

Encountering Indigenous thought and politics: Power and ethics in the academy.

Workshop 7 May 2019 at Oxford Brookes University

John Henry Brookes Building (JHB), Room 202

(<https://www.brookes.ac.uk/documents/maps/headington-campus-map/>)

Funded by the Faculty of Humanities and Social Sciences at Oxford Brookes University

The University of Hertfordshire

and the Global Politics, Economics and Society Research Centre at Oxford Brookes University

Programme

9:00-9:30 Opening remarks by workshop convenors

Doerthe Rosenow (Department of Social Sciences, Oxford Brookes University)

Elisa Randazzo (School of Politics and International Relations, University of Hertfordshire)

Ingrid Medby (Department of Social Sciences, Oxford Brookes University)

9:30-11:00am Panel 1

Encountering Indigenous thought and practice: Dialogue, inclusion, appropriation?

Chair: Hannah Richter (School of Politics and International Relations, University of Hertfordshire)

Speakers:

Laura Junka-Aikio (Tromsø University Museum, University of Tromsø/ The Arctic University of Norway)

Matthew Scobie (Management School, University of Sheffield)

Karen Tucker (School of Sociology, Politics and International Studies, University of Bristol)

June Rubis (School of Geography and the Environment, University of Oxford)

Questions:

- 1) To what extent is it possible to reconcile Indigenous thought with Western epistemological and ontological frameworks?
- 2) What is the purpose or rationale behind the drive to engage with Indigenous thought?
- 3) Is the risk of appropriation ubiquitous, or can it be avoided?

11am – 11:30am Coffee Break

11:30am – 1:00pm Panel 2

The Politics of the encounter: Fieldwork, activism, resistance

Chair: David Chandler (Department of Social Sciences, University of Westminster)

Speakers:

María Gabriela López Yáñez (Theatre and Performance Studies, Goldsmiths University of London)

Natalia Castelnuovo Biraben (Department of Anthropology, Universidad de Buenos Aires)

Anupama Ranawana (Senior Researcher Centre for Poverty Analysis, Sri Lanka; Visiting Researcher at Oxford Brookes University)

Questions:

- 1) What does engaging with Indigenous thought tell us about the conceptual nature of resistance?
- 2) How does the encounter between Indigenous and non-Indigenous thought manifest in political/ social practices of resistance and activism?
- 3) How do field researchers engage with formal and informal practices of activism informed by Indigenous thought? How does their presence impact or affect these struggles? How do the struggles impact fieldwork research?

1:00 – 2:00pm Lunch Break

2:00 – 3:30pm Panel 3

Decolonising the academy? Researching, writing, teaching with/about/from Indigenous perspectives

Chair: Doerthe Rosenow (Department of Social Sciences, Oxford Brookes University)

Speakers:

Jaskiran Dhillon (School of Public Engagement, The New School)

Hanna Guttorm (Education Studies, University of Helsinki)

Adam Barker (Department of Biological and Environmental Sciences, University of Hertfordshire)

Questions:

- 1) Is Indigenous thought included in recent efforts to de-colonise the academic curriculum? If so, is this effort sufficiently reflective of the implications of the Indigenous/non-Indigenous encounters, as they take place in Western academic settings?
- 2) How is positionality reflected in the writing and teaching experiences of non-Indigenous scholars? How can this issue be addressed?
- 3) How may we as writers and/or educators engage Indigenous thought in ethical modes? What are the potential limits to such engagement?

3:30 – 4:00pm Coffee Break

4:00 – 5:00 pm Concluding Discussion

All participants and presenters are welcome to share some concluding reflections based on (but not limited to) the following questions:

- 1) What are the implications of reflectively engaging with the theoretical and/or practical encounter between Indigenous and non-Indigenous thought?
- 2) What is the nature of the emancipatory claim inherent in indigenous forms of activism? What is distinct about it that sets it apart from other forms of activism?
- 3) How do academic/institutional practices condition the way Indigenous thought is currently engaged; and how can this be pushed further?

Speakers' Dinner