

Entangled Territorialities Negotiating Indigenous

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Entangled Territorialities World Bank Publications
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.

Songs from the Stations MDPI

Entangled Territorialities offers vivid ethnographic examples of how Indigenous lands in Australia and Canada are tangled with governments, industries, and mainstream society. Most of the entangled lands to which Indigenous peoples are connected have been physically transformed and their ecological balance destroyed. Each chapter in this volume refers to specific circumstances in which Indigenous peoples have become intertwined with non-Aboriginal institutions and projects including the construction of hydroelectric dams and open mining pits. Long after the agents of resource extraction have abandoned these lands to their fate, Indigenous peoples will continue to claim ancestral ties and responsibilities that cannot be understood by agents of capitalism. The editors and contributors to this volume develop an anthropology of entanglement to further examine the larger debates about the vexed relationships between settlers and indigenous peoples over the meaning, knowledge, and management of traditionally-owned lands.

Inalienable Properties Sydney University Press

From the ivory tower to the barricades! Radical intellectuals explore the relationship between research and resistance.

Insights from Practices in Community-Based Research CSIRO PUBLISHING

The Oxford Handbook of the Canadian Constitution provides an ideal first stop for Canadians and non-Canadians seeking a clear, concise, and authoritative account of Canadian constitutional law. The Handbook is divided into six parts: Constitutional History, Institutions and Constitutional Change, Aboriginal Peoples and the Canadian Constitution, Federalism, Rights and Freedoms, and Constitutional Theory. Readers of this Handbook will discover some of the distinctive features of the Canadian constitution: for example, the importance of Indigenous peoples and legal systems, the long-standing presence of a French-speaking population, French civil law and Quebec, the British constitutional heritage, the choice of federalism, as well as the newer features, most notably the Canadian Charter of Rights and Freedoms, Section Thirty-Five regarding Aboriginal rights and treaties, and the procedures for constitutional amendment. The Handbook provides a remarkable resource for comparativists at a time when the Canadian constitution is a frequent topic of constitutional commentary. The Handbook offers a vital account of constitutional challenges and opportunities at the time of the 150th anniversary of Confederation.

The Owners of Kinship UBC Press

In Tsawalk, hereditary chief Umeek develops a theory of "Tsawalk," meaning "one," that views the nature of existence as an integrated and orderly whole, and thereby recognizes the intrinsic relationship between the physical and spiritual. Umeek demonstrates how Tsawalk provides a viable theoretical alternative that both complements and expands the view of reality presented by Western science. Tsawalk, he argues, allows both Western and indigenous views to be combined in order to advance our understanding of the universe. In addition, he shows how various fundamental aspects of Nuu-chah-nulth society are

based upon Tsawalk, and what implications it has today for both Native and non-Native peoples.

Aboriginal Biocultural Knowledge in South-eastern Australia
Oxford University Press

In *Designs for the Pluriverse* Arturo Escobar presents a new vision of design theory and practice aimed at channeling design's world-making capacity toward ways of being and doing that are deeply attuned to justice and the Earth. Noting that most design—from consumer goods and digital technologies to built environments—currently serves capitalist ends, Escobar argues for the development of an “autonomous design” that eschews commercial and modernizing aims in favor of more collaborative and place-based approaches. Such design attends to questions of environment, experience, and politics while focusing on the production of human experience based on the radical interdependence of all beings. Mapping autonomous design's principles to the history of decolonial efforts of indigenous and Afro-descended people in Latin America, Escobar shows how refiguring current design practices could lead to the creation of more just and sustainable social orders.

Cree and Christian Oxford University Press

In this timely collection, the authors examine Indigenous peoples' negotiations with different cosmologies in a globalized world. Dussart and Poirier outline a sophisticated theory of change that accounts for the complexity of Indigenous peoples' engagement with Christianity and other cosmologies, their own colonial experiences, as well as their ongoing relationships to place and kin. The contributors offer fine-grained ethnographic studies that highlight the complex and pragmatic ways in which Indigenous peoples enact their cosmologies and articulate their identity as forms of affirmation. This collection is a major contribution to the anthropology of religion, religious studies, and Indigenous studies worldwide. Contributors: Anne-Marie Colpron, Robert R. Crépeau, Françoise Dussart, Ingrid Hall, Laurent Jérôme, Frédéric Laugrand, C. James MacKenzie, Caroline Nepton Hotte, Ksenia Pimenova, Sylvie Poirier, Kathryn Rountree, Antonella Tassinari, Petronella Vaarzon-Morel

Contemporary Indigenous Cosmologies and Pragmatics UBC Press
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Fashionable Traditions Fernwood Publishing

With this volume, the field of rhetoric of science joins its sister disciplines in history and philosophy in challenging the dominance of Euro-American science as a global epistemology. The discipline of rhetoric understands world-making and community-building as interdependent activities: that is, if we practice science differently, we do politics differently, and vice versa. This wider aperture seems crucial at a time when we are confronted with the limitations of Euro-American science and politics in managing global risks such as pandemics and climate change—particularly in our most vulnerable communities. The contributors to this volume draw on their familiarity with a wide range of global scientific traditions—from Australian Aboriginal ecology to West African medicine to Polynesian navigation science—to suggest possibilities for reconfiguring the relationship between science and politics to better manage global risks. These possibilities should not only inspire scholars in rhetoric and technical communication but should also introduce readers from science and technology studies to some useful new approaches to the problem of decolonizing scenes of scientific practice around the world.

The Oxford Handbook of the Canadian Constitution University of Toronto Press

Across the globe, there are numerous examples of treaties,

compacts, or other negotiated agreements that mediate relationships between Indigenous peoples and states or settler communities. Perhaps the best known of these, New Zealand's Treaty of Waitangi is a living, and historically rich, illustration of this types of negotiated agreement, and both the symmetries and asymmetries of Indigenous-State relations. This collection refreshes the scholarly and public discourse relating to the Treaty of Waitangi and makes a significant contribution to the international discussion of Indigenous-State relations and reconciliation. The essays in this collection explore the diversity of meanings that have been ascribed to Indigenous-State compacts, such as the Treaty, by different interpretive communities. As such, they enable and illuminate a more dynamic conversation about their meanings and applications, as well as their critical role in processes of reconciliation and transitional justice today.

Environmentality Duke University Press

Monsters are culturally meaningful across the world. Starting from this key premise, this book tackles monsters in the context of social change. Writing in a time of violent upheaval, when technological innovation brings forth new monsters while others perish as part of the widespread extinctions that signify the Anthropocene, contributors argue that putting monsters at the center of social analysis opens up new perspectives on change and social transformation. Through a series of ethnographically grounded analyses they capture monsters that herald, drive, experience, enjoy, and suffer the transformations of the worlds they beleague. Topics examined include the evil skulking new roads in Ancient Greece, terror in post-socialist Laos's territorial cults, a horrific flying head that augurs catastrophe in the rain forest of Borneo, benign spirits that accompany people through the mist in Iceland, flesh-eating giants marching through neo-colonial central Australia, and ghosts lingering in Pacific villages in the aftermath of environmental disasters. By taking the proposition that monsters and the humans they haunt are intricately and intimately entangled seriously, this book offers unique, cross-cultural perspectives on how people perceive the world and their place within it. It also shows how these experiences of belonging are mediated by our relationships with the other-than-human.

Entangled Territorialities U of Nebraska Press

Law's Indigenous Ethics examines the revitalization of Indigenous

peoples' relationship to their own laws and, in so doing, attempts to enrich Canadian constitutional law more generally. Organized around the seven Anishinaabe grandmother and grandfather teachings of love, truth, bravery, humility, wisdom, honesty, and respect, this book explores ethics in relation to Aboriginal issues including title, treaties, legal education, and residential schools. With characteristic depth and sensitivity, John Borrows brings insights drawn from philosophy, law, and political science to bear on some of the most pressing issues that arise in contemplating the interaction between Canadian state law and Indigenous legal traditions. In the course of a wide-ranging but accessible inquiry, he discusses such topics as Indigenous agency, self-determination, legal pluralism, and power. In its use of Anishinaabe stories and methodologies drawn from the emerging field of Indigenous studies, *Law's Indigenous Ethics* makes a significant contribution to scholarly debate and is an essential resource for readers seeking a deeper understanding of Indigenous rights, societies, and cultures.

Tsawalk MDPI

Indigenous Australians have long understood sustainable hunting and harvesting, seasonal changes in flora and fauna, predator-prey relationships and imbalances, and seasonal fire management. Yet the extent of their knowledge and expertise has been largely unknown and underappreciated by non-Aboriginal colonists, especially in the south-east of Australia where Aboriginal culture was severely fractured. *Aboriginal Biocultural Knowledge in South-eastern Australia* is the first book to examine historical records from early colonists who interacted with south-eastern Australian Aboriginal communities and documented their understanding of the environment, natural resources such as water and plant and animal foods, medicine and other aspects of their material world. This book provides a compelling case for the importance of understanding Indigenous knowledge, to inform discussions around climate change, biodiversity, resource management, health and education. It will be a valuable reference for natural resource management agencies, academics in Indigenous studies and anyone interested in Aboriginal culture and knowledge.

Extracting Home in the Oil Sands University of Toronto Press

The Gurindji people of the Northern Territory are best known for their walk-off of Wave Hill Station in 1966, protesting against

mistreatment by the station managers. The strike would become the first major victory of the Indigenous land rights movement. Many discussions of station life are focused on the harsh treatment of Aboriginal workers. *Songs from the Stations* describes another side of life on Wave Hill Station. Among the harsh conditions and decades of mistreatment, an eclectic ceremonial life flourished during the first half of the 20th century. Constant travel between cattle stations by Aboriginal workers across north-western and central Australia meant that Wave Hill Station became a crossroad of desert and Top End musical styles. As a result, the Gurindji people learnt songs from the Mudburra who came further east, the Bilinarra from the north, Western Desert speakers from the west, and the Warlpiri from the south. This book is the first detailed documentation of wajarra, public songs performed by the Gurindji people. Featuring five song sets known as Laka, Mintiwarra, Kamul, Juntara, and Freedom Day, it is an exploration of the cultural exchange between Indigenous communities that was fostered by their involvement in the pastoral industry.

Roots of Entanglement Routledge

Inalienable Properties explores contrasting approaches to property rights by four Indigenous communities to illustrate how inalienability – restrictions on the ability to buy and sell land – is linked to community leadership and decision-making structures that have long-lasting consequences for communities. Drawing on new research about institutional change in organizational settings, Jamie Baxter explores when and how community leaders have sustained inalienable land rights without turning to either persuasion or coercive force – the two levers of power normally associated with political leadership. He also challenges the view that liberalized land markets are the inevitable result of legal and economic change.

Law's Indigenous Ethics Oxford University Press

How do Indigenous communities in Canada balance the development needs of a growing population with cultural commitments and responsibilities as stewards of their lands and waters? *Caring for Eeyou Istchee* recounts the extraordinary experience of the James Bay Cree community of Wemindji, Quebec, who partnered with a multi-disciplinary research team to protect a territory of great cultural significance in ways that respect community values and circumstances. By addressing

fundamental questions such as what should be protected and how, Indigenous and non-Indigenous partners reveal how protected area creation presents a powerful vehicle for Indigenous stewardship, biological conservation, and cultural heritage protection.

Contested Knowledges University of Alberta

Biodiversity and Protected Areas assembles twelve topics from around the world, illustrating the complexities and promise of addressing the biodiversity crisis. Authors from Mongolia, Africa, India, Canada, Iraq, and the United States dwell on particular aspects and challenges relevant to those regions. Lessons and approaches from interesting localities, coupled with global analyses give the reader a synthetic view of emerging problems. The opportunities for understanding common issues across different geographies abound, such as comparing local conservation in sub-Saharan Africa with a distribution of very small protected areas in Massachusetts. Several topics will be of immediate interest to policymakers. The book is illustrated with numerous color maps and figures and the authors strove for clear, uncomplicated writing. The editors provide an overview of chapters, placing them in the context of other biodiversity and protected area literature. Students and conservationists attempting to broaden their views of biodiversity and protected areas should find this collection to be interesting.

World Development Indicators 2016 Duke University Press

The Oxford Handbook of Law and Anthropology is a groundbreaking collection of essays that provides an original and internationally framed conception of the historical, theoretical, and ethnographic interconnections of law and anthropology. Each of the chapters in the Handbook provides a survey of the current state of scholarly debate and an argument about the future direction of research in this dynamic and interdisciplinary field. The structure of the Handbook is animated by an overarching collective narrative about how law and anthropology have and should relate to each other as intersecting domains of inquiry that address such fundamental questions as dispute resolution, normative ordering, social organization, and legal, political, and social identity. The need for such a comprehensive project has become even more pressing as lawyers and anthropologists work together in an ever-increasing number of areas, including immigration and asylum processes, international justice forums,

cultural heritage certification and monitoring, and the writing of new national constitutions, among many others. The Handbook takes critical stock of these various points of intersection in order to identify and conceptualize the most promising areas of innovation and sociolegal relevance, as well as to acknowledge the points of tension, open questions, and areas for future development.

Contemporary Indigenous Cosmologies and Pragmatics Routledge

Cree and Christian is an ethnographic account of a contemporary Pentecostal congregation, contextualized historically and theoretically in relation to other religious movements over time.

Globalization's Contradictions UBC Press

Standards. We apply them, uphold them, or fail to meet them. But how do they get made? *The Social Life of Standards* reveals how these political and technical tools for organizing society are developed, subverted, contested, and reassembled by local

communities interacting with standards created by others. Using ethnographic approaches, contributors investigate biomedical, agricultural, and other contexts that reveal the mismatch between the inconsistent implementation of standards in the real world and the non-negotiable criteria presupposed by external forces. These cases support a reflexive process that involves local engagement at every stage in the production and application of standards.