

## **Land Back: Indigenous Landscapes of Resurgence and Freedom**

Garden and Landscape Studies Symposium  
April 29, May 13, May 27, and June 10, 2021

### **Abstracts**

**Olivia Arigho-Stiles**, University of Essex

#### **Landscapes of struggle: Indigenous Discourses on Nature in Bolivia, 1960-1990**

The rise of Indigenous movements in the 1990s has been closely linked with an environmental agenda (Murray Li, 2004). This is especially noticeable in Bolivia where a strong connection between international stances on climate change and the highly successful 'Indigenous politics' of the ex-President Evo Morales clearly exists. However few studies have attempted to trace back the genealogy of the 21st century 'Indigenous awakening' in Bolivia and its attendant environmentalist agenda beyond the 1990s. Scholars have largely neglected to historicize the evolving purpose and importance of 'nature' and environment in earlier Indigenous-peasant movements. In my presentation I focus on the *katarista* movement in the period 1960-1990, that is to say, the groups and organizations which devoted themselves to decolonial struggle by invoking the memory of eighteenth-century Andean rebel Tupac Katari either explicitly in their organizational names or in their political practice. *Katarismo* was the first movement in Bolivia to blend ethnic concerns with class-based theories of exploitation. It was rooted powerfully in Aymara traditions of collective organization in the Bolivian *altiplano* (highlands) but came to fruition in the urban centre of La Paz through a cadre of Indigenous intellectuals. In my presentation I examine the extent to which *katarista* politics in Bolivia shaped new understandings of the environment and repurposed the environment as a sphere of political contention. I conclude that the rise of *katarismo* represents a crucial shift in how Indigenous-*campesino* movements in Bolivia articulated struggles around the environment, class and modernity in the late twentieth century.

**Chief Vincent Mann**, Ramapough Lunaape Turtle Clan, & **Anita Bakshi**, Rutgers University

#### **The Munsee Three Sisters Medicinal Farm: A Ground for Cultural Restoration**

This paper presents the experience of the Ramapough Lunaape Turtle Clan in Ringwood, New Jersey. The Ford Motor Company dumped toxic paint sludge in the mining shafts and forests near their community in the 1960s-70s. Contamination has led to environmental degradation, illness, and loss of traditional practices connected to the land. Although partially remediated through the EPA's Superfund program, contaminated material remains on the site to this day despite the significant role the Ramapough continue to play in keeping pressure on the authorities. We outline recent efforts to reconceptualize land relations and describe cultural restoration programs geared at restoring Indigenous environmental knowledge. An important site is the recently inaugurated Munsee Three Sisters Medicinal Farm. As the land is re-formed to create teaching spaces, medicinal gardens, and a productive landscape, cultural actions and traditions are re-emplaced on to the land. We explore the significant reciprocities between land form and cultural restoration. The people are part of a living tradition that has adapted and changed in relation to the ongoing lived experience of settler colonialism, and continues to do so today. Culture and land are both alive and dynamic, continually reconstituted in relation to the present. The Ramapough today are designing new spaces and engaging in trainings about medicinal plants and seed saving in order to establish a new

generation of knowledge keepers. Our presentation includes excerpts from our documentary film - *The Meaning of the Seed* - featuring a talking circle of Ramapough elders and project partners.

**Ruth H. Matamoros Mercado**, The University of Texas at Austin

### **Anticolonial Landscapes: Land and the Emergence of Miskitu People Territorial Resistance in the Moskitia**

The communal ownership of Indigenous territories in the Moskitia region of Nicaragua has been an ongoing issue since the colonial period. After the colonial period, the Nicaraguan military annexed the Moskitia (with U.S. support) in 1894. There has been ongoing political, territorial and sociocultural resistance from the Miskitu Indigenous people to achieve recognition of their territorial rights. Drawing on Indigenous research methodologies complemented by ethnographic data collected over 15 years of living and working in this area, my research asks: What are the cultural views of Miskitu people with regard to land and natural resources that emerge in a context of colonial domination? How do these notions of land and natural resources shape territorial rights struggles and indigeneity? This paper has a threefold trajectory: First, it examines Miskitu people's concepts of land and natural resources. Second, it examines the colonial exchanges under which these concepts have been created and shaped. Third, it outlines the importance of placing concepts of land and natural resources at the center of Miskitu people's territorial struggles, going beyond the legal framework often used to address Indigenous peoples' rights. I argue that despite external colonial and racial power relations, the core of Miskitu people's conceptions of land and natural resources is built through everyday ecological practices and relations to *Yapti Tasba* (literally "Sons of Mother Earth.")

**Mandee McDonald**, University of Alberta

### **Bodies, Land and Desire: Theory through Hide Tanning**

Attending to desire and complexity by centering Indigenous bodies and embodied knowledge in research is increasingly becoming a focus of analysis within the field of Indigenous Studies. Focusing on the Indigenous body as a site of knowledge production and insight subverts the Western intellectual tradition that separates mind from body and human from nature, while also undermining other problematic binaries that can limit Indigenous knowledge production and marginalize particular Indigenous subjectivities. This paper explores the theoretical frameworks of body-logic (Hokowhitu 2014), Indigenous eco-erotics (Nelson 2016), and desire (Tuck 2009) in relation to the resurgence of Indigenous hide tanning. Through this analysis, hide tanning camps and programs could be understood as sites of Indigenous transnational praxis that undermine and complicate some of the implicit exclusionary principles of the Indigenous resurgence paradigm. This has practical implications for Indigenous land-based initiatives, particularly ones that are explicitly designed to foster connections amongst participants to land and community.

**Miguel Melin**, Mapuche Territorial Alliance, & **Magdalena Ugarte**, Ryerson University

### **Language, Land, Law: Mapuzugun as the Basis for Mapuche Land Use Planning**

The relationship between the Chilean state and the Mapuche nation is marked by an ongoing history of violence, dispossession, and internal colonialism that started in the mid-19th century. Planning

has enabled these processes through land appropriation and control strategies such as land use designations, surveying, town building, and place naming, making land available for occupation and extraction, while attempting to impose a Western territorial logic. This paper uses the Mapuche language – Mapuzugun – as an entry point to explore questions of land dispossession and territorial fragmentation, but also Mapuche existence, resistance, and resurgence. We situate Mapuzugun as the basis for Mapuche occupation and spatial planning, exploring how language embodies Mapuche connections to land through toponymy; articulates the interconnections between people (che), space or land (mapu), and life in all its forms (ixofillmogen); and expresses the normative principles (az mapu) guiding such relationships and ways of existing. Mapuche toponyms do much more than naming or describing places. They embody and make possible the coexistence of people and land, turning normative precepts about respectful life relations into particular ways of using and interacting with each space and with each other. Mapuzugun gives life to Mapuche land use planning. From this perspective, the struggles for language revitalization, land recuperation, and Mapuche law are one. Most importantly, the persistence of Mapuzugun throughout Wallmapu and the reclamation of toponyms today are proof of the uninterrupted occupation of Mapuche territory, and a testimony to the resistance and resurgence of Mapuche planning in the face of state violence.

**James P. Miller**, Western Washington University

### **Placemaking as Indigenous Resurgence in the Oceanic Diaspora**

Climate change is leading us into the next great wave of human migration. As the excess of wealthy ‘developed’ nations leads to the detrimental effects of global climate change, millions of coastal peoples will be forcibly displaced as sea levels rise. One nation that faces the detrimental impacts of sea level rise and imminent climate displacement is Aelon Kein Ad (Marshall Islands). The Marshallese climate diaspora challenges the notion of belonging to a place that is no longer temporally present. Within these diasporas, knowledge systems are transported, and the spatial relationships of *Va Moana* are expanded. For the past few decades, Rimajol (Marshallese) have been migrating to urban areas across the United States, where they are met by the structures of settler-colonialism and forced to live in ways that are incongruous and detrimental. Such migrations highlighting the lasting impact of settler-colonialism will intensify as climate change expands.

In this paper, three concepts frame an investigation of placemaking as resurgence within the Marshallese climate diaspora as a particular context stressing how Indigenous design knowledge, deep time, and *Va Moana* can merge as critical methodologies for understanding what is at risk through this diaspora. Together these concepts, intertwined, provide a theoretical frame to understand Indigenous spatial production and investigate everyday practices of resurgence in placemaking as a methodology to propose a form/method of resistance to this phenomenon, which Colonialism has worked to fracture and destroy. These relationships are strengthening across space and time but have yet to be understood and theorized.

**Lisa Myers**, York University

### **Re-inscribing land: Mike MacDonald’s Medicine and Butterfly Gardens**

If we think of land (including waterways) as readable, fluid and ever-changing, living and legible, then changes that move at a high pace and across large areas interrupts legibility. This paper examines the video installations and Butterfly Garden artwork by the late Mi’kmaq artist Mike MacDonald to think about scale and legibility of land and how his video making informed his

garden/artworks planted across the land now known as Canada. As an artist/curator, my work on MacDonald involves researching former sites of his gardens and collaborative replanting of these spaces with Indigenous artists, collectives and community. MacDonald's Butterfly Gardens and video installations *Electronic Totem* (1987) and *Seven Sisters* (1989) emerged from his work with Gitksan and Wet'suwet'en peoples who challenged the British Columbia government to establish title to their ancestral territories. He documented testimony by Elders for use as evidence in court and worked with them on a medicine plant project. Through this work he began to learn more about butterflies and plant medicine. I discuss how his gardens are not just a land remediation project; they are spaces of contemplation that re-inscribe symbolic and material tensions and pressures that collide between Indigenous knowledge systems and extractive industries. In considering land as legible, I theorize how MacDonald's work points to ecological degradation as a kind of redaction.

**Natasha Myhal**, University of Colorado Boulder

### **Nmé as Elder Brother: Sustaining Ecological Memory through Indigenous Restoration**

Gichigami (Great Lakes) is a site where the concerns of fish and the land meet. My paper addresses the role of Anishinaabe-more-than-human relations as a re-engagement with subsistence practices that are fraught with memories of colonialism. More-than-humans as relatives generate their own place-based knowledge as they navigate through land/water fraught with jurisdictions and remain deeply embedded in Anishinaabe social systems. This paper will argue that more-than-human memories of the past and future are made through Odawa acts of remembering and forgetting. My paper also attempts to understand how these relations shapes present memories of remembered Anishinaabe pasts. I will put forward a theory of "Indigenous ecological memory" that addresses how more-than-humans hold alternative memories of the past, alive with ancestral knowledge. Indigenous ethnobotanical literature and Anishinaabe methodologies informs my approach as I center the role more-than-humans play in how the land/water is remembered (Geniusz 2009; Simpson 2017). Through Indigenous ethnobotany I bring in the importance of elder brothers, animals, as critical to this field as animals cannot survive without plants. Indigenous ecological memory connects Anishinaabe to the inherent struggles over land/water through contemporary Indigenous governance practices in Michigan. My paper allows for an engagement with Anishinaabe distinctiveness free from colonial interpretation.

**Nnenna Odim and Pavithra Vasudevan**, The University of Texas at Austin

### **Moving with Land: BlackIndigenous Stories of Place**

BlackIndigenous\* families express place-based knowledges while nourishing relationships of care with land, water, children, sky, and grandparents. While in search of care, Igbo, Taino, and Garifuna families confront relationships with land that produce Black hyper(in)visibility and erase Indigenous connections to further settler colonial territoriality and capitalist production. *Moving with Land: BlackIndigenous Stories of Place* centers the "place based ethical frameworks" (Simpson, 2017) which transcend colonial borders and produce decolonial "constellations in formation" (Daigle & Ramirez 2019). This labor of caring for place across waters, continents and generations is a mode of "domestic geopolitics" (Vasudevan and Smith, 2020) that sustains the possibility of life amidst ongoing racial-colonial violence. In this paper, we examine how place-based knowledges of land and water archives are creatively remembered and passed on through migratory pathways and across colonial borders. We focus on three sites of BlackIndigenous collective memory as ancestral liberatory practices: familial narratives in which Igbo elders and parents shared stories with children;

artwork and text from a children's storybook describing Taino migration; and the spiritual video-story of River Maid from Goat Curry Gallery. We consider how these activations of relational care sustain conflicting yet harmonious relationships with land, language, plants, humans, and water which are "location specific but not necessarily location bound" (Alexander and Mohanty, 2010). In engaging this research, we learn more about how BlackIndigenous families nurture practices of "alternate nows" (Eliot and Tuck, 2017) for young children as descendants and ancestors in their everyday lives.

\*Leaning into the work of Melaninmvskoke (2020) who writes from the perspective of being BlackIndigenous, where colonial vocabulary forces separation between notions where there is none. BlackIndigenous refuses to dismember notions of self and embraces life in complexity.

**Amrah Salomón J.**, University of California Riverside

### **Decolonize the Border: Indigenous Abolitionism and Futurity in Transcolonial Zones**

The U.S.-Mexico border is a transcolonial zone where Spanish colonialism and Anglocentric white supremacy overlap, compete, and are mutually reinforced through the transfiguration of each other's technologies. Spanish colonialism remade the borderlands as a new Orient through the importation of architecture and agriculture from North Africa and the Levant that now shape the U.S. settler imaginary of California as a palm tree lined oasis and the deserts of Arizona as war zone in need of military defense from a "terrorist" threat of racialized migration. The Spanish colonial mission system, a plantation and mining economy that functioned through enslavement of Indigenous peoples established technologies that transfigured anti-Indigenous racism with anti-Blackness to structure U.S. mass incarceration and military occupation of Indigenous nations in the Southwest. Indigenous nations in this region have a long history of radical abolitionist resistance to both Spanish and U.S. colonialisms. Border abolition is one critical movement where Indigenous nations are furthering decolonial futurities. Indigenous border abolitionism is in conversation with radical Black abolitionism and anti-racist organizing by displaced migrant and refugee communities. This paper presents a philosophy and long history of Indigenous abolitionism through the analytic of Indigenous regeneration. Regeneration emerged as an abolitionist concept and radical praxis during the 1910 Mexican revolution and is being revitalized through Indigenous autonomy movements. This movement imagines a different world beyond colonialism, capitalism, and state-limited sovereignty. My work contributes to the theorization of regeneration through its related metaphorical vocabulary of ecological processes and Indigenous relations with land, water, and fire.

**Deondre Smiles**, The Ohio State University

### **Landscapes of Federal/Tribal Sovereignty in Land Ownership and Cultural Resource Protection**

In this paper, based in part on a case study in my doctoral dissertation project, I explore the potential ways that 'everyday' resistance, expressed through tribal historic preservation processes can help preserve cultural resources on the reservation, encompassing both the living and the dead. I show that this resistance/preservation is accomplished through a rigorous set of conservation and review policies that bring both 'Western' forms of scientific knowledge production and Indigenous cultural and geographic knowledge; these policies ultimately ensure that not only are burial grounds and other culturally sensitive sites not dug up, but also that plants, animals, and spaces that are important to Indigenous tribal nations are also not disturbed as a result of construction or infrastructure development. Despite the complex legal geographies that often intersect within the

boundaries of reservations (Biolsi, 2005), these processes make it so that companies and state agencies that wish to do infrastructure construction and development within reservation boundaries find it both desirable and advantageous to work directly with the tribe to ensure no cultural resources are negatively impacted, no matter the ownership status of the land being worked on. The net result of this work is that new political and ecological possibilities can be created for tribal sovereign nations, possibilities that not only can ensure continued environmental protection, but can lead to increased tribal input over land usage on reservations, especially ones that have been affected by decreased tribal control over land due to historic 'checkerboarding' of reservations.

**Claire Thomson**, The University of Alberta

### **Mobility as an Expression of Lakota Survivance and Resistance within Lakǰóta ǂamákǰoĉhe (Lakota Country) Across Settler State Boundaries, 1876-1920**

Like other Plains First Nations people, the Lakota historically were a highly mobile people due to the cultural centrality of horses and buffalo. Movement within the prairies between nations and bands was fluid and fluctuating with flexible boundaries between peoples who had sometimes competing and sometimes complementary claims on places—concepts colonial states and settler understandings of nationhood and territory could not (and still do not) grasp. Lakota understandings of their lands are encompassed by the term Lakǰóta ǂamákǰoĉhe (Lakota Country), which includes what are presently known as North and South Dakota, Montana, Wyoming, Nebraska, and southern Saskatchewan. However, barriers to parts of Lakǰóta ǂamákǰoĉhe and mobility became increasingly significant in the nineteenth and twentieth centuries with growing colonial pressures from Canadian and American governments and settlers. Yet, Lakota people continued to resist and move in this period through Lakǰóta ǂamákǰoĉhe in smaller *thiyóšpaye*: extended family units that are the foundation of the Lakota society. This study focuses on Lakota movement within Lakǰóta ǂamákǰoĉhe from 1876 to 1920 as a survival framework for the continuation of cultural relationality. This paper demonstrates that Lakota connections of kin and land supported their movements into the twentieth century as it had for generations and also adapted to new settler colonial realities. This challenges earlier interpretations that the Lakota nation was shattered after the Wounded Knee Massacre, that Lakota land is only reservation/reserve areas, and that settler state colonial boundaries were successful in keeping Lakota people contained and separated from each other and their land.

**Sofia Zaragocin**, Universidad San Francisco de Quito

### **A Hemispheric Approach to Relational Place-Making between Indigenous, Black and LatinX Relations across the Americas**

This paper looks at the common territorial struggles made explicit by *cuerpo-territorio* (body-territory) methodologies developed by feminist geography and antiracist collectives in Latin America. *Cuerpo-territorio*, is a distinct geographical, decolonial feminist method grounded on the ontological unity between bodies and territories. This participatory method based on communitarian and indigenous feminist frameworks exemplifies what indigenous feminist frameworks are stating all across the Americas; that the relationship between land and embodiment is necessary for decolonial praxis. *Cuerpo-territorio* has been used primarily by feminist collectives denouncing the gendered consequences of extractivist industry in Latin America. Recently, however, it is currently being discussed in relation to structural racism and in particular environmental racism. This is reflective of relational place-making between Indigenous, Black and LatinX perspectives that are understanding

environmental racism through the relationship of cuerpo-territorio. This paper is based on my ongoing work with two collectives in Ecuador and in the Americas: the Critical Geography Collective of Ecuador and Reexistencias Cimarruna Collective.

-----

### Symposiarch Biographies

**Michelle Daigle** is Mushkegowuk (Cree), a member of Constance Lake First Nation in Treaty 9, and of French ancestry. She is an Assistant Professor in the Centre for Indigenous Studies and the Department of Geography & Planning at the University of Toronto. Her research examines colonial capitalist dispossession and violence on Indigenous lands and bodies, as well as Indigenous practices of resurgence and freedom. Her current research focuses on the renewal of Indigenous relations of care that emerge through Mushkegowuk waterways, and how those generate decolonial possibilities within conditions of extractive violence. Michelle's writing has been published in *Antipode*, *Environment & Planning D*, *Political Geography* and *Decolonization: Indigeneity, Education & Society*.

**Heather Dorries** is an Assistant Professor jointly appointed to the Department of Geography and Planning and Centre for Indigenous Studies at the University of Toronto. Her research focuses on the relationship between urban planning and settler colonialism and examines how Indigenous intellectual traditions—including Indigenous environmental knowledge, legal orders, and cultural production—can serve as the foundation for justice-oriented approaches to planning. She is currently revising her book manuscript *Planning the End of the World: Indigenist Planning Theory and the Art of Refusal*, which demonstrates how Indigenous knowledge systems can inform resurgent forms of planning and urbanism. She is a co-editor of the collection *Settler City Limits: Indigenous Resurgence and Settler Colonial Violence in the Urban Prairie West* (University of Manitoba Press, 2019). She is of Anishinaabe and settler ancestry and a member of Sagkeeng First Nation in Treaty 1.

### Speaker Biographies

**Olivia Arigho-Stiles** is a PhD candidate in the Department of Sociology at the University of Essex. She holds a BA in History from the University of Oxford and an MA in Latin American Studies from University College London (UCL). Her UK Arts and Humanities Research Council (AHRC) funded project examines the history of ecological thought within highland Indigenous movements in Bolivia between 1920-1990. Her research interests include environmental history, peasant movements and race and ethnicity in the Americas. She writes widely on Latin American current affairs and her articles have been published in outlets including *Jacobin*, *Counterpunch*, *Tribune* and *Novara*.

**Anita Bakshi** is the author of *Topographies of Memories: A New Poetics of Commemoration* (2017, Palgrave Macmillan). Following several years in architectural practice she received her PhD in the History and Theory of Architecture from Cambridge University with the Conflict in Cities Research Programme. She now teaches at Rutgers University, Department of Landscape Architecture. Her research focuses on contested landscapes and histories, environmental justice, and the relationship between architecture and inequality. She engages in design research that explores new forms and processes of memorialization. She has published articles in *Journal of Urban Design*, *e-flux Architecture*, *Journal of Landscape Architecture*, *Memory Studies*, and *International Journal of Islamic*

*Architecture*. Recent publications include *Our Land, Our Stories* (2019) and “Contaminated Representations.” <http://anita-bakshi.squarespace.com/>

**Chief Vincent Mann** is the Turtle Clan Chief of the Ramapough Lenape Nation. He is Trustee of the Highlands Coalition, and a former member of the Ringwood Mines Superfund Site Citizen Advisory Group (CAG). He is currently working on co-creating the United Lunaapeewak with the long-term goals of cultural restoration and education for the broader public. He is co-founder of the Munsee Three Sisters Medicinal Farm, an initiative to restore food sovereignty for the Clan and to create local jobs. He has established many partnerships to address the health concerns of his community and to bring greater awareness to environmental justice and land issues. These include work with NYU Environmental Medicine on a community health survey; a collaboration with the Rutgers Newark Price Institute on Ethnicity, Culture & the Modern Experience on an “Archive of the Lenape Dispossession”; and the publication of the *Our Land, Our Stories* book with Rutgers Department of Landscape Architecture.

**Ruth H. Matamoros Mercado** is a Miskitu Indigenous lawyer, researcher and activist for the right to self-determination of Moskitia. She graduated from the National Autonomous University of Nicaragua UNAN-León with a law degree. She received a master's degree and is currently a doctoral candidate at the Lozano Long Institute of Latin American Studies at the University of Texas at Austin. Her work focuses on the promotion of the rights of Indigenous Peoples, particularly those related to access to land. From an indigenous research and methodological perspective, her areas of research include decolonial indigenous and feminist geographies, Traditional Ecological Knowledge (TEK) and Political Ecology. Her doctoral research project examines the notion of the Miskitu people in relation to land and territory in contexts of colonial subordination.

**Mandee McDonald** is a Maskîkow PhD student in the Faculty of Native Studies at the University of Alberta and the Managing Director of Dene Nahjo in Somba K'e, Denendeh (Yellowknife, Northwest Territories, Canada). Her research focuses on Indigenous land-based learning, program evaluation, Indigenous resurgence and governance. She is a moose and caribou hide tanner and has been organizing hide tanning programming through Dene Nahjo since 2014. Her writing has been published in *Decolonization: Indigeneity and Education Society, Northern Public Affairs, and in Visions of the Heart: Issues Involving Indigenous Peoples in Canada 5th Edition*.

**Miguel Melin** is a member of and spokesperson for the Ralipitra lof on Mapuche territory. He provides support to the Logko – his 90-year-old father – in all Mapuche ceremonies taking place in the community. Miguel is one of the founders of the Mapuche Territorial Alliance, a grassroots organization that promotes Mapuche cultural and political resurgence. He is a speaker of Mapuzugun (Mapuche language) and a bilingual intercultural teacher. He has led several community-based research projects with Mapuche communities and co-authored several publications about Mapuche cultural knowledge, including Mapuche law, Mapuche land use planning, and ancestral forms of Mapuche mapping in order to support the territorial demands of his people.

**James Miller** is an Assistant Professor in Comparative Indigenous Studies with a joint appointment in Canadian-American Studies, Salish Sea Studies and the Huxley College of the Environment. A Kanaka Maoli scholar, architect, and urbanist, James runs the 'Ike Honua design lab, centering Indigenous knowledge in building resilient communities through architectural and planning frameworks. Under the lens of climate change adaptation, James Miller's research investigates the role of Indigenous Design Knowledge in the creation of culturally supportive environments. Currently, James is investigating the transboundary placemaking of Indigenous communities from the Marshall Islands and the intersection of Oceanic Indigenous knowledge in building community resilience. Miller's



scholarship provides a space for Indigenous knowledge systems tied to the production of the built-environment to be recognized within fields dominated by western-centric world views. He holds a PhD in Sustainable Architecture from the University of Oregon with specializations in cultural sustainability and Indigenous design knowledge.

**Lisa Myers** is Anishinaabe from Beausoleil First Nation on her mother's side and European descent on her father's side. She is an independent curator, artist and Assistant Professor in the Faculty of Environmental and Urban Change at York University. She is currently co-leading an interdisciplinary research project with ecologist Dr. Sheila Colla considering wild pollinators, ecology, and art, wherein Myers has focused on the gardens by the late Mi'kmaq artist Mike MacDonald. Myers is working towards a retrospective of MacDonald's artwork to open at the Kitchener-Waterloo Art Gallery in the summer of 2022. She has an MFA in Criticism and Curatorial practice from Ontario College of Art & Design University, and is based in Port Severn, Ontario.

**Natasha Myhal** is Sault Ste. Marie Anishinaabe and Ukrainian and grew up in the suburbs of Cleveland, Ohio. She is a PhD candidate in the department of Ethnic Studies at the University of Colorado Boulder with an emphasis on Native American and Indigenous Studies. Her research explores the intersection of Indigenous ethnobotanical perspectives, environmental change, and ongoing colonial practices in the Great Lakes. Her work employs an Indigenous political-ecology approach to examine the relationships between Indigenous peoples and ecological worlds. Her dissertation uses ethnographic community-based research to understand the dynamic relationship between the Odawa and nmé (sturgeon) through time, and how more-than-humans inform a deep knowledge for the Odawa. Her research demonstrates more-than-humans as a site of articulation that engages with multiple forms of power enacted through colonialism, ecology, and treaties.

**Nnenna Odim** (she/her) is a Ph.D. student in the Department of Curriculum and Instruction, specializing in Early Childhood Education at the University of Texas at Austin. Rooted in deep affection for how young children uplift multiple ways of knowing, her research focuses on family practices that hold complicated joy while subverting settler colonialism. Nnenna's work brings together archives in migration, storytelling and early childhood educational social norms to wonder about the other "nows" we live. Most recently, she focuses on catching moments in family stories where young children hold testimonies of ancestral and descendent ways of being.

**Amrah Salomón J.** is a 2020-2021 UC President's Postdoc at University of California Riverside and Assistant Professor in English at University of California Santa Barbara. She is of Mexican, Native American (Akimel O'odham and Tohono O'odham descendant, not enrolled), and European ancestry. Amrah earned a PhD in Ethnic Studies from University of California San Diego and is working on a poetry MFA at the Institute of American Indian Arts. She specializes in transnational Indigenous Studies, borders, and Latinx/Latin American Studies with interests in environment, feminism, archives, historical narratives, media, culture, activism, and community-based digital humanities. Amrah is a co-founder of Rez Beats, a member of the Center for Interdisciplinary Environmental Justice (<http://www.the-ciej.org>), and a previous Ford Foundation and Davis-Putter Fellow.

**Deondre Smiles** (Leech Lake Band of Ojibwe) is an Indigenous geographer whose ongoing research agenda is centered in the argument that tribal protection of remains, burial grounds, and more-than-human environments represents an effective form of 'quotidian' resistance against the settler-colonial state. This is in continuation of his dissertation work, which centered around Indigenous/settler contestations over Indigenous remains and burial grounds. He is also interested in tribal cultural resource conservation and protection, research ethics with Indigenous communities, and interdisciplinary work with fields such as rhetoric, linguistics, and history. Deondre

has published journal articles, a book chapter, several book reviews, and engages in public-facing scholarship via blogs and other media publications. Deondre presents frequently at conferences such as the Annual Meeting of the American Association of Geographers and has been invited to give talks at institutions across North America.

**Claire Thomson** is a PhD candidate in the Department of History at the University of Alberta. Claire is writing her dissertation, studying Wood Mountain Lakota connections within Lakǰóta Tǰamákǰoče/Lakota Country from 1881 to 1930, land which overlays the U.S.-Canada border. She works to centre Lakota experiences and understandings of place, good relations, and community to challenge colonial narratives and boundaries. Claire has close connections to her homelands beyond her studies, as she resides in the Wood Mountain, Saskatchewan area and farms and ranches with her family. Her family came to Wood Mountain after the Battle of the Little Bighorn in 1876 and began horse ranching in the 1880s. In her spare time, Claire enjoys sewing, horseback riding, and volunteering as the secretary for the Wood Mountain Historical Society.

**Magdalena Ugarte** is an Assistant Professor in the School of Urban and Regional Planning at Ryerson University, where she teaches courses in social and community planning, planning theory, and public policy. She holds a MA in Political Science and a PhD in Planning. Her research examines the role of planning, policy, and law in the dispossession of certain communities, especially Indigenous peoples and immigrants. She also explores possibilities for intercultural collaboration and solidarity work in contexts where structural power imbalances – such as settler colonial dispossession and forced migration – are at play. Magdalena’s current work with Mapuche partners in Chile engages with questions of Indigenous land use planning and Indigenous law.

**Pavithra Vasudevan** (she/they) is an Assistant Professor of African and African Diaspora Studies and Women’s and Gender Studies at the University of Texas at Austin, and a recipient of the 2020-21 AAUW American Postdoctoral Fellowship. Vasudevan’s research addresses toxicity as a manifestation of racial-colonial violence, capitalist entanglements with state and science, and the abolitionist possibilities of collective struggle. Their book manuscript in progress, titled *Toxic Alchemy: Black Life and Death in Racial Capitalism*, is an ethnography of aluminum smelting in the Southern U.S. that reimagines industrial capitalism through Black feminist and geographic theories of body, humanity and earth. Vasudevan is interested in knowledge produced in collaboration with and building on the insights of peoples surviving toxic environments. First and foremost a storyteller, Vasudevan enjoys playing with form through film, performance, poetry, and creative nonfiction, to explore how better stories can help build a better world. <https://pavithravasudevan.com>

**Sofia Zaragocin** is an assistant professor in the international relations department of Universidad San Francisco de Quito, with research interests on decolonial feminist geography and processes of racialization of space. She has written on geographies of settler colonialism along Latin American borderlands, decolonial feminist geography, and mapping gender-based violence in Ecuador. She is also part of the Critical Geography Collective of Ecuador, an autonomous interdisciplinary group that seeks territorial resistance through a wide range of sociospatial geographical methodologies. She is also co-founder of the Reexistencias Cimarrunas Collective that works on structural racism from a hemispheric approach.

### **Discussant Biographies**

**Isabel Altamirano Jiménez** is Binizaá from the Isthmus of Tehuantepec, Mexico. She is Professor of Political Science at the University of Alberta and Canada Research Chair in Comparative Indigenous Feminist Studies, where she has organized the annual Indigenous Feminist Workshop for the past six

years. Her current research examines the connection among body land, resource extraction, and Indigenous refusal. By developing a unified body-land conceptual framework, she investigates how Indigenous women embody and experience resource extraction in both Canada and Mexico. Her research goes beyond the right to prior and informed consent and explores consent over what happens to the land intersects with consent over what happens to bodies and Indigenous life. She is currently working on a manuscript tentatively titled *Land, Body and Consent*. Among her books are: *Living on the Land. Indigenous Women Understanding of Place* (edited with N. Kermaol) and *Indigenous Encounters with Neoliberalism. Place, Women and the Environment*.

**Clint Carroll** is Associate Professor of Native American and Indigenous Studies in the Department of Ethnic Studies at the University of Colorado Boulder. A citizen of the Cherokee Nation, he works at the intersections of Indigenous studies, anthropology, and political ecology, with an emphasis on Cherokee environmental governance and land-based resurgence. Currently, he is working on an integrated education and community-based research project funded by the National Science Foundation that investigates Cherokee access to wild plants in northeastern Oklahoma amid shifting climate conditions and land ownership patterns. Professor Carroll's research aims to inform advancements in Indigenous community-based local ecosystem management and tribal land conservation strategies.

**Dian Million (Tanana Athabascan)** is Associate Professor and Chair of the Department of American Indian Studies, and Affiliate faculty in Canadian Studies and the Comparative History of Ideas Program at the University of Washington in Seattle. She is the author of *Therapeutic Nations: Healing in an Age of Indigenous Human Rights* (University of Arizona Press, 2013). Dr. Million speaks to the ways in which Indigenous life reorganizes in the face of colonial violence and settler social welfare narratives of trauma, to embrace lives that are integral to Peoples, their histories and their places.

**Sharlene Mollett** is an Associate Professor in the Department of Human Geography and Centre for Critical Development Studies at the University of Toronto. As a feminist political ecologist and cultural geographer, her work interrogates multiple forms of power shaping land conflicts in Latin America. Drawing insights from postcolonial, decolonial and critical feminist/racial studies in the Americas, Mollett examines the multiple ways race, gender and sexuality shape natural resource conflicts and land control embedded in a variety of international development projects, namely, protected area management, land registration and residential tourism development in Central America. Mollett's research is widely published in geography and Latin American journals and she is a recent recipient of the Distinguished Professor Award in Feminist Cultural Geography, Nature and Society at the University of Toronto.