

The conference is free and open to the public. It will bring to Albuquerque thirty-three speakers from the fields of art, architecture, humanities, religion, science, and grassroots activists from across the US and from Mexico, Canada and Ecuador.

Demos March 8, Tags climate change , critical documentary research , decolonizing nature , Frederic Jameson , speculative modelings , World of Matter Mastery and possession: University of Michigan Press, , For the philosopher of science, the origin of the crisis is located in our fundamental relation to the material world around us: Our fundamental relationship with objects comes down to war and property. This purer capitalism of our own time thus eliminates the enclaves of precapitalist organization it had hitherto tolerated and exploited in a tributary way. One is tempted to speak in this connection of a new and historically original penetration and colonization of Nature. Bringing together ecological research, social justice activism, and environmental humanities research, their efforts could not be more relevant to our current world of global crisis. Building critical documentary research via a diversity of videos, photographs, presentations of material evidence, and analytical and speculative texts, the work of World of Matter investigates how the current regime of resource colonialism, industrial ecocide, and the neoliberal agro-economy is socially and environmentally destructive, economically and politically unequal in the distribution of its negative effects, and historically rooted in paradigms of imperialism that go back centuries. What would it mean to decolonize nature? Joan Pinkham New York: Monthly Review Press, , University of California Press, , Considering the diverse projects of World of Matter allows for further and more precise approaches to what the process of decolonizing nature might mean, beginning with those that present us with critical analyses of the destructive industrialization and domination of nature in Brazil. In the wake of this development, the Amazon lies depleted and degraded, even as it submits to a continued conflict between resource grabs for global markets and social movements struggling for democratic, local, and indigenous sovereignty. Frontier Land –14 portrays large-scale commercial farms that use chemical pesticides and considers their socio-environmental impacts. Privatization, Pollution, and Profit London: South End Press, The ten-part video project presents a documentary ethnography of family farmers in Texas, who explain how corporate agriculture has brought financial pressure to buy commercialized GM seeds, flooding the market with cheap products and making organic cotton production ever precarious as a cooperative industry. Activists see the cycle as repeating an old colonialist relation of power. While they do so in aesthetically singular ways, there are nonetheless several shared areas of concentration in terms of visual approach. Duke University Press, , – An Anthology of the Near and the Far: La Triennale Paris: Centre national des arts plastiques, All of which demonstrate a shared investment in interdisciplinary research, bridging fields as diverse as cultural geography, chemistry, visual culture, agriculture, political science, and – particularly in the case of Emily Eliza Scott – an ecologically concerned model of eco-art history, and more broadly, environmental humanities. The Architecture of Public Truth Berlin: Sternberg Press, and http: In sum, World of Matter defines a cutting-edge mode of collective artistic and interdisciplinary research, mediated through constellations of texts, images, and videos, which shares the imperative to explore how the world matters – how it enters into both materialization and conflicted forms of valuation. This abbreviated text is drawn from my catalogue essay in the World of Matter catalogue, ed. Inke Arns Berlin and Dortmund: He writes on contemporary art and politics, and is the author, most recently, of The Migrant Image: Spectres of Colonialism in Contemporary Art Sternberg, In , he guest-edited a special issue of Third Text no. He is currently finishing a new book, entitled Decolonizing Nature: The idea is that forest-dwelling peoples around the world will be paid not to cut down their habitats. Where will this money come from But Mister Hatfield, listen now; Make us this vow: The social connections and sense of possibility that resulted from the exchanges that unfolded in this setting were immensely valuable. The Fantasy of Disaster Response: Between municipal, state, and federal level agencies, the amount of planning for potential disasters is enormous. But during Hurricane Sandy, plans that took several years and millions of dollars to produce were thrown out almost immediately.

Chapter 2 : Decolonizing Nature: Making the World Matter – Social Text

T. J. Demos Decolonizing Nature Contemporary Art and the Politics of Ecology While ecology has received little systematic attention within art history, its visibility and significance has grown in relation to the threats of climate change and environmental destruction.

Whenever her line got caught on a weed, she would shout out to her parents in the cabin, exclaiming that she had caught a fish. An adult would then come down and untangle her line. But one day, she had actually caught one—and no one came to help her reel it in. Finally, when the adults looked out at the lake and saw the little girl trying to wrestle with the fishing rod, they ran down and her father helped her reel in a giant northern pike. The way that their bodies narrate stories we, collectively, have forgotten to listen to. The untouched trees, the clear water heavy with life, the rocks shot through with veins of marble and granite—they seem to carry stories that have little to do with the cumbersome wooden chalets that line the water. Another story telling the origin of Go Home Bay is that loggers, after floating freshly-cut timber down the Musquash River, would deliver them to steamers who would then chug their way to the timber mills around the Great Lakes. The primary forest has long been cut down—the timber industry left barely any trees standing. The fish stocks have long been depleted by colonial fishers, robbing the Indigenous people from a major source of subsistence. And there were people living here before the picturesque chalets were erected: This land carries their stories, stories that are still being told. I have little experience fishing. But on my second cast—the first cast I caught nothing but weeds—I caught an enormous pike. In it, she describes how a history of colonialism in Canada is literally inscribed on the bodies of fish—the depletion of their populations and the toxins in their bones. Their bodies tell stories of our negligence and silence. For Indigenous people in North America, colonialism is not a force of the past. It violently affects them on a daily basis. And they are constantly resisting and developing new ways of asserting their culture and governance systems. How can Europeans, who have learned to remove themselves in time and place from the horrors of colonization, learn to take responsibility and start a process of decolonization? Her main research revolves around human-fish relations, colonialism, and Indigenous governance and legal orders in Canada. Some of her other interests include decolonizing anthropology as a discipline, urban planning, and non-academic writing. In it, she suggests that since the Scots and Irish were colonized, their struggles for self-determination should be seen from a decolonial perspective. In her own research on human-fish relationships and the legal orders that Indigenous people put in place to maintain those relationships, she helps inform the nature-culture debate. And in several other articles she suggests ways that anthropology, as an academic discipline can engage in a process of decolonization. Through all this, Todd remains giving and forgiving in her writing. She writes lucidly and poetically, noting injustice while stressing accountability. And she is not content with just telling stories of oppression: I was grateful to be able to interview Zoe Todd to further explore these topics. After a discussion that was cut short by poor Internet service on my end, we continued the conversation via email. Colonialism is an ongoing reality in Canada. There are residential school survivors in Canada who are only a bit older than me. In my own family, the impacts of colonialism are also visceral. But the stories, the trauma of that? In May, the Truth and Reconciliation Commission of Canada released an executive summary of its forthcoming six-volume report on its inquiry into the experiences of Residential School survivors. Reading that summary, which lays out the awfulness and violence of the Residential School System, and hearing Justice Murray Sinclair declare that Canada is guilty of perpetuating cultural genocide? That really makes it clear that colonialism is an ongoing reality in Canada. How does your own research go beyond depicting Indigenous people as victims, but rather as actively struggling against colonization? I work in the Canadian Arctic, in a small village or hamlet in an Inuvialuit community named Paulatuuq. People in Paulatuuq are asserting their laws, but doing it in a way that negotiates a simultaneous but contradictory sameness and difference between their legal orders and their relationship to place and to the State. Engaging with those aspects of state law that they absolutely have to. Could the formalization of Indigenous law by a settler state contribute to the continued colonization of Indigenous people? Some people have argued that this was the case in Bolivia,

where *sumak kawsay Buen Vivir*, an Indigenous concept, was put into law. My work is really so small and nascent compared to the incredibly nuanced and ongoing work on Indigenous legal orders and legal pluralities that Indigenous scholars John Borrows, Val Napoleon and Tracey Lindberg among others are doing here in Canada. I think that the legal pluralistic approach that Borrows advocates for is really important. It demonstrates that Indigenous legal orders that incorporate reciprocal relationships between people, the land, the non-human constituents of the land, water and sky are incredibly important for this country as it contends with increasing pressures to extract oil and gas, mine ore, and dam more waterways. My passion is Indigenous issues and decolonization in urban prairie contexts. Though my interests have expanded to other issues, I keep the name of the blog because everything for me still comes back to the land I grew up in: Many people might be surprised that Indigenous issues and urban issues are so linked. Do you think it is possible for cities to be spaces for Indigenous people, and what practical urban planning strategies could make that a reality? Well, every city in Canada is on Indigenous land! So, by necessity, we have to address this fundamental relationship between land, Indigenous nations and urbanism in Canada. Frank Tough, was the first to really point that out to me. So, I totally agree with you that urban planning continues to marginalize Indigenous people. And in that, we must centre the reciprocal relationships between non-Indigenous people to Indigenous peoples, Indigenous lands, Indigenous legal orders, language, and community. The real crux of my critique of the ontological turn is not that it is wrong. They are absolutely correct, as an Indigenous feminist I read that as a hopeful moment. But we have to acknowledge that any movement is embedded in institutions and structures and the ontological turn itself has been developed by really wonderful Indigenous thinkers as well as non-Indigenous thinkers. However, as Sara Ahmed points out, it seems that white male scholars are often those that are cited within philosophy and the broader academy, and other people are ignored. My real critique is that Indigenous thinkers all over the world have been making exactly this point for decades, if not centuries if you read or listen to the accounts of how the Historic Numbered Treaties in Canada were settled, Indigenous thinkers were asserting a view of the world that inherently disputes the Euro-Western nature-culture divide. And so, I think we need to re-examine how we as scholars are also enacting legal governance and ethical duties toward our work. Do you see that conversation happening in anthropology? Why are there no Indigenous people on the panels? For me, the proof will be in how the diversity of a department actually reflects the diversity of the people that we say we work with. The academy itself has to make a change. There are concrete ways that can happen and there are people that are already talking about how that can happen. Frankly, that whole idea of technology saving us from our own capitalist exploitation of the environment is just wishful thinking. What Indigenous legal orders ontologies if you must bring to the table is an acknowledgement that we have reciprocal duties to the land, to the other-than-human. And in those duties, there are responsibilities not to destroy entire watersheds, pollute whole lakes, raze mountains for ore. But we cannot continue to relate to one another, to the land, to the fish, the birds, the bears, the plants in the way that we have been doing since the beginning of the Industrial revolution. On Scottish independence How do you see Scottish independence from an Indigenous and decolonial perspective? I was studying at Aberdeen in the Department of Anthropology. I had a front seat to the independence debate and the referendum. As an Indigenous person from North America I think that we need to have robust conversations about how, in the case of Scotland, at least, as a group of people that were internally colonized, or who had their self-determination violated by the English, they also, in turn, came in very large numbers to what is now Canada and participated actively in the dispossession and colonization of Indigenous peoples here. I call it the circulation of colonial violence. Did you see those conversations happening in Scotland, where they link their own movements for autonomy in solidarity with Indigenous autonomy movements? I have a complicated answer to that question. There was a lot of discourse in the Canadian media and the British media making a comparison between Quebec and Scotland, saying that Quebec independence and Scottish independence are the same thing. Or, sort of, learning from one another. But the thing with the Quebec independence movement is that it often involves a denial of Indigenous sovereignty in the province. The analogue, I think, for me, is that the Scots did manage to assert their own nationhood in a way by legislating and administering Canada into existence. So, in that sense, the Scots have already proven they can govern—they helped bring a whole

nation state into existence! I got the sense that it is a very taboo topicâ€”it disrupts the framing of Scots as victims of the English. But there were moments where I did have conversations with people. And people were amenable to, kind of, discussing those complicated relationships. And I found that really hopeful because colonialism is so paradoxical and complicated. I was speaking to someone who said that some of the politicians promoting a pro-independence discourse deliberately strayed away from acknowledging Indigenous peoples like me and other people from around the globe who live in Scotland. However, I hope we can some day talk about how Scots do have a reciprocal relationship to the peoples that were colonized by themâ€”including Indigenous peoples around the globe. How would you like to see those conversations going forward? I think that some people really truly do care about the impacts that European colonialism has had on the world. In Europe, I feel that the direct and visceral [ongoing! In that sense, I think it becomes easy to romanticize and distort the ongoing colonial experience of Indigenous peoples, to not see the harm in appropriating Indigenous material culture or legal orders or stories. So, I think that at the very least, the conversation needs to start with: We have ties that bind us across the ocean. And so the conversation needs to start from a acknowledging how contemporary Europe still benefits from its colonial imperatives and b understanding that any kind of contemporary conversation requires addressing Indigenous peoples as living and present. I think it starts with dealing with the deeply rooted ideologies that Europe exported in its colonial work. It requires a conversation about what a generous, kind, caring governance and societal model would look like. It means stopping the needless suffering I saw in Europeâ€”tackling the vicious anti-immigration rhetoric that pervades many European jurisdictions, tackling the angry anti-poor rhetoric used by the government. And dealing with ongoing racism in European institutions. Loving accountability, if you will.

Chapter 3 : Decolonizing Nature – RESISTANCE | RESILIENCE | REVITALIZATION

Considering the diverse projects of World of Matter allows for further and more precise approaches to what the process of decolonizing nature might mean, beginning with those that present us with critical analyses of the destructive industrialization and domination of nature in Brazil.

Integrating knowledge, forging new constellations of practice and Ecocriticism and Indigenous Studies: Conversations from Earth to Cosmos. Nanobah Becker, a Navajo screenwriter, director and producer whose work has screened at numerous international film festivals; her work includes, The 6th World, Shimasani, Conversion, Grace and Flat. David holds a Juris Doctorate and a certificate in indigenous law and policy from the University of Arizona. Visual Culture and Environment Today. Intersections of race, class and gender and Emergent Possibilities for Global Sustainability: Intersections of race, class and gender. Racial Capitalism and the Colonial Present. Dispatches from an Unembedded Journalist in Occupied Iraq and is currently working on a book on climate change. Mapes, writer and environmental reporter, The Seattle Times; author of Elwha: Seasons of Change with a Century-Old Oak forthcoming, Martinez holds a Ph. Race, Gender, and Sexuality in the Colonial Contest and is currently working on a book on militarization of environmental violence. William McDonough, a globally recognized leader in sustainable development; recipient of the Presidential Award for Sustainable Development, inaugural U. Beyond Sustainability – Designing for Abundance. Art, Activism, Autonomy and writing his first book of poetry, Ikidowinan Ninandagikendaanan words I must learn. Conversations from Earth to Cosmos and Ecocinema: Her choreographic compositions focus on site-specific dances in nature and non-traditional performance spaces, as well as the concert stage. Through the crafting of dances, Nevada aims to awaken audiences with a vocabulary of work that invokes thoughtful deliberation and delivers a visceral impact. Rob Nixon, Thomas A. Chris Williams, environmental activist and teacher; author of Ecology and Socialism: Toward a Revolutionary Transformation.

Chapter 4 : Speakers – Decolonizing Nature

Decolonizing Nature (Sternberg Press,) investigates how concern for ecological crisis has entered the field of contemporary art and visual culture in recent years.. While ecology has received little systematic attention within art history, ecology's visibility and significance has only grown worldwide in relation to the pressing threats of climate change, global warming and the.

Chapter 5 : Decolonizing Cuisine with Mak – amham | Link TV

Decolonizing Nature has 5 ratings and 0 reviews. British imperialism was almost unparalleled in its historical and geographical reach, leaving a legacy o.

Chapter 6 : decolonizing nature | Download eBook PDF/EPUB

Decolonizing Nature explores the influence of the colonial legacy on contemporary conservation and on ideas about the relationships between people, politics and nature in countries and cultures that were once part of the British Empire.

Chapter 7 : T. J. Demos - Wikipedia

Decolonizing Nature presents a timely critical analysis of the parameters and limitations of philosophical, artistic, and curatorial models that respond to climate change.

Chapter 8 : Sternberg Press - T. J. Demos

DOWNLOAD PDF DECOLONIZING NATURE

Rigorous, accessible, and rebellious, Decolonizing Nature is an inspiring and indispensable contemporary art manifesto. --Subhankar Banerjee, Lannan Chair of Land Arts of the American West and Professor of Art and Ecology, University of New Mexico.

Chapter 9 : Decolonizing Nature at UNM /Hawks Aloft Inc.

Decolonizing academia Currently there is a lot of work being done, partly inspired by Bruno Latour, challenging this idea that there is a nature-culture divide, which anthropologists now call the 'ontological turn.'