

INDIGENOUS
RELATIONSHIPS
TO THE LAND

<https://forms.gle/uq3fy7Q2Qgh5XgVQ8>

We recognize that UC Berkeley sits on the territory of xučyun (Huichin), the ancestral and unceded land of the Chochenyo speaking Ohlone people, the successors of the sovereign Verona Band of Alameda County. This land was and continues to be of great importance to the Muwekma Ohlone Tribe and other familial descendants of the Verona Band.

We recognize that we benefit from the use and occupation of this land, since the institution's founding in 1868. We have a responsibility to acknowledge and make visible our relationship to Native peoples. As members of the Berkeley community, it is vitally important that we not only recognize the history of the land on which we stand, but also, we recognize that the Muwekma Ohlone people are alive and flourishing members of the Berkeley and broader Bay Area communities today.

co-created with the Muwekma Ohlone Tribe and Native American Student Development

In your experience, how do different languages or dialects reflect culture? What are some phrases in other languages that lose meaning when translated? Any interesting examples of emotions/ behaviors that don't have an exact translation in English?

Learning the Grammar of Animacy by Robin Wall Kimmerer

“I did learn another language in science, though, one of careful observation... science polishes the gift of seeing. I honor the strength of the language”

“A bay is a noun only if the water is *dead*.. But the verb *wiikwegamaa* — to *be* a bay — releases the water from bondage and lets it live”

“Doesn't this mean that speaking English, thinking in English, somehow gives us permission to disrespect nature? By denying everyone else the right to be persons? Wouldn't things be different if nothing was an *it*?”

Some Guiding Questions

- How is the ‘language of plants’ different from ‘fluent botany’?
- What are some gaps in English (or other languages) that the Indegenious languages fill? How?
- What are some structural differences between the two, and what do they highlight about the Indegenious perspective about nature? (e.g. “to be a bay”)
- What would the death of Native languages imply?



Discussion

- What did you think of the video?
- Take a moment to remember the key ideas from last week's discussion.
- How does indigenous knowledge meet Western Science in this example?
- What role do Native languages play in widening scientific horizons?

NON-ANTHROPOCENTRIC EPISTEMOLOGICAL PLURALISM

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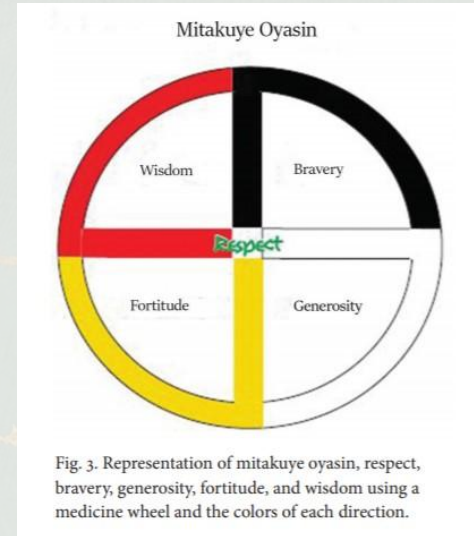
- Not centering human experiences, definitions, realities

mitakuye oyasin [I am related to all that is]

Lakota saying

*I see a crocodile as an animal that is part of me
and I belong to him, he belongs to me*

- Galarrwuy Yunupingo



NON-ANTHROPOCENTRIC EPISTEMOLOGICAL PLURALISM

- Epistemology — how do we define knowledge
- Epistemological pluralism -- different ways of knowing
- Opposite to epistemic sovereignty
 - No universal reality
 - Difference, fluidity becomes strength
- Actor Network Theory (ANT) — [social theory] entities gain their form and attributes based on their relationships with other entities

Intelligence within Nishnaabeg Realities

- Originates in the spiritual realm
 - Dreams, visions, ceremony
 - Agreement between individuals and spirit world
- Gained through the land
- Gaa-izhi-zhaawendaagoziyaang
 - Complete compassion for another in onés thoughts and mind
 - Kindness, mercy, aid, pity, empathy, love
- as consensual engagement

In conversation with

DR. DUKE REDBIRD

Indigenous Digital Delegation

November 10, 2020

MIT OPEN
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LAB

CO
OP
MEDIA

INDIGENOUS
SCREEN OFFICE

INDIGENOUS SCREEN OFFICE
BUREAU DE L'ÉCRAN AUTOCHTONE

THE
SPACE
BETWEEN
US

Sources and Further Readings

Healy, S. 'Epistemological Pluralism and the "Politics of Choice"'. *Futures* 35, no. 7 (1 September 2003): 689–701. [https://doi.org/10.1016/S0016-3287\(03\)00022-3](https://doi.org/10.1016/S0016-3287(03)00022-3).

Simpson, Leanne Betasamosake. 'Land as Pedagogy: Nishnaabeg Intelligence and Rebellious Transformation'. *Decolonization: Indigeneity, Education & Society* 3, no. 3 (21 November 2014). <https://jps.library.utoronto.ca/index.php/des/article/view/22170>.

Wane, Njoki Nathani. '[Re]Claiming Indigenous Knowledge: Challenges, Resistance, and Opportunities'. *Decolonization: Indigeneity, Education & Society* 2, no. 1 (4 May 2013). <https://jps.library.utoronto.ca/index.php/des/article/view/19244>.

[Indigenous Technologies Reading List](#)

[Decolonising Science Reading List](#)

[Shuumi Land Tax](#)