

Indigenous Encounters With Neoliberalism Place Women And The Environment In Canada And Mexico Women And Indigenous Studies Series

Neoliberalism is most commonly associated with free trade, the minimal state, and competitive individualism. But it is not simply national economies that are being neoliberalized – it is us. Inspired by Michel Foucault and other governmentality theorists, this volume 's contributors reveal how neoliberalism 's power to redefine

“ normal ” is refashioning every facet of our lives, from consumer choices and how we approach the environment, to questions of national security and border control. By challenging neoliberal ideas and practices, this thought-provoking collection encourages us to think of the world as more than a marketplace and to open ourselves to the possibilities of resistance.

Point of Departure offers a practical metacognitive and transformational learning strategy for human surviving and thriving. Using five foundational and interactive Indigenous worldview beliefs that contrast sharply with our dominant worldview ones, everyone can reclaim the original instructions for living on Earth.

Without the resulting change in consciousness that can emerge from this learning approach, no modern technologies can save us. The five foundational Indigenous precepts relate to a radically different understanding about: (1) Trance?based learning (2) Courage and Fearlessness (3) Community Oriented Self?Authorship (4) Sacred Communications (5) Nature as Ultimate Teacher Praise for Point of Departure: Four Arrows provides a quintessential critique of how the collective human departure of modern society from “ Indigenous Consciousness ” has led to the current wholesale exploitation and destruction of “ Indigenous Nature ” ... while providing the impetus for the

urgency of a return to the
“ Indigenous Mind ” as one of the
true pathways for our future
survival. ~ Greg Cajete Director of
Native American Studies,
University of New Mexico. Author
of Native Science and Look to the
Mountain Recognizing the
disastrous consequences of the
dominant worldview pervading
global society, Four Arrows
teaches metacognitive strategies
to help shift us back toward the
Indigenous worldview—the only
worldview that can restore balance
amidst planetary crisis. With his
characteristic insight, he reminds
us that interconnectedness with all
of creation is the basis of courage
that will help each of us,
Indigenous and non-Indigenous
alike, rise to action in defense of

Mother Earth. ~ Waziyatawin
Dakota author and activist from
Pezihutazizi K ' api Makoce (Land
Where They Dig for Yellow
Medicine) in southwestern
Minnesota Four Arrows continues
to open our eyes to the possibility
of a new society, one founded on
the empirical data of thousands of
years and within the paradigms of
traditional wisdom and the people
connected to all of life—theirs,
ours, animal brethren and Mother
Earth. Point of Departure is a
MUST read for anyone who wants
to be part of the solution. ~
Rebecca Adamson
Founder/President First Peoples
Worldwide Anyone who is even
slightly Indigenous will nod in
recognition all the way through
Point of Departure. Using the four

sacred directions as cognitive bridges into the circle of all, Four Arrows walks the reader through trance-based, Transformative learning; courage, Indian-style, as connection - not fear-based; and the Indigenous grammar of communication and truth-telling, with neither restricted to humans. Then, binding the hoop together for “all our relations,” Four Arrows recommends re-acquaintance with Nature. The handy “take-away” discussions and “how-to” manuals concluding each discussion draw the reader into the circle, if only the reader is willing. ~ Barbara Alice Mann
Associate Professor of Humanities, University of Toledo.
Author of *Spirits of Blood, Spirits of Breath: The Twinned Cosmos of*

Indigenous America
In Cultural Dynamics of Climate
Change and the Environment in
Northern America academics from
various fields such as
anthropology, art history, cultural
studies, environmental science,
history, political science, and
sociology explore society – nature
interactions in – culturally as well
as ecologically – one of the most
diverse regions of the world.
What is the relationship between
economic progress in the land now
called Canada and the exploitation
of Indigenous peoples? And what
gifts embedded within Indigenous
world views speak to
miyo pim â tisiwin
(the good life), and
specifically to good economic
relations? Upholding Indigenous

Economic Relationships draws on the knowledge systems of the nehiyawak (Cree people) to explain settler colonialism through the lens of economic exploitation. This groundbreaking study employs previously overlooked Indigenous economic theories and relationships as tools that enable us to reimagine how we can aspire to the good life with all our relations.

Textual Transformations of 1989
The Atacama Desert and
International Law
Remoteness Reconsidered
Indigenous Politics, Multinational
Oil, and Neoliberalism in Ecuador
More Will Sing Their Way to
Freedom
The Cultural and Economic Politics

of Recognition
Neoliberal Indigenous Policy
The Routledge Handbook of
Indigenous Development

Much of our understanding of the world is framed from the perspective of a dominant power center, or from standard readings of historical events. The architecture of international information distribution, academic centers, and the lingua franca of international scholarly discourse also shape these stories. Remoteness Reconsidered employs the idea of remoteness as an

analytical tool for viewing international law's encounter with the Americas from the unusual, peripheral perspective of the Atacama Desert. The Atacama is one of the most remote places on Earth, although that less-than-accurate perspective comes from standard historical accounts of the region, accounts that originate from the "center." Changing the usual frame of reference leads to a reconsideration of the idea of remoteness and of the subsequent marginalization of

historical narratives that influence hemispheric international relations in important ways today.

Lessons about international law's encounters with neoliberalism, indigenous and human rights, and the management and extraction of mineral resources take on new significance by following a spatial turn toward the idea of remoteness as applied to the Atacama Desert.

An investigation into how indigenous rights are conceived in legal language and doctrine In

the twenty-first century, it is politically and legally commonplace that indigenous communities go to court to assert their rights against the postcolonial nation-state in which they reside. But upon closer examination, this constellation is far from straightforward. Indigenous communities make their claims as independent entities, governed by their own laws. And yet, they bring a case before the court of another sovereign, subjecting themselves to its foreign rule of law.

According to Jonas Bens, when native communities enter into legal relationships with postcolonial nation-states, they "become indigenous." Indigenous communities define themselves as separated from the settler nation-state and insist that their rights originate from within their own system of laws. At the same time, indigenous communities must argue that they are incorporated in the settler nation-state to be able to use its judiciary to enforce

these rights. As such, they are simultaneously included into and excluded from the state. Tracing how the indigenous paradox is inscribed into the law by investigating several indigenous rights cases in the Americas, from the early nineteenth century to the early twenty-first, Bens illustrates how indigenous communities have managed—and continue to manage—to navigate this paradox by developing lines of legal reasoning that mobilize the concepts of sovereignty and culture. Bens argues that

understanding indigeneity as a paradoxical formation sheds light on pressing questions concerning the role of legal pluralism and shared sovereignty in contemporary multicultural societies.

As indigenous peoples in Latin America have achieved greater prominence and power, international agencies have attempted to incorporate the agendas of indigenous movements into development policymaking and project implementation.

Transnational networks and

policies centered on ethnically aware development paradigms have emerged with the goal of supporting indigenous cultures while enabling indigenous peoples to access the ostensible benefits of economic globalization and institutionalized participation. Focused on Bolivia and Ecuador, *Indigenous Development in the Andes* is a nuanced examination of the complexities involved in designing and executing "culturally appropriate" development agendas.

Robert Andolina, Nina Laurie, and Sarah A. Radcliffe illuminate a web of relations among indigenous villagers, social movement leaders, government officials, NGO workers, and staff of multilateral agencies such as the World Bank. The authors argue that this reconfiguration of development policy and practice permits Ecuadorian and Bolivian indigenous groups to renegotiate their relationship to development as subjects who contribute and

participate. Yet it also recasts indigenous peoples and their cultures as objects of intervention and largely fails to address fundamental concerns of indigenous movements, including racism, national inequalities, and international dependencies. Andean indigenous peoples are less marginalized, but they face ongoing dilemmas of identity and agency as their fields of action cross national boundaries and overlap with powerful institutions. Focusing on

the encounters of indigenous peoples with international development as they negotiate issues related to land, water, professionalization, and gender, *Indigenous Development in the Andes* offers a comprehensive analysis of the diverse consequences of neoliberal development, and it underscores crucial questions about globalization, governance, cultural identity, and social movements. The first edition of *Making Space for Indigenous Feminism*

proposed that Indigenous feminism was a valid and indeed essential theoretical and activist position, and introduced a roster of important Indigenous feminist contributors. This new edition builds on the success and research of the first and provides updated and new chapters that cover a wide range of some of the most important issues facing Indigenous peoples today: violence against women, recovery of Indigenous self-determination, racism, misogyny and

decolonization.
Specifically, new chapters deal with Indigenous resurgence, feminism amongst the Sami and in Aboriginal Australia, neoliberal restructuring in Oaxaca, Canada's settler racism and sexism, and missing and murdered Indigenous women and girls in Canada. Written by Indigenous feminists and allies, this book provides a powerful and original intellectual and political contribution demonstrating that feminism has much to offer Indigenous women, and all Indigenous

peoples, in their
struggles against
oppression.

Understanding Neoliberal
Rule in K-12 Schools

Violence Against

Indigenous Women

Ethics, Knowledge, and

Resistance under

Neoliberalism

State of the World's

Indigenous Peoples

Point of Departure

Returning to Our More

Authentic Worldview for

Education and Survival

Diagnosing the Present

Indigenous Women and

Violence

"In Canada, there is an increased

push toward the privatization of Indigenous lands, a problematic development given how central land is to Indigenous societies, cultures, and legal systems. Further complicating this situation is the unique position of Indigenous peoples and the blurred line between private and public law when it comes to analyzing land claims. Furthermore, what is private and what is public is not a clear distinction within Indigenous law, an issue scholars and practitioners are wrestling with more and more. The question that runs through many of the debates around this issue is whether the move towards privatization is a manifestation of the negative forces of capitalism at work or an economic engine the Indigenous peoples can take advantage of to rectify the systemic effects of colonization."--

Historically, artwork has played a powerful role in shaping settler colonial subjectivity and the political imagination of Westphalian sovereignty through the canonization of particular visual artworks, aesthetic theories, and art institutions' methods of display. *Creative Presence* contributes a transnational feminist intersectional analysis of visual and performance artwork by Indigenous contemporary artists who directly engage with colonialism and decolonization. This book makes the case that decolonial aesthetics is a form of labour and knowledge production that calls attention to the foundational violence of settler colonialism in the formation of the world order of sovereign states. *Creative Presence* analyzes how artists' purposeful selection of

materials, media forms, and place-making in the exhibitions and performances of their work reveals the limits of conventional International Relations theories, methods, and debates on sovereignty and participates in Indigenous reclamations of lands and waterways in world politics. Brian Jungen's sculpture series Prototypes for New Understanding and Rebecca Belmore's filmed performances Vigil and Fountain exhibit how colonial power has been imagined, visualized and institutionalized historically and in contemporary settler visual culture. These contemporary visual and performance artworks by Indigenous artists that name the political violence of settler colonial claims to exclusive territorial sovereignty introduce possibilities for decolonizing

audiences' sensibilities and political imagination of lands and waterways. Canadian Law and Indigenous Self-Determination demonstrates how, over the last few decades, Canadian law has attempted to remove Indigenous sovereignty from the Canadian legal, social, and political landscape.

1989 bore witness to a number of seismic events; The fall of the Berlin Wall, protests at Tiananmen Square, the US invasion of Panama, and many more. These notable moments inspired an array of visual, sonic and literary texts that can tell us much about this watershed moment. This edited collection examines these products of 1989 to explore the sense of transformative immediacy, which defined this memorable year, and show how the events of 1989 set the path for the 21st century. Gathering

together scholars across a range of disciplines, *Reading the New Global Order* examines specific texts to reveal key transnational issues of that year, and to highlight fundamental questions about the nature and significance of 1989 as a global moment. From speeches, manifestos and novellas, to a pop album, this book raises questions about what constitutes a 'text' in the study of history and what they can reveal about their point in time. Taken together, these chapters highlight 1989 as a cultural, intellectual and political landmark of the 20th century through the global events it saw and the texts it produced.

Building Something Better

A Naturalist Analysis

Governing the Social in Neoliberal

Times

Cultural Dynamics of Climate Change

Page 27/75

and the Environment in Northern
America
Indigenous Peoples' Cultural Heritage
Power, Rights, and Relationships
Feminist Activist Research in
Heightened States of Injustice
Nehiyawak Narratives
Transcontinental Dialogues brings together
Indigenous and non-Indigenous
anthropologists from Mexico, Canada, and
Australia who work at the intersections of
Indigenous rights, advocacy, and action
research. These engaged anthropologists
explore how obligations manifest in
differently situated alliances, how they
respond to such obligations, and the
consequences for anthropological practice
and action. This volume presents a set of
pieces that do not take the usual political or
geographic paradigms as their starting point;
instead, the particular dialogues from the
margins presented in this book arise from a

rejection of the geographic hierarchization of knowledge in which the Global South continues to be the space for fieldwork while the Global North is the place for its systematization and theorization. Instead, contributors in *Transcontinental Dialogues* delve into the interactions between anthropologists and the people they work with in Canada, Australia, and Mexico. This framework allows the contributors to explore the often unintended but sometimes devastating impacts of government policies (such as land rights legislation or justice initiatives for women) on Indigenous people ' s lives. Each chapter ' s author reflects critically on their own work as activist-scholars. They offer examples of the efforts and challenges that anthropologists—Indigenous and non-Indigenous—confront when producing knowledge in alliances with Indigenous peoples. Mi ' kmaq land rights, pan-Maya

social movements, and Aboriginal title claims in rural and urban areas are just some of the cases that provide useful ground for reflection on and critique of challenges and opportunities for scholars, policy-makers, activists, allies, and community members. This volume is timely and innovative for using the disparate anthropological traditions of three regions to explore how the interactions between anthropologists and Indigenous peoples in supporting Indigenous activism have the potential to transform the production of knowledge within the historical colonial traditions of anthropology.

Violence against Indigenous women in Canada is an ongoing crisis, with roots deep in the nation ' s colonial history. Despite numerous policies and programs developed to address the issue, Indigenous women continue to be targeted for violence at disproportionate rates. What insights can

literature contribute where dominant anti-violence initiatives have failed? Centring the voices of contemporary Indigenous women writers, this book argues for the important role that literature and storytelling can play in response to gendered colonial violence. Indigenous communities have been organizing against violence since newcomers first arrived, but the cases of missing and murdered women have only recently garnered broad public attention. *Violence Against Indigenous Women* joins the conversation by analyzing the socially interventionist work of Indigenous women poets, playwrights, filmmakers, and fiction-writers. Organized as a series of case studies that pair literary interventions with recent sites of activism and policy-critique, the book puts literature in dialogue with anti-violence debate to illuminate new pathways toward action. With the advent of provincial and national inquiries into missing and

murdered Indigenous women and girls, a larger public conversation is now underway. Indigenous women ' s literature is a critical site of knowledge-making and critique. Violence Against Indigenous Women provides a foundation for reading this literature in the context of Indigenous feminist scholarship and activism and the ongoing intellectual history of Indigenous women ' s resistance.

This multidisciplinary book brings together a series of critical engagements regarding the notion of ethical practice. As a whole, the book explores the question of how the current neo-liberal, socio-political moment and its relationship to the historical legacies of colonialism, white settlement, and racism inform and shape our practices, pedagogies, and understanding of encounters in diverse settings. The contributors draw largely on the work of Sara Ahmed's *Strange Encounters: Embodied Others in Post-*

Coloniality, each chapter taking up a particular encounter and unravelling the elements that created that meeting in its specific time and space. Sites of encounters included in this volume range from the classroom to social work practice and from literary to media interactions, both within Canada and internationally. Paramount to the discussions is a consideration of how relations of power and legacies of oppression shape the self and others, and draw boundaries between bodies within an encounter. From a social justice perspective, *Unravelling Encounters* exposes the political conditions that configure our meetings with one another and inquires into what it means to care, to respond, and to imagine oneself as an ethical subject.

In our current historical moment, notions of citizenship and sovereignty are continually being called into question. Over the past two hundred years, processes of delimiting the

cultural and geographic parameters of the U.S. and Mexican nation-states have played out in distinct but parallel ways. As the two countries that share the largest militarized border in the world, flows of migration, or rather the containment of these flows, has necessitated a clear demarcation of what constitutes indigenous people, and more importantly, indigenous landscapes. Citizenship in both countries has always been predicated upon how the nation-state imagines its borders, and whom it imagines as worthy of residing within those borders. This work maps the systemic and overt forms of racism that create current discourses and perceptions of indigeneity, analyzing how these forms continue to define and delimit nation-building projects today. Through centering an analysis of the National Museum of the American Indian in the United States and the Museo Nacional de Antropología in Mexico, I

link their institutional practices and representations of indigenous communities to larger historical developments and genealogies to reveal the way that structural racism and ideologies operate to manage and produce the ongoing "absent presence" of indigeneity. This project aims to move away from the notion of museums as sites of multicultural inclusion and public recognition to examine the ongoing problem and reconfiguring of "difference" in such spaces. Looking at the way that each museum facilitates navigation through spatial, as well as temporal boundaries, I then locate these navigations within larger historical and contemporary debates surrounding conflicting notions of state and Native sovereignty. I contend that museums are key sites for capturing, staging and authenticating indigenous identities, serving as important locations to examine the indigenous presence in larger national and

discursive contexts. This dissertation asks the following questions : how do museums provide the groundwork for the imagined and symbolic landscapes through which we see, engage and encounter the indigenous presence in the early 21st century? How does an understanding of indigeneity in these two museums reveal much more about the present conditions of globalization, neoliberalism, diaspora, history and political sovereignty? How does apprehending the racialization of space and place allow for nuanced analyses of power and native subjectivities in the present-day?

The Neoliberal State, Recognition and Indigenous Rights

Communicating in the Anthropocene

New paternalism to new imaginings

Making Space for Indigenous Feminism,
2nd Edition

Revitalizing Treaty Relations from
Attawapiskat

Insights for a Global Age
Creating Indigenous Property
Resurgence and Reconciliation

This book examines recent changes to Indigenous policy in English-speaking settler states, and locates them within the broader shift from social to neo-liberal framings of citizen-state relations via a case study of Australian federal policy between 2000 and 2007. As the turmoil of interlinked crises unfolds across the world—from climate change to growing inequality to the rise of authoritarian governments—social scientists examine what is happening and why. Can communities devise alternatives to the systems that are doing so much harm to the planet and people? Sociologists Stephanie A. Malin and Meghan Elizabeth Kallman

offer a clear, accessible volume that demonstrates the ways that communities adapt in the face of crises and explains that sociology can help us understand how and why they do this challenging work. Tackling neoliberalism head-on, these communities are making big changes by crafting distributive and regenerative systems that depart from capitalist approaches. The vivid case studies presented range from activist water protectors to hemp farmers to renewable energy cooperatives led by Indigenous peoples and nations. Alongside these studies, Malin and Kallman present incisive critiques of colonialism, extractive capitalism, and neoliberalism, while demonstrating how sociology's own disciplinary

traditions have been complicit with those ideologies—and must expand beyond them. Showing that it is possible to challenge social inequality and environmental degradation by refusing to continue business-as-usual, *Building Something Better* offers both a call to action and a dose of hope in a time of crises.

Essential reading for those interested in questions of justice and cultural representation, *Land/Relations* speaks to and moves beyond the critical junctures in the study of Canadian literatures today. In the aftermath of the Truth and Reconciliation Commission and following Canada's sesquicentennial, *Land/Relations* presents a collaborative effort at what Smaro Kamboureli and Larissa Lai call

“counter-memory,” a collective effort to recognise “relationships that have always been”—between peoples, between humanity and other living forms, between us and the land—in an effort to avoid erasure, loss, and trauma. Twenty influential literary critics engage a variety of genres—essay, life writing, testament, polemic, poetry—to explore the ways Canadian cultural production has been shaped by social and historical relations and can be given new and various forms to decolonize the institutions associated with the creation of this country’s vision of Canadian literature.

From a variety of methodological perspectives, contributors to *Living on the Land* explore the nature and scope

of Indigenous women's knowledge, its rootedness in relationships, both human and spiritual, and its inseparability from land and landscape. The authors discuss the integral role of women as stewards of the land and governors of the community and points to a distinctive set of challenges and possibilities for Indigenous women and their communities.

Ideas and Inspiration from the
Zapatistas

Activist Alliances with Indigenous
Peoples of Canada, Mexico, and
Australia

Indigenous Resistance and Resurgence
Remapping Boundaries of U.S. and
Mexican Indigeneity

The Indigenous Paradox
Creative Presence

Crude Chronicles

A Beginner's Guide to Building Better Worlds

The maternal body is a site of contested dynamics of power, identity, experience, autonomy, occupation, and control.

Representations of the maternal body can mis/represent the childbearing and mothering form variously, often as monstrous, idealized, limited, scrutinized, or occupied, whilst dominant discourses limit motherhood through social devaluation. The maternal body has long been a hypervisible artifact: at once bracketed out in the interest of elevating the contributions of sperm-carriers or

fetal status; and regarded with hostility and suspicion as out of control. Such arguments are deployed to justify surveillance mechanisms, medical scrutiny, and expectation of self-discipline. This ambitious book offers radical alternatives to conventional ways of thinking about the planet's most pressing challenges, ranging from alienation and exploitation to state violence and environmental injustice. Bridging real-world examples of resistance and mutual aid in Zapatista territory with big-picture concepts like critical consciousness, social reproduction and decolonisation, the authors encourage readers to view

themselves as co-creators of the societies they are a part of – and ‘be Zapatistas wherever they are’.

Written by a diverse team of first-generation authors, this book offers an emancipatory set of anti-colonial ideas related to both refusing liberal bystanding and collectively constructing better worlds and realities.

In *AboriginalTM*, Jennifer Adese explores the origins, meaning, and usage of the term “Aboriginal” and its displacement by the word “Indigenous.” In the Constitution Act, 1982, the term’s express purpose was to speak to specific “aboriginal rights”. Yet in the wake of the Constitution’s passage,

Aboriginal, in its capitalized form, became increasingly used to describe and categorize people. More than simple legal and political vernacular, the term Aboriginal (capitalized or not) has had real-world consequences for the people it defined. Aboriginal™ argues the term was a tool used to advance Canada's cultural and economic assimilatory agenda throughout the 1980s until the mid-2010s. Moreover, Adese illuminates how the word engenders a kind of “Aboriginalized multicultural” brand easily reduced to and exported as a nation brand, economic brand, and place brand—at odds with the diversity and complexity of

Indigenous peoples and communities. In her multi-disciplinary research, Adese examines the discursive spaces and concrete sites where Aboriginality features prominently: the Constitution Act, 1982; the 2010 Vancouver Olympics; the “Aboriginal tourism industry”; and the Vancouver International Airport. Reflecting on the term’s abrupt exit from public discourse and the recent turn toward Indigenous, Indigeneity, and Indigenization, Aboriginal™ offers insight into Indigenous-Canada relations, reconciliation efforts, and current discussions of Indigenous identity, authenticity, and agency.

Since the 1980s, neoliberalism has had a major impact on social life and, in turn, research in the social sciences. Emerging from the crisis of the Keynesian welfare state, neoliberalism describes a social transformation that has impacted relationships between citizens and the state, consumers and the market, and individuals and groups.

Neoliberal Contentions offers original essays that explore neoliberalism in its various guises. It includes chapters on economic policy and restructuring, resource extraction, multiculturalism and equality, migration and citizenship, health reform, housing policy, and 2SLGBTQ communities. Drawing

on the work of influential Canadian political economist Janine Brodie, the contributors use Brodie's scholarship as a springboard for their own distinct analyses of pressing political and social issues. Acknowledging neoliberalism's crises, failures, and contradictions, this collection contends with neoliberalism by "diagnosing the present," situating the phenomenon within a broader historical and political-economic context and observing instances in which neoliberal rationality is reinforced as well as resisted.

Possibilities of Justice in Canadian Literatures

Living on the Land

Page 48/75

Environmental Crises and the
Promise of Community Change
Unravelling Encounters
Settler Colonialism, Indigenous Self-
Determination and Decolonial
Contemporary Artwork
Indigenous Peoples and Autonomy
Land/Relations
Culture, Power, and
Transnationalism

This Handbook inverts the lens on development, asking what Indigenous communities across the globe hope and build for themselves. In contrast to earlier writing on development, this volume focuses on Indigenous peoples as inspiring theorists and potent political actors who resist the ongoing destruction of their livelihoods. To foster their own visions of development, they look from the present

back to Indigenous pasts and forward to Indigenous futures. Key questions: How do Indigenous theories of justice, sovereignty, and relations between humans and non-humans inform their understandings of development? How have Indigenous people used Rights of Nature, legal pluralism, and global governance systems to push for their visions? How do Indigenous relations with the Earth inform their struggles against natural resource extraction? How have native peoples negotiated the dangers and benefits of capitalism to foster their own life projects? How do Indigenous peoples in diaspora and in cities around the world contribute to Indigenous futures? How can Indigenous intellectuals, artists, and scientists control their intellectual property and knowledge systems and bring into being meaningful collective life projects? The book is intended for Indigenous and

non-Indigenous activists, communities, scholars, and students. It provides a guide to current thinking across the disciplines that converge in the study of development, including geography, anthropology, environmental studies, development studies, political science, and Indigenous studies.

More Will Sing Their Way to Freedom is about Indigenous resistance and resurgence across lands and waters claimed by Canada. Both Indigenous and non-Indigenous contributors describe and analyze struggles against contemporary colonialism by the Canadian state and, more broadly, against the global colonial-capitalist system. Resistance includes Indigenous survival against centuries of genocidal policies and the on-going dispossession and destruction of Indigenous lands and waters. Resurgence is the re-invention of diverse Indigenous

ways of being, knowing and doing in politics, economics, the arts, research and all realms of life. The underlying argument of *More Will Sing Their Way to Freedom* is that colonial-capitalism is a historical fact but not an inevitability. By analyzing and detailing various forms of Indigenous resistance and resurgence, the authors here describe practices and visions that prefigure a possible world where there is justice for Indigenous peoples and renewed healthy relationships with “all our relations.”

The passage of the UN Declaration on the Rights of Indigenous Peoples in 2007 focused attention on the ways in which Indigenous peoples are adapting to the pressures of globalization and development. This volume extends the discussion by presenting case studies from around the world that explore how Indigenous peoples are engaging with and

challenging globalization and Western views of autonomy. Taken together, these insightful studies reveal that concepts such as globalization and autonomy neither encapsulate nor explain Indigenous peoples' experiences.

Through analyses of cases in Australia, Finland, Greenland and elsewhere, the book illuminates how states appropriate hope as a means to stall and circumscribe political processes of recognising the rights of indigenous peoples. The book examines hope in indigenous-state relations today. Engaging with hope both empirically and conceptually, the work analyses the dynamic between hope, politics and processes of rights and recognition. In particular, the book introduces the notion of the politics of hope and how it plays out in three salient cases: planned constitutional changes that would finally recognise the indigenous

peoples of Australia, the lengthy debate on the ratification of ILO Convention 169 Concerning Indigenous and Tribal Peoples in Independent Countries in Finland and the prospect of Greenland's independence after its gaining self-government in 2009. Juxtaposing these contexts, the book illustrates the ways in which hope has become a useful political tool in enabling states to sidestep the peoples' claims for justice and redress. The book puts forward insights on the power of hope – by definition future oriented – in diminishing the urgency of present concerns. This is hope's most potent colonial force. This book brings together studies on indigenous-state relations, social scientific discussions on hope and critical post-colonial, feminist and governmentality analyses.

Place, Women, and the Environment in
Canada and Mexico

Bearing the weight of the world Exploring

Page 54/75

Maternal Embodiment

Indigenous Encounters with Neoliberalism

Aboriginal TM

Life against States of Emergency

Extracting Home in the Oil Sands

Indigenous Development in the Andes

Rights, Debates, Challenges

The purpose of *Communicating in the Anthropocene: Intimate Relations* is to tell a different story about the world. Humans, especially those raised in Western traditions, have long told stories about themselves as individual protagonists who act with varying degrees of free will against a background of mute supporting characters and inert landscapes. Humans can be either saviors or destroyers, but our actions are explained and judged again and again as emanating from the individual. And yet, as the coronavirus pandemic has made clear, humans are unavoidably interconnected not only with other

humans, but with nonhuman and more-than-human others with whom we share space and time. Why do so many of us humans avoid, deny, or resist a view of the world where our lives are made possible, maybe even made richer, through connection? In this volume, we suggest a view of communication as intimacy. We use this concept as a provocation for thinking about how we humans are in an always-already state of being-in-relation with other humans, nonhumans, and the land.

The word fundamentalism usually conjures up images of religions and their most zealous followers. Much less often the word appears in connection with political economy. The phrase “free market” gives the connotation that capitalism is freedom. Neoliberalism is the rise of global free-market fundamentalism. It reaches into nearly every aspect of our

daily lives as it seeks to dominate and eliminate the last vestiges of public domains through wanton privatization and deregulation. It degrades all that is public. The good news is that a global community of resistance continues to struggle against neoliberal oppression. Formal and informal education entities contribute to these struggles, offering visions and strategies for creating a better future. The purpose of this volume is twofold. Several contributors will highlight how the neoliberal agenda is impacting educational policy formation, teaching and learning, and relationships between K-12 schools and communities. Other contributors will highlight how the global community has gradually become conscious of the ideological doctrine and how it is responsible for human suffering and misery. The volume is needed because the growing body of educational research

linked to exploring the impact of neoliberalism on schools and society fails to provide conceptual or historical understanding of this ideology. It is also an important scholarly intervention because it provides insights as to why educators, scholars, and other global citizens have challenged the intrusion of market forces over life inside K-12 schools. Teacher educators, schoolteachers, and anyone who yearns to understand what is behind the debilitating trend of commercial forces subverting humanizing educational projects would benefit from this volume. Activists, educators, youth, and scholars who seek strategies and visions for building democratic schools and a society would consider this volume essential reading. The impact of neoliberal governance on indigenous peoples in liberal settler states may be both enabling and constraining.

This book is distinctive in drawing comparisons between three such states—Australia, Canada and New Zealand. In a series of empirically grounded, interpretive micro-studies, it draws out a shared policy coherence, but also exposes idiosyncrasies in the operational dynamics of neoliberal governance both within each state and between them. Read together as a collection, these studies broaden the debate about and the analysis of contemporary government policy. The individual studies reveal the forms of actually existing neoliberalism that are variegated by historical, geographical and legal contexts and complex state arrangements. At the same time, they present examples of a more nuanced agential, bottom-up indigenous governmentality. Focusing on intense and complex matters of social policy rather

than on resource development and land rights, they demonstrate how indigenous actors engage in trying to govern various fields of activity by acting on the conduct and contexts of everyday neoliberal life, and also on the conduct of state and corporate actors.

The Canadian oil sands are one of the world's most important energy sources and the subject of global attention in relation to climate change and pollution. This volume engages ethnographically with key issues concerning the oil sands by working from anthropological literature and beyond to explore how people struggle to make and hold on to diverse senses of home in the region. The contributors draw on diverse fieldwork experiences with communities in Alberta that are affected by the oil sands industry. Through a series of case studies, they illuminate the complexities inherent in the

entanglements of race, class, Indigeneity, gender, and ontological concerns in a regional context characterized by extreme extraction. The chapters are unified in a common concern for ethnographically theorizing settler colonialism, sentient landscapes, and multispecies relations within a critical political ecology framework and by the prominent role that extractive industries play in shaping new relations between Indigenous Peoples, the state, newcomers, corporations, plants, animals, and the land.

Reading the New Global Order

Educational Fronts for Local and Global Justice

Indigenous Women's Understanding of Place

Civic Freedom in an Age of Diversity

Upholding Indigenous Economic Relationships

Critical Junctures of Indigenous-State

Relations

Encased Encounters

Indigenous-Settler Relations and Earth
Teachings

The two major schools of thought in Indigenous-Settler relations on the ground, in the courts, in public policy, and in research are resurgence and reconciliation. Resurgence refers to practices of Indigenous self-determination and cultural renewal whereas reconciliation refers to practices of reconciliation between Indigenous and Settler nations, such as nation-with-nation treaty negotiations. Reconciliation also refers to the sustainable reconciliation of both Indigenous and Settler peoples with the living earth as the grounds for both resurgence and Indigenous-Settler

reconciliation. Critically and constructively analyzing these two schools from a wide variety of perspectives and lived experiences, this volume connects both discourses to the ecosystem dynamics that animate the living earth. *Resurgence and Reconciliation* is multi-disciplinary, blending law, political science, political economy, women's studies, ecology, history, anthropology, sustainability, and climate change. Its dialogic approach strives to put these fields in conversation and draw out the connections and tensions between them. By using "earth-teachings" to inform social practices, the editors and contributors offer a rich, innovative, and holistic way forward in response to the world's most profound natural and

social challenges. This timely volume shows how the complexities and interconnections of resurgence and reconciliation and the living earth are often overlooked in contemporary discourse and debate.

Indigenous rights to heritage have only recently become the subject of academic scholarship. This collection aims to fill that gap by offering the fruits of a unique conference on this topic organised by the University of Lapland with the help of the Office of the High Commissioner for Human Rights. The conference made clear that important information on Indigenous cultural heritage has remained unexplored or has not been adequately linked with specific actors (such as WIPO) or specific issues (such as free,

prior and informed consent). Indigenous leaders explained the impact that disrespect of their cultural heritage has had on their identity, well-being and development. Experts in social sciences explained the intricacies of indigenous cultural heritage. Human rights scholars talked about the inability of current international law to fully address the injustices towards indigenous communities.

Representatives of International organisations discussed new positive developments. This wealth of experiences, materials, ideas and knowledge is contained in this important volume.

While indigenous peoples make up around 370 million of the world's population - some 5 per cent - they

constitute around one-third of the world's 900 million extremely poor rural people. Every day, indigenous communities all over the world face issues of violence and brutality. Indigenous peoples are stewards of some of the most biologically diverse areas of the globe, and their biological and cultural wealth has allowed indigenous peoples to gather a wealth of traditional knowledge which is of immense value to all humankind. The publication discusses many of the issues addressed by the Declaration on the Rights of Indigenous Peoples and is a cooperative effort of independent experts working with the Secretariat of the Permanent Forum on Indigenous Issues. It covers poverty and well-being, culture, environment,

contemporary education, health, human rights, and includes a chapter on emerging issues.

Indigenous Women and Violence offers an intimate view of how settler colonialism and other structural forms of power and inequality created accumulated violences in the lives of Indigenous women. This volume uncovers how these Indigenous women resist violence in Mexico, Central America, and the United States, centering on the topics of femicide, immigration, human rights violations, the criminal justice system, and Indigenous justice. Taking on the issues of our times, *Indigenous Women and Violence* calls for the deepening of collaborative ethnographies through community engagement and

performing research as an embodied experience. This book brings together settler colonialism, feminist ethnography, collaborative and activist ethnography, emotional communities, and standpoint research to look at the links between structural, extreme, and everyday violences across time and space. Indigenous Women and Violence is built on engaging case studies that highlight the individual and collective struggles that Indigenous women face from the racial and gendered oppression that structures their lives. Gendered violence has always been a part of the genocidal and assimilationist projects of settler colonialism, and it remains so today. These structures—and the forms of violence inherent to them—are driving

criminalization and victimization of Indigenous men and women, leading to escalating levels of assassination, incarceration, or transnational displacement of Indigenous people, and especially Indigenous women. This volume brings together the potent ethnographic research of eight scholars who have dedicated their careers to illuminating the ways in which Indigenous women have challenged communities, states, legal systems, and social movements to promote gender justice. The chapters in this book are engaged, feminist, collaborative, and activism focused, conveying powerful messages about the resilience and resistance of Indigenous women in the face of violence and systemic oppression. Contributors: R. Aída

Hernández-Castillo, Morna Macleod,
Mariana Mora, María Teresa Sierra,
Shannon Speed, Lynn Stephen, Margo
Tamez, Irma Alicia Velásquez Nimatuj
Settler Colonialism and the 'Post-
Welfare' State
Intimate Relations
Transcontinental Dialogues
Rights, Sovereignty, and Culture in the
Americas
Neoliberal Contentions
Canadian Law and Indigenous
Self-Determination
The Public Philosophy of James Tully
Settler Colonialism and Environmental
Change in Subarctic Canada
DIVEthnographic study of indigenous
opposition to processes of economic
globalization, arguing that neoliberal
economic reforms both provoked a

crisis of governance and created the conditions for a disruptive indigenous movement in Ecuador./div

James Tully is one of the world's most influential political philosophers at work today. Over the past thirty years – first with *Strange Multiplicity* (1995), and more fully with *Public Philosophy in a New Key* (2008) and *On Global Citizenship* (2014) – Tully has developed a distinctive approach to the study of political philosophy, democracy, and active citizenship for a deeply diverse world and a de-imperializing age. *Civic Freedom in an Age of Diversity* explores, elucidates, and questions Tully's innovative approach, methods, and concepts, providing both a critical assessment of Tully's public philosophy and an

exemplification of the dialogues of reciprocal elucidation that are central to Tully's approach. Since the role of public philosophy is to address public affairs, the contributors consider public philosophy in the context of pressing issues and recent civic struggles such as: crises of democracy and citizenship in the Western world; global citizenship; civil disobedience and non-violence; Indigenous self-determination; nationalism and federalism in multinational states; protest movements in Turkey and Quebec; supranational belonging in the European Union; struggles over equity in academia; and environmental decontamination, decolonization, and cultural restoration in Akwesasne. Offering a wide-ranging analytical

discussion of Tully's work by leading scholars from various fields of study, with an extensive reply by Tully himself, *Civic Freedom in an Age of Diversity* provides a rich perspective on the full extent of his contribution. For six weeks in 2012–13, Attawapiskat chief Theresa Spence undertook a high-profile ceremonial fast to advocate for improved Canadian-Indigenous relations. *Life against States of Emergency* responds to the central question she asked the Canadian public to consider: What does it mean to be in a treaty relationship today? This incisive research weaves together community-engaged research, Attawapiskat lived experiences, discourse analysis, ecofeminist and Indigenous studies

scholarship, art, activism, and storytelling to advance a transformative, future-oriented approach to treaty relations. By centring community voices, *Life against States of Emergency* seeks to cultivate democratic dialogue about environmental justice.

The recognition of Indigenous rights and the management of land and resources have always been fraught with complex power relations and conflicting expressions of identity. *Indigenous Encounters with Neoliberalism* explores how this issue is playing out in two countries very differently marked by neoliberalism's local expressions – Canada and Mexico. Weaving together four distinct case studies, this book presents insights

from Indigenous feminism, critical geography, political economy, and postcolonial studies. These examples highlight Indigenous people's responses to neoliberalism, reflecting the tensions that result from how Indigenous identity, gender, and the environment have been connected.

Literature, Activism, Resistance
The Colonial Politics of Hope