puebla, Mexico*

Françoise Barbira-Freedman (University of Cambridge). *Yakumamay: Bridging botanical ontologies and ethnoscience to celebrate Indigeneity.*

Elizabeth Rahman (University of Oxford). *Education for the world based on Amazonian Indigenous paradigms*

Camille Morissette (University of Edinburgh). *Finding our Way Home: Nature Based Interventions & Solutions, Accessibility, and Decolonization Within the Field of Global Mental Health*

Bodenhorn, Barbara (University of Cambridge). *'I'm Inupiaq first; and American if I have to be' (Billy Neakok, sovereignty activist, 1980s Barrow): a conversation about indigeneity and indigenous knowledge*

PANEL 4: Integrating Indigenous Knowledge and Heritage in Municipal and Postsecondary Contexts. Patrick C. Wilson (University of Lethbridge and Prentice Institute for Global Population and Economy)

Canada's 2015 Truth and Reconciliation report tasked diverse organizations and institutions with addressing its 95 Calls to Action, postsecondary institutions, museums, libraries and municipalities among them. Yet, the equally diverse initiatives adopted by these varied organizations raise important questions about the place of Indigenous epistemologies and ontologies in this process. Bringing together Indigenous and non-Indigenous scholars and policymakers living and working in Lethbridge, Alberta, this panel examines both the opportunities and limitations of Canada's TRC for advancing the work of reconciliation, indigenization and decolonization in this southern Alberta city, located in traditional Blackfoot territory and home to many other Indigenous peoples. Panelists ask how Indigenous knowledge is understood and integrated into the work of reconciliation and indigenization; if, and to what extent, this work challenges and reshapes the institutions of Western society (such as museums, libraries, municipal governments, and postsecondary institutions) by challenging and transforming those institutional structures and operations; if it is possible for Indigenous epistemologies, methodologies, and ontological perspectives to flourish within those institutional structures, and if so, how? Through an examination of different initiatives and experiences, we explore if and how Indigenous ontological and epistemological perspectives can be integrated into the work of institutions that carry the legacies of colonial structures and accompanying social, economic, and ecological relationships.

Camina Weasel Moccasin (Galt Museum and Archives). *Values of Heritage*

Ross Kilgour (City of Lethbridge and Prentice Institute for Global Population and Economy). *Challenges with Municipal Heritage Protection of Indigenous Sites*

Perry Stein (Prentice Institute for Global Population and Economy). *Ethical Space within Local Government Structures*

Tara Million (University of Lethbridge and Prentice Institute for Global Population and Economy) and Michelle Hogue (University of Lethbridge and Prentice Institute for Global Population and Economy). *A Conversation about the Process of Indigenizing Teaching Practices*

Andrea Cuéllar (University of Lethbridge and Prentice Institute for Global Population and Economy). *"Heritage Otherwise" in an Urban Indigenous Heritage Framework*

Patrick C. Wilson (University of Lethbridge and Prentice Institute for Global Population and Economy). *Opportunities and Challenges of Integrating Indigenous Knowledge Systems in the Postsecondary Environment*

PANEL 5: Indigenous Midwifery Knowledge(s) and its Compositions. Maria Paula Prates (University of Oxford) and Aline Regitano (Universidade de São Paulo/City University of London)

In this panel, we propose to address Indigenous midwifery knowledge(s) by inviting scholars from different academic fields as well as non-institutionalised midwives, shamans and anyone interested in joining us to reflect on Indigenous birthing in the contemporary days. The way people give birth and all the relations implicated in that inform crucial values, moralities and modes of existing as part of a collective. Birthing practices and knowledge are a point of encounter between - colonial - biomedical approaches and Indigenous midwifery. But a composition of both knowledges can also be in place to address well-being, life and death. We then ask: 1) How does Indigenous midwifery knowledge transmission operate within an intergenerational approach? 2) How is this entangled with other-than-human relations, land dispossession and climate change? 3) In what specific ways does Indigenous midwifery knowledge address "Anthropocenic landscapes" or contribute to environmental and reproductive justice? and 4) Is it possible to decolonize a practice rooted in colonialism as is hospital birth? Indigenous scholars such as Ailton Krenak, David Kopenawa, Francy Baniwa and Sandra Benites, among others, articulate possibilities of postponing the end of the world and of living and dying well in a ruined Earth flesh. These thinkers inspire us to connect midwifery embodied knowledge with that of anti-colonial pedagogies and methodologies to either challenge and/or compose alongside multicultural modern sciences.

Esther Neira (Queen's University Belfast). *Body, birth, and midwives' leadership. Ethnographic notes on ancestral female knowledge in a Mixtec community in Oaxaca, Mexico*

Valéria Macedo and Amanda Signori (Universidade Federal de São Paulo – UNIFESP, Brazil), and Sandra Benites (Museu Nacional UFRJ, Brazil). *Midwifery knowledge(s) and the strength of vulnerability among the Guarani-Mbyá*

Ólöf Ásta Ólafsdóttir (University of Iceland). *Culture of childbirth and midwifery in Icelandic context: "with woman" and connective ways of knowing*

Edilasomar Sampaio (DSEI Yanomami, SESAI, Brazil) and Maria Christina Barra (Independent scholar). *The sensible in the production of knowledge by the indigenous midwives from the Região das Serras, Raposa Serra do Sol Indigenous Land*

Riwanon Gouez (EHESS, France) and Cristina Yalanda (Misak Indigenous Midwife and Wisdom Keeper, Colombia). *The Co-Creation of a Midwifery House in the Misak territory of Guambía (Cauca, Colombia)*

José Miguel Nieto Olivar, Natália Farias, Elizângela Baré and Danielle Ichikura (University of São Paulo – USP, Brazil). *Mapping indigenous births in the city of São Gabriel da Cachoeira: complexity, difference and inequality in context*

Gloria Francisca Salazar (Kaqchikel Midwife, Guatemala) and Ana Isabella Gonzalez Palma (University of Oxford). *Ajq'exelom: Midwifery narrated from the perspective of a Kaqchikel midwife and spiritual guide from the Guatemalan central highlands*

Charlotte Hoskins (University of Oxford). *Tupupang: A Makushi Historicity of Menstruation*

PANEL 6: Towards a methodology for the co-production of transdisciplinary knowledge for the pluriverse. Marc Brightman (University of Bologna) and Vanessa Grotti (University of Bologna)

The challenge of restoring diverse and uncertain worlds invites a methodology that cultivates an ethic of care for social and ecological reproduction. Thinking through more-than-human kinship, fertility and reproduction, we invite contributions discussing collaborative methodologies for multispecies cohabitation, justice and care, focusing on relations and procedures rather than visions or destinations, based on innovative combinations of disciplinary approaches which may involve, for example, areas such as ethnography, design and law. We especially encourage the participation of indigenous scientists and scholars. Papers may reflect, for example, on the use of AI,

on multi species design, on decolonising and indigenising methodologies, and on thinking about posthuman futures.

Olga Ulturgasheva (University of Manchester). *Indigenous 'Tipping Point' Stories and More-Than-Human Collaborations in the Arctic*

Geoffrey Nwaka (Abia State University, Uturu, Nigeria). *Indigenous Knowledge and Climate Science: Partners for Managing the Climate Crisis in Africa*

Sâmela Pedrada Cardoso (University of Manchester). *Decolonising Methodologies: Exploring Micro Practices for the Horizontal Integration of Knowledge*

Irene Friesen Wolfstone (Independent scholar, Canada). *Indigenous Conditions for Cultural Continuity: Designing Climate Change Adaptations*

Candis Callison (TWILD / UBC) and Curtis Rattray (TWILD, Canada). *Teaching and doing Tahltan knowledge and navigating new climate futures*

Vanessa Grotti and Marc Brightman (University of Bologna, Italy). *Feral Coasts: Thinking about Coastal Biodiversity Restoration through Indigenous South American Modes of Appropriation and Care*

Tom Thornton (University of Alaska). *Indigenous Perspectives on the Next Agricultural "Revolution": Mariculture*

PANEL 7: Transforming education: Indigenous practices from the Pacific. Marcia Leenan-Young (Waipapa Taumata Rau, University of Auckland); Sereana Naepi (Waipapa Taumata Rau, University of Auckland); Krushil Watene (Waipapa Taumata Rau, University of Auckland); Vaoiva Ponton (Griffith University, Australia)

Building on generations of knowledge, scholarship and community practice, this interactive and engaged session will create space and opportunities for participants to share insights from and gain some understanding of Indigenous scholarship and methods from the Pacific. Drawing on language, art forms (storytelling, weaving, carving, music, and dance), as well as local and global socio-political movements, participants will come to understand Pacific education through a diverse and embodied methodology. Weaving together Pacific concepts and practices, participants will come to explore how both could be manifested in education policy. Drawing from Pacific history, philosophy, and critical education scholarship, we bring to life the journeys of Pacific communities and outline the unique methods and perspectives that these communities have generated for local and global transformation.

Note: This session will be 'wananga/talanoa' based. This means that participants will engage in discussions and the sharing of ideas and come to understand Pacific education through that process. In such a way, the participants will both experience and enact the purpose and practice of Pacific education together. While detailed knowledge is not required, participants will be asked to register for the session online by answering a short set of questions that will allow us to shape the session in ways that enable sharing and community-building.

PANEL 8: *How do Indigenous scientists deal with specialized and expert knowledge?*

Damien Lee (Toronto Metropolitan University)

It is often assumed that Indigenous peoples' responses to colonialism are merely reactionary: colonization happened, and Indigenous peoples responded accordingly in novel ways. But this presupposes that Indigenous knowledge systems were devoid of established ways of handling adversity and large-scale change. This panel presupposes the opposite. Our panellists argue that rather than being caught flat footed at the time of site-specific colonization, Indigenous nations extended their existing knowledge systems to guide them through and into the emergence of colonial periods. We see this today in the ways that Indigenous knowledge holders respond to specialized and expert knowledge. Indigenous peoples have shown that problems of scarce data can at times be solved by using methods such as dreaming, ceremony, language, among others. While these can fill in gaps that otherwise might exist in non-Indigenous experts' knowledge maps, they also often challenge experts' paradigms altogether. Famous examples include Vine Deloria Jr.'s challenge to the Bering Land Bridge Theory, and Leanne Simpson's critique of Traditional Ecological Knowledge. In such responses, Indigenous knowledge holders often deal with so-called expert knowledge by assessing it for congruency with ontology; where claims do not fit, Indigenous knowledge experts will offer an alternative theory informed by their respective knowledge systems that, though influenced and informed by the colonial encounter, resonate within their intellectual orders.

Geraldine King (McGill University). *Do Mermaids Dream of Electric Sheep? Anishinaabe Pedagogies and Radical Technologies of Desire*

John R. E. Bird (Faculty of History, University of Oxford). *"Dealings with the White Man": Authorship, Gender, and Race in the Writing of Anishinaabe Past and Futures, Sault Ste. Marie, 1814–1855*

Kat Wehrheim (Independent researcher). *Indigenous Philosophers Speak Out: From Coming Home to Quantum Theory to the Sacred Dance with Merleau-Ponty*

Damien Lee (Toronto Metropolitan University). *Asunjigun: Extension of Anishinaabe political theory*

PANEL 9: Indigenous political ontologies: autonomy in neoliberal times. Malvika Gupta (University of Oxford) and Andrés González Dinamarca (University of Oxford).

More than five hundred years since the colonisation of the Americas, Indigenous peoples continue to exercise their rights to live in sync with their own ways of being, including own values of economy, politics, and spirituality. To encourage this, the political ideas of autonomy and self-determination have gained prominence, as granted by international instruments such as the United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP) of 2007 and ILO Convention 169. However, we have witnessed globally, from the late twentieth century onwards, political and economic developments such as the rise in far-right factions with unapologetic discourses of genocidal violence, and extractivism advancing through decadent neoliberal capitalist logics. Such tendencies pose threats to Indigenous peoples' hard-fought achievements, compromising their rights, territories, and conditions of life itself. Despite this, many collectives and movements continue to struggle not only to fight for fundamental rights, but also to offer political and epistemic proposals, drawing on their lifeworlds for societies at large.

This panel aims to bring together proposals by both Indigenous and non-Indigenous scholars (we use 'scholars' in its widest sense to include different kinds of knowledge bearers), political leaders, activists, artists, to discuss the following questions: To what extent do commonly used categories of difference and identity, continue to illuminate the tenor of contemporary struggles? How do historical and social memory and its continuities and reconstructions in the present inform resurgences and the reframing of political struggle and construction? To what extent do political alliances, sought and built within so-called liberal states, ensure respect and serious engagement with Indigenous knowledge in its own terms? What is truly at stake when speaking of recognition, redistribution, autonomy, and self-determination?

Kristina Baines (City University of New York). *Can Institutions Be Anti-Colonial?: Lessons in Decolonial Methodologies from the Ab'ink of Maya Leaders and Academics*

Gabrielle Legault and Denica Bleau (University of British Columbia, Okanagan, Canada). *Decolonizing vs Indigenizing: Urban Indigenous Youth Research, Identity and Wellness*

Claudio Millacura (Cátedra Indígena, Departamento de Antropología, Universidad de Chile). *The Indigenous intellectual does not exist. Part III*

Kerstin Reibold (Arctic University of Norway, Tromsø). *A land ethic for the Anthropocene - incorporating the elemental into territorial rights theories.*

Darío Iza (Independent Scholar / President of Pueblo Kitukara, Ecuador). *Plurinationality from below. Collective subjects as an alternative to the advance of neoliberalism*

Majdouline El Hichou (University of Edinburgh). *Seeding Indigenous Autonomy Beyond Land(s)*

Adriana Guzmán (Feminismo Comunitario Antipatriarcal / Feministas de Abya Yala). *Nänakax*

Virginia Lincan (CONICET / Universidad Nacional de la Patagonia San Juan Bosco). *Wiñotu mapuche monguen, the return of ancestral medicine in Puelmapu, Argentinian Patagonia*

PAPER ABSTRACTS (Alphabetical order)

Alvarado, Lisa (University of Bern). *Mundupuma Textualities*

The Mundupuma is an origin story of an anthropophagous jaguar, locked in in the Galeras mountains of the upper Napo region, always already there, resisting centuries of foreign knowledge imposition and representing Napo Runa ways of knowing the world. Shamans have for generations resisted the imposition of knowledge from abroad. In their daily interactions with the forest, they reproduce textualities by conserving knowledge about places, practices and ways of beings imparted by their ancestors. While textuality in Academia usually refers to written documents, in Amazonia textualities can instead be found much more in the beings of the forest as well as in people's memories. While international conservation organizations try to educate Kichwa people on appropriate interaction with large predators, they ignore local, long-established ways of coexistence. This knowledge, even though disappearing with the dying of the elders, resides in the forest itself and is not accessible through conventional scientific methods but needs shamanic mediation to be accessed. This paper tries to show with the example of the jaguar how Napo Runa ways of knowing challenge imposed ways of interaction among beings in the forest.

Andreotti (Machado de Oliveira), Vanessa (University of Victoria, Canada). *Critical education based on radical rethinking of interculturality*

The focus is on opportunities and openings for responsible, context-specific collective experiments with other possibilities for (co)existence. The emphasis is on a pedagogical approach to decolonization that works with and through complexity, uncertainty, and complicity in order to "stay with the trouble".an

Baines, Kristina (City University of New York). *Can Institutions Be Anti-Colonial?: Lessons in Decolonial Methodologies from the Ab'ink of Maya Leaders and Academics*

Decolonial methodologies remain an imperative for anthropological research, however, they are subject to continuous critique, redefining and reimagining in a changing disciplinary context. This paper aims to further interrogate the methodologies defined by the decolonial moniker in anthropology through an examination of experiences at the 2019 ab'ink, a gathering of indigenous Maya leaders and research scholars in southern Belize. It considers the significance of the Maya leaders' use of the ab'ink, a traditional listening space in Maya communities, to engage academic anthropologists in conversation with local, national and international experts in support of their ongoing struggle for land tenure and community governance. In the context of the articulation of Maya values in the wake of the legal land rights victory, this paper explores how indigenous communities might deploy environmental and cultural heritage practices as resistance to colonial development models to reify

alternative conceptions of what it means to live a “good” or “healthy” life. It also asks how anthropological researchers might, or might not, play a role in this deployment. Through an analysis of interviews around participants’ experiences of the ab’ink as both a discrete event and a lesson in indigenous methodology, this paper aims to better articulate what is possible in creating a “decolonial” discipline, or “anti-colonial” research.

Barbira Freedman, Françoise (University of Cambridge). *Yakumamay: Bridging botanical ontologies and ethnoscience to celebrate Indigeneity*

I use striking examples of plant-animal communication and plant intelligence documented as Indigenous Knowledge, and recently uncovered by plant scientists, to draw attention to the “ways” in which seams of knowledge and relationality are imparted to children from birth. Among Amazonian Kichwa people, the same inter-relations may become a matter for shamanic exegesis among experts. Discarding reductionist explanations or symbolic interpretations to highlight signs and corporally mediated connections in an ecology of selves remains, I argue, a main challenge in co-creating educational models between cosmopolitan anthropologists and scientists, and Indigenous thinkers in their countries. Supporting Indigenous thinkers, whether teachers or not, to lead the way in creating a transdisciplinary space where post-humanist thinking makes it possible to decolonise thought (following Bateson, Barad and others) rather than curricula, facilitates a shift from information to perception. This calls for a radical, positive interweaving of epistemologies. In anthropology beyond the human, as seen during the pandemic, botanical ontologies can partake on their own terms in the critique of non-inclusive forms of knowledge production, offering a foundation for biosocial pedagogies.

Bird, John R. E. (Faculty of History, University of Oxford). *“Dealings with the White Man”: Authorship, Gender, and Race in the Writing of Anishinaabe Pasts and Futures, Sault Ste. Marie, 1814–1855*

Henry Rowe Schoolcraft is frequently remembered as an early solitary ‘pioneer’ of the fields of ethnography and anthropology. While this may be true, the works attributed to him are best understood as a collective endeavour created through Anishinaabe labor and relationship networks. From 1822 to 1842, Schoolcraft’s wife, Jane Johnston Schoolcraft (Bamewawagezhikaquay), and her siblings, elders, and other community members contributed the knowledge, translation, editing, and writing that resulted in the publications attributed to him. This work centred around Schoolcraft’s mother-in-law Ozhaguscodaywayquay, who commanded powerful influence in the Anishinaabe community. Gender and racial barriers led to the erasure of Indigenous sources and obscured the historicity and cultural roots of Anishinaabe stories. This was further

complicated by the Johnston family's attempts to shore up their own social status in the disruptive wake of the War of 1812. These experiences shaped their vision of Anishinaabeg coexistence with settler society and their historical writing elevated ogimaag (leaders) who supported land cessions, English education, Christianity, and cooperation with the new American authorities. They rejected outright resistance in their conception of an Anishinaabe future and initially saw a path for Indigenous survival in Henry Schoolcraft's project to create a new American literature rooted in Indigenous culture. This paper examines how this collection of Anishinaabe stories and history was created amidst clashing visions of the Indigenous past and future.

Bodenhorn, Barbara (University of Cambridge). *'I'm Inupiaq first; and American if I have to be' (Billy Neakok, sovereignty activist, 1980s Barrow): a conversation about indigeneity and indigenous knowledge*

Many anthropologists work with people whose own cosmopolitical roots extend deeply into the land they inhabit (or have been dispossessed from) and whose cosmovision may encompass views introduced by European colonial processes but are by no means limited by them. More often than not, the colonial experience has been that of disregard, disrespect, dismemberment, and disempowerment. Terms such as indigen and indigenous knowledge have become a common way to recognize the power and value of such roots – and the independent knowledge systems held by those who identify with them.

Within the past week I have heard the term indigenous used to refer to Israel, Palestinians, people who define themselves as Christian nationalists, British nationalists, and Osage. Although the terms have been subject to considerable analysis and debate, they invite our further consideration.

Brightman, Marc and Grotti, Vanessa (University of Bologna, Italy). *Feral Coasts: Thinking about Coastal Biodiversity Restoration through Indigenous South American Modes of Appropriation and Care*

Coastal areas are critical zones where multiple dynamic ecological and human processes meet, both concentrating and confounding human efforts to control nature. Projects for nature restoration are challenged by uncertainty over future conditions, spatial fragmentation and the influence of multiple uncontained processes on diverse scales (e.g. climate change, pollution, invasive species). Restoring diverse and uncertain worlds requires taking seriously the agency of nonhumans as well as – and through – engagement with indigenous and local communities, cultivating an ethic of care for social and ecological reproduction. To better understand what this means, we first briefly describe two coastal areas – the Po Delta and parts of Belize – and efforts to address threats to ecological processes. We then outline how the practices of appropriation and care among Trio people of Suriname carry implications for

characterisations of the 'more than human': for them, species categorisation (or a human/nonhuman dichotomy) is not fixed by nature, but contingent on relationships, the cultivation of which allows life to flourish. We end by discussing what lessons such insight might offer to coastal nature restoration efforts.

Callison, Candis (TWILD / UBC) and Rattray, Curtis (TWILD, Canada). *Teaching and doing Tahltan knowledge and navigating new climate futures*

Indigenous scholarship has defined both Indigenous knowledge and the important role for "collective continuance" through practices that involve land, water, and community (Whyte, 2013). McGregor (2004) has pointed out that for Indigenous people, Indigenous knowing and knowledge transmission is "action-oriented": "One does TEK; it is not limited to a 'body of knowledge'"(394). The teaching and doing of Indigenous knowledge requires reconfigured educational opportunities and structures in order to, as Battiste (2011, 2017) suggests, not only deconstruct by exposing "cognitive imperialism" in learning and education, but also reconstruct by working towards transformations of disciplinary knowledge such that students' potential to succeed in all educational contexts are more likely.

To create such educational opportunities for Tahltan youth, members of the Tahltan Nation established Tu'dese'cho Wholistic Indigenous Leadership Development Society (TWILD), a non-governmental organization several years ago. This paper will discuss how TWILD brings together and collaborates with Tahltan cultural leaders, elders, academics, professionals, scientists, artists, and youth to embark on projects that: a) address community needs and priorities related to Tahltan knowledge and culture, b) concern environmental issues like climate change and resource development that require youth education and training together with community knowledge and input, and c) benefit Tahltans living inside and outside Tahltan lands. Our projects include interdisciplinary land-based and school-adjacent education programs that train: 1) high school students as participants in Tahltan ceremony and governance, reconnecting them with land, Tahltan science, and cultural practices, and 2) young adults as leaders through assistant guide training, community-led environmental monitoring, and artist-in-residence programs. We follow decolonizing pedagogy that Wildcat et al (2014) argue is premised on this: "if colonization is fundamentally about dispossessing Indigenous peoples from land, decolonization must involve forms of education that reconnect Indigenous peoples to land and the social relations, knowledges and languages that arise from the land."

Cognet, Arthur (Université Lumière Lyon 2). *Shamanic mode of acquiring knowledge*

I have been carrying out ethnographic research with the Napo Runa of the Ecuadorian Amazon since 2014. From the beginning of my research, I worked in collaboration with Mishqui Chullumbu on questions of historical knowledge and oral tradition. Mishqui is

an elder, a political leader, an artist, and an expert of the oral tradition of the Napo Runa. Over time I was invited by Mishqui to take Napo Runa epistemology into account and incorporate it into my research. Mishqui asked me to take seriously the knowledge obtained in dreams, through visions or through contact with spirits, he encouraged me to follow dietary prescriptions and fasts to find myself in a state conducive to acquisition of knowledge according to the Runa, what I called a “shamanic mode of acquiring knowledge”. Thanks to Mishqui, my research on oral tradition thus took an experiential turn and distanced itself from a classic anthropological and historical epistemology. I propose to describe this collaboration between Mishqui and me and to explain how it led me to carry out an ethical ethnography with the Napo Runa.

Cuéllar, Andrea (University of Lethbridge and Prentice Institute for Global Population and Economy). *“Heritage Otherwise” in an Urban Indigenous Heritage Framework*

The recognition and inclusion of Indigenous heritage within the heritage portfolios of nation-states, provinces, urban municipalities or other administrative units has been both overdue and welcome, yet the corresponding administrative bodies responsible for heritage management are typically unprepared in terms of how to incorporate Indigenous heritage into models of heritage administration that were not only not designed to encompass Indigenous heritage, but also formulated within the European heritage canon—one that provides specific definitions of heritage and parameters for heritage administration that may clash with the heritage visions of Indigenous peoples. Beyond the inclusion of Indigenous heritage, what are the possibilities for integrating Indigenous heritage visions within the structures of governments that carry the legacies of settler colonialism in places like Canada? If Indigenous heritage is incorporated under existing heritage models, is this a case of assimilation? Alternatively, if Indigenous ways of framing, knowing, and communicating about heritage were to be adopted in the world of non-Indigenous heritage, is this a case of appropriation? Where and how do heritage administration bodies trace the line between acknowledging the unique possibilities and demands implicated in the inclusion of Indigenous heritage and the goal of not parceling Indigenous heritage out as a second tier of heritage administration? What exactly is encompassed by the notion of Indigenous heritage sovereignty, and can this be enacted within the confines of those administrative bodies? This presentation explores these questions through a “heritage otherwise” lens in the context of the newly adopted Heritage Management Plan for the City of Lethbridge.

El Hichou, Majdouline (University of Edinburgh). *Seeding Indigenous Autonomy Beyond Land(s)*

Indigenous autonomy is usually defined, understood and delineated within the localised space of land-based struggles for self-determination. However, this confined definition is colonial in the sense that it reproduces and maintains the process of othering, essentializing and insulating indigenous peoples. Relegating indigenous autonomy and the presence of indigenous people to seemingly distant and isolated areas, overlooks the fact that autonomy is a moving process not always fixed in space. It is continuously built through varied modes of resistance and quotidian forms of decolonial praxis, which refuse the multiple layers of coloniality that affect us, as indigenous people, globally. Rooted in indigenous feminist theorizations of the body-territory (i.e. indigenous bodies as mobile extensions of their lands) and embodied knowledge systems such as weaving, this paper proposes a more holistic and decolonial framework for understanding autonomy. It uses seeds as an analogy, a conceptual framework and methodology of grounding indigenous autonomy. Autonomy is seed. Seeds are not always visible, they shapeshift depending on whether they are underground or above it, always travelling across geographies, and spreading in untameable ways. Subverting colonial understandings of temporality, they continuously stay alive even if they are perceived as inactive for years. Similarly, indigenous autonomy never dies; it continues to resist overlapping layers of coloniality and their epistemic foundation. When relegating indigenous autonomy solely to a localised and material space, it is often quite easy to fall into politics of recognition and epistemic extractivism; which both maintain the distance between the epistemic colonial centre, and the knowledges situated on its periphery. This paper is an epistemic interrogation of what we understand as indigenous autonomy, who we see as its actors, and where we situate them. Are the indigenous spokesperson at the UN, the displaced migrant, and the weaver considered activists and autonomy-builders in the same right?

[Farrujia de la Rosa, Jose \(Universidad de La Laguna, Canarias, Spain\). *Education and cultural heritage in the Canaries*](#)

The Canary Islands were inhabited at the beginning of the first millennium B.C. by Amazigh cultural groups of North African origin. For almost 1.500 years, these groups developed their culture in an archipelago that remained practically isolated, as archaeological research has shown. In the 15th century, the Indigenous world of the Canaries suffered a process of conquest and colonisation. The impact of colonialism and the prominence of the written sources by Europeans from the 15th century onwards, ensured that knowledge about the Canary Islands' Indigenous worlds was generated by agents external to indigenous realities. Ethnocentrism and the influence of the Judeo-Christian worldview, and then, evolutionism, generated a distorted image of the Indigenous world of the Canary Islands. These frameworks, developed by scientific societies and, later, through museums and formal education, helped form the popular imagination of Indigenous Canarian heritage, especially from the 19th century onwards. This paper asks: What is the state of contemporary Canarian scholarship of its

own Indigenous heritage today? How is it taught in formal and non-formal education? How have terminal narratives influenced the teaching of the Canarian indigenous world? What information do textbooks provide about this period? What training do teachers receive to teach content about the Indigenous world of the Canaries? This paper discusses the current Canarian scholarship and the educational projects being developed by the Department of Didactics of Social Sciences at the University of La Laguna, some of them in collaboration with the Autonomous University of Baja California, aimed at critically engaging with curricula content on the indigenous world in formal education and, specifically, in the training of future teachers of Primary and Secondary Education. Critical pedagogy, contextual learning and the active role of students are some of the methodological bases on which these projects are based.

Gautam, Tanya (University of Cologne). *Navigating Multispecies Cultures in Indigenous Eco-poetics and Practices of Cultural Education*

In *Navigating Chamoru Poetry: Indigeneity, Aesthetics and Decolonisation* (2022), Craig Santos Perez, develops the pacific literary methodology of “wayreading” which is inspired by the theory and praxis of pacific navigation and wayfinding. Perez defines wayreading as a methodology that involves “conceptualizing Chamoru cultural identity and literature as complex articulations rather than static entities” (Perez, 2022). Wayreading foregrounds the role that Chamoru literature plays in imagining and enacting decolonisation and involves paying attention to how indigenous literature contributes to decolonisation, demilitarization, self-determination and sovereignty in the context of growing biodiversity loss in compromised multispecies communities such as Guam.

This paper discusses contemporary indigenous eco-poetics from the USA and Australia to further conceptualize formal and informal practices of cultural education through indigenous literary methodologies such as wayreading that reveal the “continuity, resistance and vitality” of indigenous cultures and their role in building contemporary multispecies kinships. In doing so, this paper draws on the work of Environmental Humanities scholars such as Thom van Dooren, Deborah Bird Rose, Craig Santos Perez, Kate Rigby and Sophie Chao.

Gouez, Riwanon (EHESS, France) and Yalanda, Cristina (Misak Indigenous Midwife and Wisdom Keeper, Colombia). *The Co-Creation of a Midwifery House in the Misak territory of Guambía (Cauca, Colombia)*

The mountains sparkle with dew. In the warmth of the kitchen, the hearth is singing. It smells of beans, potatoes and onions. Sitting on wooden benches, we invoke the memories of a shared dream: that of creating a Midwifery House in the Misak reservation of Guambía. A dream that has led us to traverse old paths and open new ones, to learn and unlearn... Among the Misak people of the Andes region of the Cauca,

in Colombia, midwifery is an art and a gift, which can be inherited or bestowed through dreams. Beyond pregnancy and childbirth, midwives accompany all the *life cycles* of their community: they understand life as an interdependent whole and weave the dialogue between people and other beings of the territory. It is also said that “words walk” around the midwives' *nak chak* – fireplace - where family secrets and stories of domestic, reproductive and sexual violence, mostly against girls and women, are told. For this panel, we would present the co-creation of a *Casa de partería* in Guambía as a practice of resistance, bringing into play counter-hegemonic knowledge and challenging the technocratic model of birth in a country where the rate of caesarean section is among the highest in the world (around 47% of births in 2021). The *Casita* was built as an invitation to preserve the wisdom of midwives, to foster its transmission to younger generations, and, at the same time, to stand firm in the commitment of defending life against the strategies of appropriation and exploitation of bodies and territories that ravage the region.

Guzmán, Adriana (Feminismo Comunitario Antipatriarcal / Feministas de Abya Yala).
Nänakax

The autonomy of the originary peoples [pueblos originarios], indigenous as we are called, is not a theoretical or historical discourse, neither a law, nor an administrative procedure, it is simply what we are, *nänakax*, and that which other people are not, something in which they do not believe. The autonomy is exercised, not processed. The colonial invasion and the structures of patriarchal domination, as the State is, administer a system of exploitation, looting, and destruction of *pacha*, of nature, time, earth and territory of which we are a part. Those patriarchal, capitalist, colonial, racist, extractivist states have kidnapped the discourse of the autonomy of the peoples, in constitutional processes, in laws of reparation, distribution, and sanitation of lands, even the Plurinational States, which have taken charge of impeding the political, territorial, spiritual reconstitution for which we struggle, because it goes against its power and borders. We have demanded autonomy and self-determination and they have given us “political representation”, equality, equity, and secular states which are a continuity of the now liberal system.

The construction of an institutional framework inclusive of the *indiada*, would have not been possible without the role of the academy which from Eurocentric epistemologies, have objectified our cosmovisions, ways of life and even our own struggles to return them to our *wawas* as histories or theories deprived of the anger, the pain, the indignation which is what mobilizes us, the historical memory wants to erase the ancestral memory and leave us in the antiquity of its colonial time. Autonomy has been seen as an ‘indigenous’ vindication and not as a political project for the world, one where the states do not fit and which is different to the left-wing projects. When as aymaras and communitary feminists we speak of autonomy, we speak of an autonomy

of the peoples which is not possible without the autonomy of the bodies, principally of the women's and pachamama bodies, which is indispensable for the self-determination of the community in the way of the *suma qamaña*, the good life, of the *suma ist' aña*, of the knowledge to listen; something that our own siblings have forgotten.

Hoskins, Charlotte (University of Oxford). *Tupupang: A Makushi Historicity of Menstruation*

In this paper, I present a Makushi historicity of menstruation as embedded within processes of re/reproduction. Capacities for re/reproduction intertwine with cassava work: marriage, cutting and planting a farm, carrying and birthing children, processing tubers, breastfeeding and feeding. And yet, *tupupang*, a blight that affects cassava plants when women walk between them at the farm while menstruating, practically sets menstruating women apart from cassava work. Drawing on accounts of Makushi women's experiences of menstruation, I suggest how its appearance might, counterintuitively, be precisely what marks a woman as being un-re/productive. However, menstruation is unstable, and I show how what was once an uncommon occurrence has become a regular monthly phenomenon for many Makushi women today, and one that endures over longer periods of time given that the gap between the onset of menarche and the start to reproductive life is widening. I consider these transformations along with recent changes in the ways re/productive processes are constituted and ask: what are the implications?

Iza, Darío (Independent scholar / President of Pueblo Kitukara). *Plurinationality from below. Collective subjects as an alternative to the advance of neoliberalism*

"That in Ecuador the 'Indian problem' is not only a pedagogical, ecclesiastical or administrative problem as the dominant sectors point out; but is fundamentally a structural political-economic problem, and that's why it is a national problem, finding a solution to which requires the collaboration of the entire society." (CONAIE's political project, 1994)

Despite the international recognition of the collective rights of indigenous peoples, approved and ratified by most of the countries in the United Nations system, the reality on the ground is different. In Ecuador, for example, despite its constitutional recognition as a Plurinational and Intercultural State, ontological ruptures are evident in the same norm.

On the one hand, Indigenous collectives are recognised as having the right to their territory, which according to article 57.4 of the constitution is imprescriptible and therefore "inalienable, indivisible and unseizable", and at the same time, article 71 recognises Pachamama as a subject of rights. However, and despite the fact that for the Kichwa cosmovision the territory is made up of *ukupacha*, *kaypacha*, *hananpacha* (underworld, earthly world and sky/heaven), this is left to the discretion of the same

regulation, and art. 408 indicates that "non-renewable natural resources are inalienable, imprescriptible and unseizable property of the State". They recognise the rights of the communities, but if the state declares an area of that territory to be of national interest, a community cannot demand jurisdiction.

It is in this scenario of encounters and contradictions that Indigenous subjects from various countries construct their proposals, not as a "purely" traditional actor of modernity, but as a Collective Subject in which different elements converge ancestral memory, community assembly, guardian spirits of the territory (rivers, lakes, mountains, jungle) and which at the same time participate in decision-making.

[Jobim, José Luís \(Universidade Federal Fluminense\) and Carvalho, Fábio Almeida de \(Universidade Federal de Roraima\). *The Notion of Intimacy in Amerindian Narratives*](#)

In Amerindian narratives, classified in Latin America as *testimonio* (testimony), there is a challenge to the characterization of types of first-person narrator-character speeches (autobiographies, autofictions, *testimonios*, etc.) as being only "individual", or limited to the scope of intimacy of a singular author. As these speeches claim to verbalize not only the personal and intimate past of their authors, but also the history of the native peoples to which they belong, it is necessary to broaden the concept of intimacy, in order to do justice to that claim. One possibility is to use Michael Herzfeld's (2005) concept, *cultural intimacy*, which seeks to recognize aspects of a shared cultural identity that would ensure a certain common socialization and familiarity.

Our paper intends to discuss: 1) the specificities of authorial positions, included in a context in which individual authorship comes into tension with the processes of incorporating the demands of the community to which the author belongs; 2) the incorporation of co-authors for the production of narratives, with author collaboration including people who do not belong to the community, but are essential for the writing and circulation of texts (either due to their role as organizers of the verbal artifact written from oral manifestations or due to their proficiency in the "foreign" language for the Amerindians, in which the text materializes, as well as for their real or supposed ability to understand the meanings of the oral narrative and transform it into a verbal artifact intelligible to the "white" culture, etc.); 3) the types of cultural intimacy expressed by indigenous verbal art texts, and the way in which they reflect (or not) the different socio-cultural realities experienced by indigenous populations in the social fabric of the communities to which they belong; 4) the modes of creation and transmission of Amerindian narratives - configured as contributions to a "non-Western" epistemology.

[Kilgour, Ross \(City of Lethbridge and Prentice Institute for Global Population and Economy\). *Challenges with Municipal Heritage Protection of Indigenous Sites*](#)

In the province of Alberta, municipal heritage programs operate under the authority of the Historical Resources Act. Based around the use of powers granted in this Act, the City of Lethbridge adopted its first Heritage Management Plan (HMP) in 2007. The 2007 HMP was focused on designating Municipal Historic Resources, which it was assumed would essentially always be historic, colonial settler buildings. The 2007 HMP gave no consideration to – and almost zero mention of – Indigenous heritage, in a place where people have lived for millennia.

Responding to the Calls to Action of the Truth & Reconciliation Commission, in 2020 the City of Lethbridge set out to update the HMP to include and encompass Indigenous heritage, as well as a more inclusive view of the city's heritage more generally. The project saw some false starts and wrong turns, with many lessons learned along the way. The Consultation Departments of the Kainai, Piikani and Siksika First Nations worked as project consultants alongside Seed Heritage and Arrow Archaeology to deliver a series of collaboration sessions with the Blackfoot Confederacy Nations and the Métis Nation of Alberta – Lethbridge & Area. Findings from the sessions were used to overhaul the HMP so that it not only recognised Indigenous heritage as central to any consideration of the human heritage of Lethbridge/Sikóóhkotok but set a clear roadmap for continued partnership with the Nations around how the City could collaborate with them to protect their heritage sites located within the city boundary. Many questions remain unanswered, including the best approach to protect Indigenous heritage sites without “museumification”, especially of sites which have been in continued use for centuries or longer.

King, Geraldine (McGill University). *Do Mermaids Dream of Electric Sheep? Anishinaabe Pedagogies and Radical Technologies of Desire*

In thinking about the ways that Anishinaabeg view human, non-human and almost-human peoples as relatives, this paper centres an Indigenous epistemological regimen that relies upon the land to develop radical literatures that push back against dominating Western modes of coming to know. Drawing upon the reproduction of practical knowledge that can aid human life, this paper explores how Anishinaabe oral land-based narratives result in technologies of desire that obfuscate Western scientific knowledge in favour of a robust Anishinaabe ontological system of intellectualism that relies upon deep relationality amongst humans and other spirited beings.

This paper relies upon critical Anishinaabeg thought, Indigenous feminisms, eco-erotics and phenomenology to scaffold what Chicana scholar refers to as “differential consciousness” (Sandoval, 2000) to de-occupy subjectivity and elicit Paulo Freire’s call to re-humanization through a pedagogy of the oppressed (Freire, 1972). As a methodology of freedom, this paper refutes Western knowledge in favour of intellectualism that is derived from ancestors, star people, mermaids and the

technologies these stories generate as tools to aid Anishinaabe people in efforts towards cognitive, fleshy and intellectual freedom from their oppressors.

Kolb Caldwell, Susana (University of Oxford). *Totonac and medical knowledge of personal and collective health: unpacking equivocations in diabetes education sessions in Puebla, Mexico*

In this presentation, I examine the implementation of a diabetes education program in a Totonac community in the Highlands of Puebla in Mexico, which is designed based on the assumption that indigenous people have no previous or independent knowledge about chronic diseases, nor that its recommendations may clash with knowledge about both individual and collective health. The equivocations that emerge during these sessions point to different concepts of body/mind/spirit, health, history, and sociality. Indeed, the dynamic set of relations and concepts that make up Totonac understandings and experiences of diabetes include histories of infrastructural development, toxicity, and changing forms of violence. They also point to wider concepts of disease: In Ixtepec, diabetes is associated with personal destiny and the accidental while other diseases can circulate between people through envy, witchcraft, and divine punishment. This not only offers an interesting counterpoint to the biomedical distinction between communicable and non-communicable diseases but inverts the morality implicit in this distinction: while individuals or their families can be held morally responsible for certain types of illnesses, people with diabetes are considered to have been born more vulnerable to emotional turmoil and life's problems. The notion of individual control over lifestyle implicit in diabetes treatment plans makes little sense in this case. These understandings of diabetes are silenced during the training sessions. I argue that the education program enacts both diabetes and the population as specific objects of public health, which reproduces forms of violence that can be traced back to 20th Century auto-colonialist, integrationist hygiene and public health programs. I aim to bring these local understandings to bear on the recommendations for preventing and treating diabetes, creating new equivocations which I hope may prove fruitful in imagining an intercultural healthcare that does not arbitrarily delineate what can and cannot be considered 'traditional knowledge'.

Lee, Damien (Toronto Metropolitan University). *Asunjigun: Extension of Anishinaabe political theory*

Critical Indigenous Studies scholars have raised concern regarding how best to research and teach about settler colonialism vis-à-vis the fact that Indigenous nations have their own political and legal orders that continue to restrengthen today. The crux of the matter is this: What do we centre in our scholarship? While settler colonialism is clearly a problem that Indigenous nations contend with in an on-going basis, should we not

start our teaching and research praxis with emphasis on not just Indigenous resistance, but Indigenous resurgence? To the extent that such debates continue, they set up a colonialism-resistance binary that can obfuscate Indigenous political traditions. For example, some may contend that the strategies Indigenous peoples use to resist settler colonialism only emerged in response to the colonial order. Such a position, I argue, invisibilizes deeper histories of indigenous political thought that pre-date the emergence of settler colonialism in Canada. Rather, my paper argues that in addition to reacting to colonialism, Indigenous nations also drew on well-established political strategies that helped them manage and later withstand the assertion of colonialism. This paper uses the example of the hunting cache/food cache as a way to show that Anishinaabeg (Ojibwe nation) have long stored things in the land in a decentralized manner to promote survival and thrivance; I argue that these modes of decentralized land-based relationality inform(ed) Anishinaabe anti-colonial and decolonial thought, specifically by storing things like sovereignty, self-determination, language, ceremony, and culture literally and figurative “in the land” for later usage. Examples are provided.

[Legault, Gabrielle and Bleau, Denica \(University of British Columbia, Okanagan, Canada\). *Decolonizing vs Indigenizing: Urban Indigenous Youth Research, Identity and Wellness*](#)

Youth are often not provided with opportunities to lead youth-centered research, while their insights are only integrated into research through consultation mechanisms. Indigenous youth voices have been particularly silenced, as a result of settler-colonial hierarchal systems of valuing knowledge based on age.

As Indigenous scholars, researchers, and advocates, we seek to challenge the notion of decolonizing structures (such as research) which are built from a foundation of colonialism. We argue that systems that are built and established from, and with colonialism, cannot be decolonized because their structures are inherently colonial. We further argue that many systems that claim to be decolonizing or decolonized are instead Indigenizing or Indigenized, meaning that the structures or professional sectors are adding Indigenous knowledges or traditions to already established practices.

Settler-colonial ontology of age is contradictory to Indigenous axiology. Where settler ontology deems middle aged individuals as most knowledgeable and equipped for decision making, Indigenous axiology values all ages for their unique perspectives and experience, while respecting these perspectives for overall community guidance, roles, and decision making. The Kelowna Urban Indigenous Youth (KUIY) Project: The Strength of Our Ancestors, is an urban Indigenous youth-led project that took place on unceded Syilx-Okanagan Territory, in collaboration with the University of British Columbia, Okanagan. The project walked alongside Indigenous youth as they navigated their Indigenous identity within an urban setting. Through the project 10

youth collaborated to choose a project (moccasin making) and decided how to proceed with research activities and structure. The KUIY project exemplifies that research can challenge the complexities of working within a settler colonial institution, while protecting Indigenous knowledges and actively participating in decolonization through building relationship with kin, community, and the Land. We contend that much of the ways that decolonization takes place exist outside of the gaze of the institution, while also recognizing that our research is Indigenized, through actions such as actively enacting Indigenous protocols within the research process. Our presentation will focus on the ways in which we prioritize youth-led research, in Indigenizing research and upholding Indigenous axiology, while we reckon with decolonization through research activities, and upholding and abiding by an Indigenous axiology of relationality.

Lincan, Virigina (CONICET / Universidad Nacional de la Patagonia San Juan Bosco). *Wiñotu mapuche monguen, the return of ancestral medicine in Puelmapu, Argentinian Patagonia*

Wiñotu mapuche monguen in Mapuzungun -language of the land- can be translated as go back or return to a Mapuche life, interrupted by the incorporation to the Winka (non-Mapuche) world, after the military Campaigns deployed in Patagonia during the 19th century and the policies implemented by the Argentinian nation-state. These policies sought the extinction or assimilation of the Indigenous groups at the lowest levels of the society (Lenton 2009), implying a disintegration of their social and political structures (Briones 2004), then transiting a process of 'disarticulation' (Schiaffini 2015, Papazzian 2023) of the own world. From a 'situated knowledge' (Haraway 1995) or from an 'enunciated I' (Hall 2010) I share the implications of the *wiñotun* in contemporary times, articulated to the reestablishment of Mapuche medical roles hitherto absents in the Argentinian Patagonia, known as Puelmapu. Among the main health agents there is the *machi* and the *lawentuchefe*, whose function is diagnosing illnesses and applying treatments through remedies made with diverse elements from nature. Particularly I accompany the becoming of a *lawentuchefe* in Chubut, whose process is articulated around a rationality integrating the concept of *kutran* -illness- as well as the Mapuche health mechanisms, where the will from the *pu lonko* -ancient authorities' spirits- gets imposed. This involves a transformation in the person, who only needs to fulfill the role of Mapuche healer, implying changes within her family, the region, and my own academic work. Thus, the *wiñotun* is mediated by the conviviality between human and nonhuman beings (de la Cadena 2010), in a context in which the allochthonous origin of the Mapuche, the association with terrorism, and the lack of recognition of Mapuche medicine, has been installed.

Macedo, Valéria and Signori, Amanda (Universidade Federal de São Paulo – UNIFESP, Brazil), and Benites, Sandra (Museu Nacional UFRJ, Brazil). *Midwifery knowledge(s) and the strength of vulnerability among the Guarani-Mbyá*

We hope to address care practices related to pregnancy, childbirth, and the period after birth based on experiences and knowledge that Guarani women shared with us in villages in São Paulo (Brazil). Following processes of sheltering, activating, separating, and connecting bodies, we seek to reflect with our interlocutors on the composition of the newborn and the concomitant transformation of those who participate in this composition. The vulnerability that constitutes the tekoaxy condition of the living beings, which can wither or strengthen depending on their compositions with others, is an issue that crosses these relations among the Guarani.

Meloni, Maurizio (Deakin University). *Epigenetics and the history of the permeable body as a third space beyond Western-Indigenous binaries*

Amid growing international calls to decolonize scientific curricula and practices, I discuss in this paper the emergence of epigenetics as the culmination of a longer history of biological permeability of the body and a possible third space beyond Western-Indigenous binaries. I first ask how compromised the history of biology with imperial infrastructures of knowledge is, from early botanical investigations to Darwin's theory of natural selection, and the twentieth century development of eugenics. Secondly, I trace a possible historical path toward a more inclusive view of bodies/environment practices before the rise of Western hegemony in science in the 16th c. Theorized in different cultural contexts from China and India to the Arabic peninsula and the Mediterranean, the transregional circulation of what has been called the permeable or 'porous body' is used in this talk as a strategic venue to reconnect histories beyond taken for granted opposition of Western and non-Western ontologies of the body. Finally, I argue that this entangled prehistory and global circulation of corporeal permeability not only contributes to provincialize European history but also explains the current fascination with and cultural appropriation of epigenetics (as a molecular version of body permeability) in non-Western contexts, including Indigenous and Southern cosmologies.

Millacura, Claudio (Cátedra Indígena, Departamento de Antropología, Universidad de Chile). *The Indigenous intellectual does not exist. Part III*

Once again I have been asked about the existence of the Indigenous intellectual. Once again I answer that such thing does not exist. In fact, a lot of water has run under the bridge since I was invited by Alejandra Ramm and Ángela Boita to reflect about the ethnics and the gender (2015). Time has passed and the questions formulated for the first time then are still there:

How many of the ill-labeled or intentionally identified as Indigenous intellectuals are Chairs of their respective lectureships? (...) Too many hows and no doubt too many silences which fell under the stridency of the denomination "Indigenous intellectual" (Millacura, 2019: 45).

But then, what would be the exercise? To repeat the past? And here a caveat; for many speakers of Indigenous languages the past is the only or the most important that we know and of course, an Indigenous intellectual should know that. For that reason, we will try to discuss with other authors who speak about this category, some affectively close and others distant; for if there is no knowledge unattached from the emotions, there is no reflection without them. For instance, Ángela Boitano (2017) tells us that identities are not concluded positions, and neither is it possible to fulfill them discursively, given that it is always possible to think them again (Boitano, 2017). Therefore, the current Indigenous intellectuals would be those who are capable of influencing their societies of reference (and why not other societies). Well, at least in Chile, and having in sight the latest political events, for instance, the two constitutional processes' proposals, rejected by the electorate, the Indigenous intellectual had no relevance.

Million, Tara and Hogue, Michelle (University of Lethbridge and Prentice Institute for Global Population and Economy). *A Conversation about the Process of Indigenizing Teaching Practices*

Indigenous pedagogies and ways of knowing and learning include epistemological approaches based on ontologies of relationships and methodologies such as non-directive teaching through experiential, hands-on-practical, and land-based learning. Historically, such ontologies, methodologies and epistemologies have been resisted by dominant Euro-Western models of education. However, with the Truth and Reconciliation Commission Calls to Action (TRC-CTA), there is a focused push on Indigenizing education at all levels. This has been particularly challenging, and the question most often asked is: How do we do this? For the past 15 years, we as professors in our own Scholarship of Teaching and Learning (SoTL) have each been very successful at incorporating pedagogical practices that attend to Indigenous Ways of Knowing and Learning (IWKL). Our practices are not only successful, they also create bridges between IWKL and Western WKL in ways that are inclusive and enable success for Indigenous and non-Indigenous students. Our presentation is structured as a dialogue and conversation in which we both share and model our philosophy and practice of Indigenous pedagogy of relationship and show how it contributes to decolonization, Indigenization, and reconciliation in academic spaces.

Morissette, Camille (University of Edinburgh). *Finding our Way Home: Nature Based Interventions & Solutions, Accessibility, and Decolonization Within the Field of Global Mental Health*

This paper explores Nature-Based Solutions/Interventions (NBS/I) as promising avenues for wellbeing. Coupled with the growing interest in NBS/I, their roots in Indigenous Ways of Knowing and Traditional Ecological Knowledge (IWOK/TEK) are

often overlooked. Within this paradigm, this scoping review adopts a decolonization framework to identify barriers hindering equitable access to NBS/I.

Four further interconnected objectives guide the research; 1) mapping of the types of NBS/I represented in the literature; 2) identifying barriers related to NBS/I orbiting around inequitable access; 3) discerning an underlying narrative prevalent in the literature; 4) incorporating a decolonization framework based on co-created knowledge.

Critical discussions address systemic injustices ensuing from colonial legacies and imperialist powers, impacting equitable access for marginalized groups, especially Indigenous Peoples (e.g., SDH, inequity, land access & dominance). This work also emphasizes human rights of health and nature and explores the concept of belongingness.

Through these investigations, an emphasis is placed on the transformative potential of integrating NBS/I, rooted in Indigenous and sustainable praxis as valuable frameworks, namely through a call to action. This study aims to promote a more holistic and equitable approach to NBS/I for wellbeing within Global Mental Health (GMH).

[Neira Castro, Esther \(Queen's University Belfast\). *Body, birth, and midwives' leadership. Ethnographic notes on ancestral female knowledge in a Mixtec community in Oaxaca, Mexico*](#)

Drawing upon five months of ethnographic research conducted between 2019 and 2020 in the *ñuu savii* community of Santa Cruz Mitlatongo in Mixteca Alta of Oaxaca, Mexico, this research is about body, birth, and midwives' role of leadership. Against the background of the historical dispute between the so-called 'traditional' medicine and biomedicine, medical and often obstetric violence seemed to permeate women's stories of this community, whilst the midwife was still a highly important alternative for most of the locals. By carrying out fieldwork with the only midwife that was still alive in the community, I reflect on how the Mixtec myth of origin shapes the notion of body and the role this plays within the processes of health/illness/assistance by analysing practices during pregnancy, birth and postpartum processes along with healing practices for other illness and the role of the midwife within them. Taking another case from a brief research I conducted during the summer of 2019 in Santa Catarina del Monte, Texcoco, I reflect on midwives' positions of leadership within their communities that had not been explored by anthropological literature on midwifery. Considering the transgenerational transmission of knowledge in between women, I take the case of the Mixteca Alta in Oaxaca, where only one midwife carried the knowledge and it became untransmissible to younger generations, and I analyse her particular position within the community, as opposed to the case of Santa Catarina del Monte, where there was a genuine interest in spreading the knowledge to younger generations. I claim

indigenous women's local leadership and the fact that it is based on body knowledge, arguing that these women play a key role as political subjects within their communities, and they are highly respected as they constitute the main healthcare and wellbeing providers of their own communities through ancestral knowledge.

Nez Anderson, Patricia (University of Arizona). *Healing smoking and other addictions inflicted on Indigenous people through education campaigns*

There are thousands of Indigenous Tribes in Turtle Island (North America), with diverse of cultures, perspectives, languages, experiences, and protocols. For millennia, many Tribes have used tobacco for ceremonial and cultural purposes. The colonization of Turtle Island not only altered—and continues to alter—the culture, language, and traditions of the original inhabitants of this land, but it also has modified how tobacco is discussed. Colonization is the action(s) or process(es) of settling and establishing control over the respective Indigenous peoples of the land, in this case across Turtle Island. Colonization also determines whose values and knowledges are privileged. The presentation's objectives are 1) To discuss the impact of colonization on tobacco; 2) To discuss the relationship between tobacco and Indigenous populations; 3) To discuss the importance of decolonizing tobacco.

Nieto Olivar, José Miguel; Farias, Natália; Baré, Elizângela; and Ichikura, Danielle (University of São Paulo – USP, Brazil). *Mapping indigenous births in the city of São Gabriel da Cachoeira: complexity, difference and inequality in context*

We present the beginning of an organization and reflection process about the practices, knowledge and stories of indigenous childbirth in the pluri-ethnic, borderland and (pos)colonial city of São Gabriel da Cachoeira, on the Upper Rio Negro, Brazil. We pay attention to the complexity of the context, marked by difference and inequality. In this city, whose public hospital is operated by the Brazilian Army, actions of the Unified Health System and the Indigenous Health Care Subsystem meet and mismatch, alongside non-institutional health practices - religious, community, popular, and traditional. Between 2017 and 2022, the number of home births versus hospital births fell from 43.01% to 17.47%. Between 2012 and 2023, maternal mortality in SGC was higher than the state and national average, at 5.1 times higher than the SDGs target. Only 43,14% of São Gabriel's women had 7 or more prenatal consultations in 2022. What is it like for an indigenous woman to give birth in this city? Who are these "indigenous women"? Who gives birth in the city and who avoids it? What happened to "traditional" knowledge about childbirth? When we think of "biomedical" knowledge *sited* in this city, exactly what are we talking about? And what are the resources, the connections mobilized by women and their networks to create caring relationships during pregnancy and childbirth? An initial picture of this scenario shows complexity, differences and inequalities. We see significant ethnic and territorial range, as well as

generational. We see demands for and refusal of institutionalized births, "escapes" from the hospital, the absence and return of "traditional midwives", "misinformation" about sexual and reproductive health, loss and resumption of traditional knowledge, "obstetric violence" marked by racism, the actions of indigenous health agents in the territories, localized processes of collaboration and learning by non-indigenous care people.

Nwaka, Geoffrey (Abia State University, Uturu, Nigeria). *Indigenous Knowledge and Climate Science: Partners for Managing the Climate Crisis in Africa*

We argue that climate science, like other branches of knowledge, needs to be decolonized to integrate the traditional knowledge of local communities in Africa. Most traditional African societies have deeply entrenched ideas and practices about conservation and the sustainable use of natural resources because their livelihood depends largely on the land and on the stability of the ecosystem. They believe that land and other forms of nature are sacred, and are held in trust by present day users on behalf of dead ancestors and future generations. Chief Nana Ofori Atta of Ghana once told a colonial official that "land belongs to a large family of which many are dead, a few are living, and countless hosts are yet unborn". These communities have over the years developed intricate systems of forecasting weather conditions in order to prevent and mitigate natural disasters; traditional techniques of soil management, pest and disease control, adopting suitable crop and animal varieties, and other coping strategies that have ensured traditional resilience. The unprecedented scale of climate change today may have undermined the reliability of many traditional indicators for predicting the pattern of climate variability, and techniques for preventing and adapting to climate induced natural disasters. There is therefore a need for those who hold and use traditional knowledge to partner with scientists and other stakeholders to co-produce updated knowledge for better climate risk management. This way, the traditional and the modern knowledge systems will complement and enrich each other. Researchers and the development community in Africa and elsewhere should try to tap into the time-tested resource of indigenous knowledge for locally appropriate and culture-sensitive ways to engage with the environment, and adapt to the negative impacts of climate change.

Ólafsdóttir, Ólöf Ásta (University of Iceland). *Culture of childbirth and midwifery in Icelandic context: "with woman" and connective ways of knowing*

In this paper an ethnographic narrative study on midwifery in Iceland (Ólafsdóttir, 2009, 2022) will be presented and findings explored in reference to Indigenous midwifery. Through Icelandic midwives' own birth stories of their working life from the 1950's and onwards, different ways of knowing were identified, integrating bio-medicine with intuition and spiritual awareness. This links to the development of the midwife-woman

relationship having impact on knowledge development and safety at childbirth. Through the storytelling of midwives, tacit norms and unconscious notions come to light in relation to spirituality, that can be complicated to describe and understand contemporary maternity care. However, these allow for new understandings, not least in relation to indigenous midwifery on the rise. Examples from Icelandic birth stories will be used to compare and inspire teamwork between scholars and practicing midwives, respecting, and enhancing multicultural knowledge, different connective ways of knowing for positive and healthy outcome of childbirth.

[Palfrey, Simon \(Brasenose College, Oxford\). *Demons Land*](#)

This paper will discuss some of the ambitions and challenges of a project I co-lead called Demons Land. Partnerships have been established over the last five years between Indigenous and non-Indigenous scholars, artists, and communities, based in Queensland and Oxford, resulting in the Demons Land Cooperative, an interracial collective committed to sharing, exploring, and creatively re-imagining the unfinished histories of Australian country. The project draws equally upon First Nations and European sources. The Indigenous inspiration will be stories, myths and memories of the project's Aboriginal and Torres Strait Islander participants, all of them either based in or heralding from the islands, gateways, and interior of Australia's far north. These stories may be discovered in many different forms: orally transmitted tales, published stories, songs, documentary film, paintings, dances, prints, artefacts. The European inspiration will be a poem that is itself like a land: Edmund Spenser's imperialist epic, *The Faerie Queen* (1590-96). The project aspires to be a model of interracial sharing and building, producing a radical new archive, an immersive exhibition, a documentary film, and a graphic novel. Demons Land is a story of the taking and making of home; the longing for home when whatever home used to be no longer exists; the difficulty of building a home with broken materials. It will help counter widespread tendencies to homogenise and mystify Indigenous identities and histories, rediscovering their dynamism and adaptability as much as their vulnerability. At the same time it rediscovers exciting affinities between Indigenous and non-Indigenous imaginations and epistemologies, the histories still living in myths, metaphors, songs, images.

[Pedrada Cardoso, Sâmela \(University of Manchester\). *Decolonising Methodologies: Exploring Micro Practices for the Horizontal Integration of Knowledge*](#)

This paper aims to critically examine decolonising methodologies, shedding light on micro-practices contributing to knowledge's horizontal integration. It questions whether an affective approach rooted in indigenous knowledge can facilitate the decolonization of academia. Colonial power persistently perpetuates inequitable practices, excluding indigenous knowledge both within academic realms and in everyday life. If colonialism seeks to destroy and replace, the challenge lies in

establishing academic micro-practices that ensure the reproduction and acknowledgement of indigenous knowledge. This theoretical piece aligns Latin American decolonization theories with indigenous ontology, striving to develop insights into affective academic practices conducive to the horizontal expansion of knowledge. Using the bridge metaphor, this article produces reflections on small pieces that can connect to produce a horizontalized knowledge that connects academia and indigenous ontologies, not as opposites but as worlds developed unevenly. These ontologically heterogeneous perspectives can be compared, translated, negotiated, and evaluated. Through this exploration, the article aims to provide micro-practices that elucidate how power, being, knowledge, and becoming can foster an academia that is both affective and inclusive. The outcomes of this exploration encompass the recognition of heterogeneous perspectives, the decolonization of academic curricula, the incorporation of indigenous ontologies and authors from the Global South, and the promotion of reflexivity in research and professional life within academia.

Pietrani, Anélia Montechiari (UFRJ, Brasil / University of Padua). *Sony Ferseck, Creation and Criticism*

Sony Ferseck is one of many Indigenous women authors whose work transitions between creation and creativity, working currently in Latin American academia. Through art as well as essay they concentrate their aesthetic thinking and intellectual activism in a politics of the imagination which dialogues with the work of María Lugones (2008), in her canonical studies on the “coloniality of gender”, and the concept of “decolonial imaginings” as discussed by Avtar Brah (2022), in his recently-published book of the same name.

In this paper I will discuss Ferseck’s most recent book: *Weiyamî – mulheres que fazem sol* [Weiyamî – Women who Make Sun] (Boa Vista: Wei Editora, 2022). It is not just a good example of the crossover between art and essay; it is at the same time a plurilingual, multiartistic and, we might even say, pluri-authored work. It was written in the language of the coloniser but, through a kind of cannibalism, it is interspersed with terms in the languages of the originary Peoples, with illustrations of embroidery and painting by Georgina Sarmiento, emphasising its verbivocovisuality, and also with discourses of the literary memory of what we conventionally call “Brazilian literature”. The intersemiotic and interdiscursive cross-fertilisation translates, in the work, into the perception of alterity, commitment to and care for the world, and the “desire for community”, which recalls the works of Elena Pulcini such as, *L’individuo senza passione: individualismo moderno e perdita del legame sociale* (2001), or *La cura del mondo: paura e responsabilità nell’età globale* (2009).

Ferseck’s book can be read profitably alongside her doctoral thesis, submitted to the Universidade Federal de Roraima (Brasil) and passed in June 2023, entitled: *Weiyamî*

Pata' Maimu ou a poética do ocre: as palavras do sol nos territórios da literatura [Weiyamî Pata' Maimu or the Poetics of Ochre: The Words of the Sun in the Territories of Literature].

Pigott, Charles (University of Strathclyde). *Trans-Indigenous Maize: Rewriting the Landscape of Indigenous Poetry*

This presentation will discuss literary representations of maize in contemporary Indigenous poetry from Latin America. It will compare bilingual works across four Indigenous languages alongside Spanish: Nahuatl (Ethel Xochitiotzin Pérez), Yucatec Maya (María Dolores Dzul Barboza), Central Quechua (César Vargas Arce), and Southern Quechua (Emilio Corrales). Through close textual analysis, alternating between linguistic, literary and anthropological levels, it will argue that the four poems open up alternative ways of conceptualizing the land at local, continental and global scales; these new cartographic narratives emerge from diverse Indigenous cosmologies which, when set in dialogue, weave an interconnected yet multiperspectival cartographic tapestry of the Western Hemisphere, deconstructing hegemonic terms such as "the Americas". Such "trans- Indigenous" (Allen 2012) connections have the potential to reconfigure dominant global perspectives on the relationship between people and landscapes.

Pino, Nehemias (University of Copenhagen). *The ghost boat as a ritual text for the Rubber extractive period memories*

In this presentation I explore the ontological limits of getting involved in a historically related topic even when during initial interactions and exploring fieldwork questions it was not possible to hear about the Rubber extraction period memory. In that experience, my interest was centered in addressing the rubber trade in the Napo and the relocation of some Kichwa families from the upper to the lower Napo basin. Collecting historiographic data on that period helped enormously to understand the extractive period of the lower Napo, however, it was the shaman who explained to me about the ghost boat or the yakulancha, the ayahwasca ritual, and its relation to the extractive period. That process, which also required an ontological approach and a critical view of Amazonian history, was defined by the use of ritual lines and their textuality, based on the ghost boat and its predatory dynamic. In that scenario, the shaman is the main actor in addressing a representation of time and space kept in the Kichwa tradition.

Rahman, Elizabeth (University of Oxford). *Education for the world based on Amazonian Indigenous paradigms*

This paper explores the social and environmental niches in which Amerindian children grow and how Amerindian relational epistemologies can inform alternative, outdoor and hands-on educational initiatives and help broaden their research base. The paper considers human learning and human development from the perspective of Amerindian sociality, with a special focus on the relationship between ontology, epistemology and states of mind and being. It traces learning environments, and the scenarios, tasks and attentions that constitute them, relating these to the development of attentional states and modes of perception that enhance biosocial diversity. The paper promotes holistic teaching and learning, that are transdisciplinary by default, and draws on two publications, "It takes a village: The learning environment, Amerindian relations and a poor pedagogy for today's entangled challenges" (Chapter in Routledge's, *Anthropological Perspectives on Global Challenges*) and "Formabiap's Indigenous educative community: a biosocial pedagogy" (article in the Special Issue, "Pedagogy and Indigenous knowledge and Learning", *Oxford Review of Education*).

Reibold, Kerstin (Arctic University of Norway, Tromsø). *A land ethic for the Anthropocene - incorporating the elemental into territorial rights theories*

This paper asks in what way current territorial rights theories would need to change were they to acknowledge 1) our deep interdependence with and through nature and 2) the agency nature possesses and that shows especially in human experiences with the elemental forces of nature. The paper starts with an analysis of relational concepts of collective self-determination, focusing on the work of North-American Indigenous scholars and feminist Sami scholars. It then compares the key assumptions found in these texts with those that underlie traditional territorial rights theories. It argues that traditional theories have unduly focused on territorial rights as a form of property rights that delineate spheres of non-interference. As a result, they struggle to account for the actual interconnections and dependencies that collectives have with nature but also with each other through their impact on a shared nature. In contrast, many (North-American) Indigenous concepts of good governance and self-determination already incorporate the role of mutual interdependence in securing collective autonomy.

Going beyond a pure compare-and-contrast approach, however, the paper then asks what it would mean for territorial rights theories to not just acknowledge the interdependence of human collectives through the shared nature but to also recognize nature as a (collective) actor with its own intrinsic value and agency. The paper ends with a reflection on how Indigenous concepts of nature, agency, and self-determination can inspire a reformulation of traditional territorial rights theories and where conceptual and ontological clashes and incompatibilities might remain.

Salazar, Gloria Francisca (Kaqchikel Midwife, Guatemala) and Gonzalez Palma, Ana Isabella (University of Oxford). *Ajq'exelom: Midwifery narrated from the perspective of a Kaqchikel midwife and spiritual guide from the Guatemalan central highlands*

Gloria Francisca Salazar, also known as "Nana Panchita" is a 48 year old Kaqchikel women from the Guatemalan highlands. She lives in San Antonio Aguas Calientes in Sacatepéquez, Guatemala. She has worked with medicinal plants during 19 years. Her path as a healer began as a midwife of her community. She is also an ajq'omanela (healer) and ajq'ij (contadora del tiempo/time counter for the Mayans-a spiritual guide), people who have a 'gift' to serve their communities. She helps people through healing therapies that address physical, mental and spiritual illnesses. She is the founder and member of the Rujotay K'aslemal (Retoño de vida or Sprout of Life) a Kaqchikel association that helps women to learn how to process medicinal plants for different therapeutic processes. She has also collaborated in two transdisciplinary projects between Guatemala and Switzerland ('Mayan Ancient Concepts of Cancer'-MACCOC and InterAct Health).

During her presentation she would like to share about the role that midwives have in her community and how the role is transmitted from one generation to another. She would also like to address the relationship between the Mayan Calendar, the mayacosmoperception of time and space, and pregnancy. She would also like to explain why it is important to take into consideration the Mayan Nahuales during the conception, pregnancy and birth in order to have a balanced gestational period. For the Mayan people health is based in three fundamental principles: Nimb'el (respect), Tzalajib'il (harmony) and Sajil Wank (co-existence). This is the way people achieve health and balance. Her explanations will take into consideration this Mayan cosmoperception of health and well-being.

Sampaio, Edilasomar (DSEI Yanomami, SESAI, Brazil) and Barra, Maria Christina (Independent scholar). *The sensible in the production of knowledge by the indigenous midwives from the Região das Serras, Raposa Serra do Sol Indigenous Land*

The purpose of this paper is to discuss the traditional knowledge of the midwives and prayers from the Região das Serras, Raposa Serra do Sol Indigenous Land, Brazil, highlighting the sensible as a differential quality in indigenous ways of thinking about and caring for the body. Based on the idea of the sensible as a medium, the proposal is to think of bodies as particular forms of openness to the world of life, with varying degrees of intensity and participation in it. As a Macuxi midwife puts it: "we heal by what exists in nature", suggesting such participation and the effectiveness of the sensible experience and production of images in their modes of caring for the body. According to her, prayers are ways of "calling on the stars, animals, stones and plants". The Ingaricó, Wapichana, Taurepang, Patamona and Macuxi peoples live in the Região

das Serras. Many midwives in the region, both female and male, are also ritual healers and use praying in their actions of care. By calling out the paca (*Cuniculus paca*), the boiaçu (anaconda) star, the kapok tree (*sumaúma*) through prayers, an action that relates a sound to an image is carried out, establishing a specific type of presence, “a presence that is associated with an absence”. Through the sensible, an imagistic equivalence is established and distant or absent animals, plants, stars, and so on become present to act in situations in which their specific features may be effective. In the Região das Serras, the traditional indigenous knowledge encompasses all these actions. It is a way of knowing and caring constructed on sensible convergences and distinctions, “a testimony of the senses”, establishing relations through perception and imagination.

Stein, Perry (Prentice Institute for Global Population and Economy). *Ethical Space within Local Government Structures*

As each actor in society understands its relationship to truth and reconciliation, important questions naturally emerge: Whose work is this to carry forward, and who has the needed expertise?

Workforces, including settler colonial governments, were not historically designed to be reflexive or representative of the communities they serve, or to respond to broader questions of structural inequities. In the case of municipal governments, operating models were designed to efficiently manage resources, and to be delivery vehicles for the programs and services the elected councils deem necessary within a given political geography. The emergence of Indigenization as a corporate and community service that local governments now consider “essential”— and in line with other Offices that focus on equity, accessibility and combatting racism – challenges the historical role of local government. It also challenges the ways local governments seek expertise. In recent years, the City of Lethbridge has developed novel approaches to partnering with Indigenous peoples to advance its own understanding and response to broader calls for incremental decolonization and Indigenization. This includes developing productive working relationships with First Nations wherein they act as “consultants” in support of broad policy projects, working with Indigenous community residents and community service organizations who take on appointed advisory roles to government administrators and officials (including Lethbridge’s Reconciliation Lethbridge Advisory Committee), and in emerging spaces such as work-integrated learning where younger generations of Indigenous peoples hold space as policy and subject matter experts helping City staff to understand complex social, economic and administrative challenges through diverse perspectives. In Lethbridge, the full suite of applications of Indigenous perspectives creates more ethical spaces where diverse worldviews can be brought to bear on the community’s realities.

Thornton, Tom (University of Alaska). *Indigenous Perspectives on the Next Agricultural "Revolution": Mariculture*

Mariculture development in Alaska is a major issue confronting Indigenous peoples (Alaska Natives). Mariculture, including so-called "ocean farming", is considered innovative, sustainable, and even regenerative of ecosystems by many proponents. It is seen as both a climate adaptation and mitigation tool. Yet it may also become yet another "tragedy of commodification" in Alaska's coastal waters if Alaska's Indigenous expertise and customary and traditional practices are not considered. This presentation outlines a project to investigate these and other emerging issues that is Indigenous-led, based on an alternative historical-ecological reading of Alaska fisheries development, and eager to see a more equitable and compatible (with Indigenous institutions and practices) form of sustainable development in the case of mariculture, especially considering the risks and uncertainties associated with changing coastal habitats due to climate change and other impacts.

Ulturgasheva, Olga (University of Manchester). *Indigenous 'Tipping Point' Stories and More-Than-Human Collaborations in the Arctic*

The latest environmental calamities triggered by permafrost thaw across Arctic regions has shown how collaboration across distinct domains of expertise, including Indigenous and scientific, has been critical for human safety and central to safeguarding more-than-human life. This presentation will explore unfolding disaster scenarios experienced by Indigenous communities in Alaska and Siberia while considering what kind of collaborative expertise and technique are needed for dealing with and responding to the negative impacts of environmental degradation collectively. The Indigenous 'tipping point' stories focusing on collaboration across human and non-human domains will accompany the discussion to reveal nuanced takes on how adaptive agency revolving around the Indigenous notion of nyamnin could flex and figure into the methods of symmetric collaboration between natural scientists and Indigenous knowledge holders.

Uzendoski, Michael (FLACSO Ecuador); Uzendoski, Edith, and Uzendoski Calapucha, Sisa Marie. *Anthropologists and Natives: The Problem of the Voice and Polyphonic Anthropology*

In this paper I reflect on over 30 years of work with the Napo Runa, and other indigenous nationalities, to explore the problematics of "collaboration" and collaborative practices in academic and university contexts. In many anthropological narratives, "collaboration" or other kinds of mutual-sounding methodologies, work as narratives that paradoxically enhance the anthropologist's voice and justify, for example, single author alphabetic texts that have little or no indigenous creativity within them. The argument of this paper is that polyphonic texts or work, works where indigenous voices

are co-articulated with anthropological ones, are more productive and less self-actualizing. To fully become a discipline of and for the community, anthropology must develop polyphonic methodologies, not just “collaboration.”

[Weasel Moccasin, Camina \(Galt Museum and Archives\). *Values of Heritage*](#)

What constitutes as heritage, and how that heritage is managed, has historically been determined according to Euro-Western values. Heritage management largely focuses on heritage as exhibition. Often, it is a sterile environment focused on preservation and separating the viewer/visitor from the object. This is in direct contrast to Indigenous understandings of heritage, which is dynamic and immersive. Indigenous communities are not just concerned with preserving items of heritage (ex. artifacts), but are also concerned with preserving heritage practices (ex. ceremony). Unfortunately, ceremonial practice, or use of heritage sites for ceremony, is not always supported by policy. In order to support, and more importantly to encourage, Indigenous heritage management practices, policy directives need to be written with an Indigenous group’s cultural value system at its core. Using Niitsitapii (Blackfoot) cultural values as an example, alternative heritage management practices will be presented and discussed.

[Wehrheim, Kat \(Independent researcher\). *Indigenous Philosophers Speak Out: From Coming Home to Quantum Theory to the Sacred Dance with Merleau-Ponty*](#)

This paper explores potential avenues to Western engagement with a cluster of elements of philosophical unity in diversity first proposed by Leroy Little Bear in the context of a series of academic conferences known as the Dialogues. Challenges of incommensurability between paradigms are addressed through use of a methodology proposed by Mary Midgley to avoid premature categorisation.

Shared ground between Indigenous thinking and the findings of quantum theory is exemplified in three analogies offered by Viola Cordova and in Karen Barad’s theory of agential realism. It is then found to chime with Merleau-Ponty’s thinking regarding our sharing in the flesh of the world as we share in the weaving of the network that carries our existence. Shared ground with Spinoza’s thought is found in Vine Deloria’s merging of the two dualisms of individual and whole, and of sacred and material, and an accessible approach to engagement with these thought processes is offered in Brian Burkhart’s jazz analogy.

It is shown that in a world of dynamic complexity, it is not only the fact of our intellect only stretching to verisimilitude rather than to all-encompassing knowledge of what currently exists which is resulting in the impossibility of successful unilateral human control, but, at least as importantly, also the co-creative dynamic of our interaction with today’s living world as we engage in our shared weaving of Merleau-Ponty’s network of tomorrow’s.

As part of a potential way forward, a case study of human engagement with wisdom contained in non-human nature is offered to showcase the simultaneous fairness and scientific rigour embodied in the humility of learning from and with the “other” in a respectful, mutually responsive relationship allowing space for the “other” to participate on its own terms.

Wiese, Doro (Radboud Universiteit Nijmegen, Netherlands). *Intertwined: Land and Life in N. Scott Momaday’s Earth Keeper*

This talk demonstrates how Kiowa writer, painter and scholar N. Scott Momaday establishes a space of “consensuality” (Naomi Segal) in his latest book *Earth Keeper*, and how he promotes and nurtures feelings of obligations toward the earth. In *Earth Keeper*, word and image work in conjunction to involve the readers’ senses in the described scenes, whereby an idea of reference and responsibility towards the earth is transferred. By focusing first and foremost on perceptions—seeing, hearing, touching, feeling, smelling —, Momaday embeds readers within a storied environment that can be translated into their own sensual experiences. He describes common events like the dawn, the dusk, nightfall, a rising wind, or the feeling of the earth beneath the feet, which most people will have experienced, thereby creating a community of sense with his readers, regardless of their origin. In this way, he uses Indigenous epistemologies and narrative traditions to build up a “semiotic counter-conquest” (Catherine Rainwater) aimed to destabilize abstracting and alienating forces of capitalist modernity by shifting towards an Indigenous literary ecology. Momaday uses the social function of storytelling to create spaces of exchange and interconnectedness to affect readers. This talk will show how Momaday draws readers into the world described, and how he creates a community of consensuality that is invested in the beauty of the earth and who or what belongs to it. It demonstrates how Momaday employs story-telling as a distinct method for shaping an Indigenous understanding of one’s interconnected place in the world, strengthening Indigenous cultural autonomy and knowledge sovereignty without excluding Euro-Western readers.

Wilson, Patrick C. (University of Lethbridge and Prentice Institute for Global Population and Economy). *Opportunities and Challenges of Integrating Indigenous Knowledge Systems in the Postsecondary Environment*

As part of postsecondary engagement in reconciliation efforts, the TRC Calls to Action have tasked universities with contributing to language maintenance and revitalization and providing curriculum on Indigenous ways of knowing as part of their regular programming. Many universities have undertaken indigenization initiatives with the

goal of making the spaces of higher learning more inclusive to diverse ways of being and knowing. This paper will examine these initiatives at the University of Lethbridge, with particular attention paid to the underlying Faculty and curricular structures, the evaluative processes for both students and faculty, and the opportunities (but also obstacles) to the effective integration of Indigenous epistemologies into the university teaching and learning environment. If many Indigenous epistemologies are rooted in land-based learning and are understood as produced with and by community, the individualized, classroom-based model of Western postsecondary institutions present substantial obstacles to their effective integration. Further, processes of professional evaluation of faculty are similarly based on an individualized model of research productivity measured through a narrow set of deliverables through dissemination in scholarly venues. These too seem to present obstacles to the presentation of Indigenous ways of knowing and learning, thereby leading to doubts about the effectiveness of pathways to indigenization under these evaluative frameworks. I will conclude with some tentative reflections on what I have learned through consultation with Indigenous colleagues about revising procedures for evaluating professional activities in ways that may be more inclusive to Indigenous ways of knowing and learning.

[Wolfstone, Irene Friesen \(Independent scholar, Canada\). *Indigenous Conditions for Cultural Continuity: Designing Climate Change Adaptations*](#)

My presentation will focus on how Western Eurocentric scholars can learn from Indigenous Knowledges how to survive climate change.

First, I provide a synopsis of six Indigenous conditions for cultural continuity: living the cosmology of the Land; relationality with Land and kin; regenerating; sharing; reMembering cultural memories; and welcoming difference. I propose that these conditions can serve as ethical principles for designers of local climate change adaptations.

Second, First Nations communities are agentially preparing to endure Anthropogenic Climate Change. Preparations include a) reclaiming First Languages as a way to refresh Land-based knowledges; b) ceremonial practices that honour Land-based cosmologies; c) reclaiming food sovereignty; d) rematriating; and e) restructuring relations to nondomination (Kuokkanen, 2019). These preparations rely on cultural memory and are occurring despite the ongoing trauma of coloniality. Indigenous preparations may not be perceptible to many settler Canadians who expect governments to care for them in ecological disasters.

Third, I focus on regeneration as an Indigenous condition for cultural continuity, a power, and a philosophy. Regeneration, as a philosophy of continuous rebirth, affirms that the purpose of life and culture is to create more life. Many Indigenous scholars

refuse the term decolonizing and prefer the affirmative term resurgence. As a settler scholar, I use deModernizing as a temporary term to refer to the settler process of taking responsibility, becoming ecocentric, and reTurning to earth-centred regenerative cultures in the pluriverse. I situate myself in my research as a settler and a grandmother concerned about the future of my grandchildren and future generations. I locate my transdisciplinary scholarship in the pluriversal knowledges of ecofeminist philosophy and Decolonial theory, which assume that without coloniality, there would be no Modernity, and that without coloniality, there would be no Anthropogenic Climate Change event.