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For traditional Indigenous people, nature, or the “Mother Earth,” is an intricate, interconnected, interdependent sacred living entity — a complex system — not a collection of isolated, exploitable, limitless resources and property. There have been some recent successes and positive ideological trends based on intercultural understanding.

Scientists must learn how to interact with Indigenous ...

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CHARLOTTETOWN — The P.E.I. government has produced no less than 11 online videos to show drivers how to navigate a new intersection in Charlottetown, described as the first of its kind in Canada.

First-of-its-kind intersection in P.E.I. requires 11 ...

Pittsburgh police have issued an arrest warrant for a Toronto Argonauts linebacker. Jeffrey Ali Knox Jr., 28, is wanted on two counts of attempted homicide, two counts of aggravated assault and ...

Pittsburgh police issue arrest warrant for Toronto ...

SASKATOON -- A sinkhole that opened up at one of the city's busiest intersections caused headaches for drivers Thursday morning. Traffic was being diverted as a city crew worked to repair the ...

There is intensified interest in designing information and communication technologies (ICTs) that respond to ways of doing, knowing, and saying that differ from those that dominate in producing ICTs and, in particular, to ‘traditional’ or ‘indigenous’ knowledges. ICT endeavours for indigenous or traditional knowledges (ITK) vary. Some aim to extend ITK digitally and others use ICTs to improve the economic and/or political situation of marginalised groups. This book presents themes that arise in designing to respond to ITK in different cultural, social, physical, and historical contexts.

This book examines how Indigenous Peoples around the world are demanding greater data sovereignty, and challenging the ways in which governments have historically used Indigenous data to develop policies and programs. In the digital age,

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governments are increasingly dependent on data and data analytics to inform their policies and decision-making. However, Indigenous Peoples have often been the unwilling targets of policy interventions and have had little say over the collection, use and application of data about them, their lands and cultures. At the heart of Indigenous Peoples' demands for change are the enduring aspirations of self-determination over their institutions, resources, knowledge and information systems. With contributors from Australia, Aotearoa New Zealand, North and South America and Europe, this book offers a rich account of the potential for Indigenous data sovereignty to support human flourishing and to protect against the ever-growing threats of data-related risks and harms.

Using the rubrics of individual, indigenous, and environmental rights, *Tourism in Northeastern Argentina: The Intersection of Human and Indigenous Rights with the Environment*, edited by Penny Seymoure and Jeffrey L. Roberg, utilizes in-depth case studies developed from field work to explore the physical and psychological impact of tourism on local communities, indigenous cultures, and the environment in northeastern Argentina. The case studies demonstrate the effects of tourism on several areas of spectacular beauty, along with the positive and negative consequences of economic and social development in these areas.

This book studies Native American and Chicano/a writers of the American Southwest as a coherent cultural group with common features and distinct efforts to deal with and to resist the dominant Euro-American culture.

Discussion of emerging concepts in recent trends across the globe to document and describe Indigenous Knowledge and how they are being integrated generally as well as in formal education processes, including discussion on the Cultural Interface as an alternate way of thinking about Indigenous and Western domains and the changing perspectives and the many opportunities that information technologies will provide for new agendas.

At the intersection of indigenous studies, science studies, and legal studies lies a tense web of political issues of vital concern for the survival of indigenous nations. Numerous historians of science have documented the vital role of late-eighteenth- and nineteenth-century science as a part of statecraft, a means of extending empire. This book follows imperialism into the present, demonstrating how pursuit of knowledge of the natural world impacts, and is impacted by, indigenous peoples rather than nation-states. In extractive biocolonialism, the valued genetic resources, and associated agricultural and medicinal knowledge, of indigenous peoples are sought, legally converted into private intellectual property, transformed into commodities, and then placed for sale in genetic marketplaces. Science, Colonialism, and Indigenous Peoples critically examines these developments, demonstrating how contemporary relations between indigenous and Western knowledge systems continue to be shaped by the dynamics of power, the politics of property, and the apologetics of law.

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Consisting of original scholarship at the intersection of indigenous studies and religious studies, the Handbook of Indigenous Religion(s) includes a programmatic introduction arguing for new ways of conceptualizing the field, numerous case study-based examples, and an Afterword by Thomas Tweed.

ÒThis book is an imagining.Ó So begins this collection examining critical, Indigenous-centered approaches to understanding gay, lesbian, bisexual, transgender, queer, and Two-Spirit (GLBTQ2) lives and communities and the creative implications of queer theory in Native studies. This book is not so much a manifesto as it is a dialogueÑa Òwriting in conversationÓÑamong a luminous group of scholar-activists revisiting the history of gay and lesbian studies in Indigenous communities while forging a path for Indigenous-centered theories and methodologies. The bold opening to Queer Indigenous Studies invites new dialogues in Native American and Indigenous studies about the directions and implications of queer Indigenous studies. The collection notably engages Indigenous GLBTQ2 movements as alliances that also call for allies beyond their bounds, which the co-editors and contributors model by crossing their varied identities, including Native, trans, straight, non-Native, feminist, Two-Spirit, mixed blood, and queer, to name just a few. Rooted in the Indigenous Americas and the Pacific, and drawing on disciplines ranging from literature to anthropology, contributors to Queer Indigenous Studies call Indigenous GLBTQ2 movements and allies to center an analysis that critiques the relationship between colonialism and heteropatriarchy. By answering critical turns in Indigenous scholarship that center Indigenous epistemologies and methodologies, contributors join in reshaping Native studies, queer studies, transgender studies, and Indigenous feminisms. Based on the reality that queer Indigenous people Òexperience multilayered oppression that profoundly impacts our safety, health, and survival,Ó this book is at once an imagining and an invitation to the reader to join in the discussion of decolonizing queer Indigenous research and theory and, by doing so, to partake in allied resistance working toward positive change.

With the publication of her first novel, *Shell Shaker* (2001), Choctaw writer LeAnne Howe quickly emerged as a crucial voice in twenty-first-century American literature. Her innovative, award-winning works of fiction, poetry, drama, and criticism capture the complexities of Native American life and interrogate histories of both cultural and linguistic oppression throughout the United States. In the first monograph to consider Howe's entire body of work, *LeAnne Howe at the Intersections of Southern and Native American Literature*, Kirstin L. Squint expands contemporary scholarship on Howe by examining her nuanced portrayal of Choctaw history and culture as modes of expression. Squint shows that Howe's writings engage with Native, southern, and global networks by probing regional identity, gender power, authenticity, and performance from a distinctly Choctaw perspective—a method of discourse which Howe terms “Choctalking.” Drawing on interdisciplinary methodologies and theories, Squint complicates prevailing models of the Native South by proposing the concept of the “Interstate South,” a space in which Native Americans travel physically and metaphorically between tribal national and U.S. boundaries. Squint considers Howe's engagement with these interconnected spaces and cultures, as well as how indigeneity can circulate throughout them. This important critical work—which includes an appendix with a

previously unpublished interview with Howe—contributes to ongoing conversations about the Native South, positioning Howe as a pivotal creative force operating at under-examined points of contact between Native American and southern literature.

The essays in *Indigenous Women and Work* create a transnational and comparative dialogue on the history of the productive and reproductive lives and circumstances of Indigenous women from the late nineteenth century to the present in the United States, Australia, New Zealand/Aotearoa, and Canada. Surveying the spectrum of Indigenous women's lives and circumstances as workers, both waged and unwaged, the contributors offer varied perspectives on the ways women's work has contributed to the survival of communities in the face of ongoing tensions between assimilation and colonization. They also interpret how individual nations have conceived of Indigenous women as workers and, in turn, convert these assumptions and definitions into policy and practice. The essays address the intersection of Indigenous, women's, and labor history, but will also be useful to contemporary policy makers, tribal activists, and Native American women's advocacy associations. Contributors are Tracey Banivanua Mar, Marlene Brant Castellano, Cathleen D. Cahill, Brenda J. Child, Sherry Farrell Racette, Chris Friday, Aroha Harris, Faye HeavyShield, Heather A. Howard, Margaret D. Jacobs, Alice Littlefield, Cybèle Locke, Mary Jane Logan McCallum, Kathy M'Closkey, Colleen O'Neill, Beth H. Piatote, Susan Roy, Lynette Russell, Joan Sangster, Ruth Taylor, and Carol Williams.

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