

Indigenous Internationalism and Expressions of Indigenous Relationships

Indigenous Internationalism pillar

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Indigenous internationalism is grounded in the self-determining authority of Indigenous nations and the expressions of Indigenous relationships that transcend state borders. These expressions of Indigenous relationships are embodied and practiced in several different ways, from honoring complex interrelationships with the natural world to engaging in new treaty arrangements and/or acts of solidarity. Overall, this project examines ways that Indigenous nations, communities and peoples challenge the territoriality of states and other patriarchal institutions in order to generate new understandings of how Indigenous relationships develop and persist beyond boundaries. By interrogating terms such as nationhood, international, self-determination, and borders, this project seeks to advance a deeper understanding of how these terms and relationships are viewed from diverse Indigenous perspectives.

There are several possible pathways for generating new understandings of Indigenous internationalism:

- How do Indigenous foods travel to other communities and what are some ways that Indigenous food sovereignty is practiced through formal and informal trade networks? (e.g. Camas or kwetlal as a food staple in Lekwungen and traded extensively up and down the coast of Turtle Island).
- What are new forms of solidarity, alliance, and treaties between Indigenous Peoples and Communities, including LGBTQ2S+, Black communities, and Pacific Peoples? Additionally, how are Indigenous nations asserting their self-determining authority to support and stand in solidarity with new immigrants to their territory? (e.g. The 2015 Indigenous Women of the Americas Defenders of Mother Earth Treaty Compact that spans from Turtle Island to South America; Pacific Peoples Partnership; VISA's issued by the Aboriginal Provisional Government to non-Indigenous peoples to enter their territories in so-called Australia).
- How are relationships with the natural world being protected and honored as part of climate justice and sustainability practices by Indigenous Peoples? (e.g. Movement to grant all of nature 'human' rights among Sámi Peoples in Sweden with the passage of the "Rights of Mother Nature" (2018), recognition of the Whanganui River in New Zealand as a legal person (2017), and International Rights of Nature Tribunal).
- What are ways that Indigenous movements grounded in resurgence and resistance against extractivism are aligning their efforts with other Indigenous

nations and peoples around the world? How are land and water reclamations occurring at the grassroots level to support different pathways toward the rematriation of land? (e.g. “Mandate of Amazonian Women Defenders of the Jungle of the Bases against Extractivism”; upcoming Congress of Nations and States 2022 gathering; Land Relationships Super Collective led by Tuck and Yang).

Overall, there are several ways to think about how Indigenous peoples, communities and nations decenter the territoriality of states. As a group of ten Indigenous scholars from across Turtle Island and the Americas, we choose to set up our own forms of governance and decision-making processes in line with our worldviews, feminisms, languages, and community teachings. Additionally, we will align our research methodologies/methods to the projects being undertaken, which may involve storytelling, community-centered participatory models (which will engage disparate voices and debate), and decolonizing methodologies.

To further our understanding and mobilization toward change and governance, I propose that we meet and hold summer institutes every two years at different sites of community resurgence (possibly Dechinta, Oaxaca, Lekwungen territory in Victoria etc.) During these meetings, we can determine the scope of Indigenous Internationalism research projects and ways we can support each others’ research goals and ongoing projects. We would also take inspiration from current Indigenous mobilizations at our potential meeting sites (Dechinta, Oaxaca etc.) and find ways to support community efforts through our work together, whether through podcasting, film-making, artwork, papers/reports and other modes of expression. Additionally, we would seek funding for attending other Indigenous gatherings, such as NAISA, so that we can work together closely to coordinate our research efforts as well as mentorship of Indigenous graduate and undergraduate students.