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CENTRE FOR INDIGENOUS CONSERVATION AND DEVELOPMENT ALTERNATIVES

Devenir Universidad Co-creating an Indigenous University in the Amazon, led by the Inga people of Colombia

By Ursula Biemann & Iván Darío Vargas Roncancio



Indigenous Biocultural University Fieldtrip, Cauca, 2021.
Courtesy: Ursula Biemann

As Inga people, from preschool to our doctorates, we learn and reproduce knowledge that isn't ours. It is the imposed way of the scientifically proven that has obscured all other routes of access to knowledge, including the one of the Indigenous peoples and other epistemologies of the South. Sooner or later, these layers of knowledge will have to be dismantled and transformed, because they have been imposed under the principles of violence. Today, it is important that the Western knowledge and our own knowledge have a space for dialogue. I can only see this dialogue in the context of what is called university, although with time the name will also have to change. We can call it pluriversity, Iachaiwuasi or whatever. It has to be a meeting point

for knowledge to reflect on how to support and reposition each other in less violent ways. — Hernando Chindoy, leader of the Indigenous Inga People of Colombia.

The Amazonian peoples have spent millennia getting to know their living forests with whom they have co-evolved. Their accumulated knowledge is invaluable for protecting and restoring the forests and the diversity of living beings and cultures. Yet decades of armed conflict and an enduring history of colonial occupation of territories and knowledge systems in the Colombian forests have left the Indigenous communities vulnerable, on the brink of physical and cultural extermination, and without a viable system to foster

their epistemic cultures.

Devenir Universidad is a biocultural project engaging in the process of an Amazonian territory becoming university. The platform documents and contributes to the activities of the Inga Indigenous community in Colombia's Andean Amazon, collectively weaving a new university. As a growing biocultural organism, the project involves human and other-than-human minds in bridging different knowledge systems. At the heart of the research lies the living cognitive territory and the ways in which this knowledge can be protected and transmitted. New pedagogies are designed to generate place-based knowledge and drive the

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Teaming up for the Masko Cimakanic Aski Collaborative education and training in action

By Daviken Studnicki-Gizbert

Masko Cimakanic Aski is an Atikamekw phrase that translates as the Bear Who Watches over the Land. It is also the name for an indigenous protected area project being developed by the Coocoo family and CICADA partners, the Conseil de la Nation Atikamekw (CNA). It aims to provide a space for life and healing for the Atikamekw Nehirowisiwok and the other living beings with whom they live.



Courtesy: Eleonore Varelle

Bringing the Masko Cimakanic Aski protected area into being is a team effort

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Courtesy: Eleonore Varelle

involving numerous members of the Coocoo family, the staff at the CNA, the Council of Wemotaci, and various allied researchers. This last winter it was the turn of a group of McGill students to pitch in.

Eight undergraduate students of the Bieler School of the Environment spent their winter semester researching the history of timber extraction on the Masko territory. Their research helps build the case for Atikamekw stewardship as a needed alternative to over a century of ever-intensifying forms of logging.

Drawing from the archives, the students documented the evolution of forestry policy and techniques, and then mapped out the exact areas of the Coocoo territory that were logged, and re-logged since the late nineteenth-century. This information enabled an assessment of the timber industry's impacts on wildlife and aquatic environments. The disappearance of the caribou from the area and the loading of local lakes with mercury are but two of the legacies left by timber extraction.

Then, in early March, the students headed into the territory where they worked with an Atikamekw team during a week-long camp on the Coocoo land. The following week they played host to a four-person Atikamekw team who arrived in Montreal for five days of intensive training in cartography and remote sensing techniques.

The collaboration with the Atikamekw adds further strength to the Masko Cimakanic Aski protected area, and it provides invaluable experience-based training for tomorrow's generation of researchers. The report was presented to the Coocoo family and the CNA in April. It will be used as background for community planning discussions this summer. ●

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paradigm shift from an extractive to a generative and imaginative relationship with the territory. Hence the university will expand across the territory in a decentralized configuration of learning sites and paths.

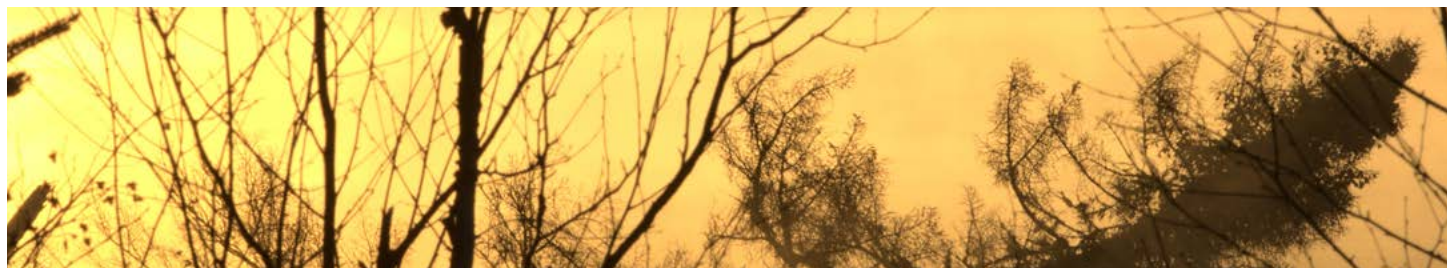
Devenir Universidad is a collaboration between Indigenous and academic partners. Through an online platform, field workshops and cultural productions, the initiative participates in the communitarian process by professionally supporting all aspects of the University project — pedagogic methodologies, pluri-epistemic research, territorial planning, architectural design, cultural re-assemblage, communication, ecological regeneration, and legal concerns. Together we seek to build intercultural teams with the different actors in the territory to support these dimensions in the co-creation of the university. ●



Indigenous Biocultural University Meeting, Cauca, 2021.
Courtesy: Ursula Biemann

More information at:

<https://deveniruniversidad.org/en/home/>



Aski Masinahikan Indigenous Mapping Workshops

By Adam Archambault & Benoit Éthier

It was under a mild autumn sun that the Aski Masinahikan Aboriginal mapping workshops (mapping of the territory) took place at Club Odanak, located on the ancestral lands of the Atikamekw Nehirowisiw nation near the town of La Tuque (Capetciwotakan) in Mauricie. Held on October 27 and 28, 2021, the event was organized in collaboration with the Atikamekw Nation Council and the Participatory Mapping Laboratory of the Université du Québec en Abitibi-Témiscamingue.

The objective of the Aski Masinahikan workshops was to bring together young people, researchers, and elders from the Atikamekw Nehirowisiw nation with university researchers to share their research, their territorial knowledge, and their cartographic knowledge. The workshops also encouraged exchange, connection, and discussion to stimulate the transmission of territorial knowledge among members of the nation. It turns out that these transmission processes are essential to ensure cultural continuity.

As Christian Coochoo, Coordinator of Cultural Services at the Conseil de la Nation Atikamekw (CNA), pointed out during the event: “For 20 years, the CNA, in consultation with the elders, has been working to tell the story of the territory to young people and to integrate the teaching of history from an Atikamekw Nehirowisiw perspective”. The Aski Masinahikan workshops were therefore part of these approaches to promoting and transmitting territorial and cartographic knowledge.

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Shared Lands Holds Research Reflection Workshop

By IMPACT: Indigenous Movement for Peace Advancement and Conflict Transformation

In 2021, we concluded data collection for our research on grassroots environmental peace-building. In January, 2022, we highlighted key preliminary findings identified by the Environmental Fellows involved in the research and initial round of data analysis.¹

What challenges do grassroots environmental peace-building movements face in sustaining and scaling their efforts? How can policymakers and practitioners support and help scale grassroots environmental peace-building movements? Shared Lands is responding to these pressing questions through research funded by the United States Institute of Peace, 'Supporting Grassroots Environmental Peace-building in Northern Kenya'.

There is a longstanding belief that environmental catastrophes and crises are recipes for conflict – especially between groups who rely on shared natural resources for livelihoods. More recent thinking suggests shared environmental challenges can also inspire new forms of solidarity and collective action rather than simply lead to conflict. Following this line of thought, Shared Lands is studying grassroots environmental peace-building movements in northern Kenya to understand how they emerge and the challenges they face.

Much of the research for this study was carried out by Environmental Fellows from northern Kenya embedded in communities across the counties of Marsabit, Isiolo, Laikipia, and Samburu. Throughout 2021, the

Fellows carried out regular interviews with people in and around their communities and completed weekly diaries of environmental conflicts, drivers, and peace-building efforts in surrounding areas.² Altogether, 144 interviews and 906 diaries entries were completed.

From 28-29 October 2021, a research reflection workshop was held at the Northern Galaxy Hotel in Isiolo. During the workshop, Environmental Fellows were provided training in qualitative data analysis and carried out initial analysis of the data

all participants' views. Through PET, the Environmental Fellows worked together to identify common drivers of environmental conflict and key actions needed to support grassroots environmental peace-building in these areas. Here are just a few examples of what they found.

Wildlife governance and management: Exclusionary and often militarised approaches to protecting wildlife and their habitat leads to conflict between wildlife rangers and security teams and community members being excluded from land and resources. There



Courtesy: IMPACT

they collected using a method called Participatory Theme Elicitation (PET). PET is an interactive and engaging approach to data analysis that can be used to include a diverse range of participants, including those with limited prior background or formal training in the analysis of research findings. Following Best et al.'s (2021) five-step method, participants identified themes emerging from the data in small groups before working together to reach a consensus on central themes emerging from the research that reflected

are also documented cases of abuses against community members by wildlife forces, causing heightened tensions that make future conflict more likely.

Changing rustling dynamics: Intercommunal theft of livestock has a long history in northern Kenya and is often carried out seasonally on a reciprocal basis. In recent years, rustling has become more of an industry rather than social and cultural activity. Now, when livestock is stolen, they may be sold at distant markets and never seen again.

This increases the stakes of rustling, leading to more deadly rustling events.

Land and boundaries: Currently in northern Kenya, efforts are underway to register communal land previously held in trust of communities by the government. While important for tenure security, these efforts are bringing to the surface age-old disputes around ancestral land and territorial boundaries. Communal land registration is also leading to new forms of land grabbing, as wealthy individuals and entities seek to acquire land before registration.

Although each of these drivers relates to the environment, they also paint a far more complicated picture when it comes to drivers of conflict. Often the issue of land and resource scarcity is less significant to conflict than governance systems and structures; socio-economic conditions and inequalities; and historic land conflicts and injustices. This is something we will continue to explore and write about throughout the rest of the project.

In the meantime, you can watch this short film, entitled [‘Droughts and Conflicts’](#) produced by Ramson Karmushu to learn about some of the different factors shaping water conflict.

Relying on their data analysis and other knowledge accumulated during the research, the environmental fellows also identified key areas where policymakers and practitioners can help grassroots environmental peace-building movements sustain and scale their efforts. These include supporting the development and capacity of environmental peace-building ambassadors, building bridges between different sectors for environmental peace, and implementing environmental peace-building and conflict mediation initiatives.

In the next phase of our project, we will design and deliver evidence-based



Courtesy: IMPACT

training for civil society organisations and actors supporting grassroots environmental peace-building. Stay tuned for updates and outputs from these activities. If 2021 was all about research, 2022 is all about putting that research into action! ●

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Best, Paul, Jennifer Badham, Tracey McConnell, & Ruth F. Hunter. 2021. “Participatory theme elicitation: open card sorting for user led qualitative data analysis.” *International Journal of Social Research Methodology*, 1-19.

Endnotes:

1 This article was originally published January 29, 2022, at Shared Lands: <https://shared-lands.com/2022/01/29/shared-lands-holds-research-reflection-workshop/>

2 All research activities followed the COVID-19 protocols of the Government of Kenya and World Health Organisation, primarily occurring outside with social distancing and use of PPE. The research team also made use of the WorldView app, which allowed data to be collected offline, stored in the app, and uploaded to a central database when smartphones were connected to data. This approach meant Environmental Fellows did not have to routinely come and go from their communities, reducing the risk of virus transmission.



“For our land, Maasai pastoralists in Ngorongoro imminent th

By CICADA/ICAN on behalf of the Maasai of Ngorongoro

May God fight for us, for our land, and for our lives, because we say we are not leaving, because we are not sure if the land where we are being sent will love us, as we have been loved by our ancestral land. — Maasai traditional leader

Approximately 93,000 Maasai pastoralists residing in the Ngorongoro District of northern Tanzania are currently under threat of eviction from their ancestral land. The proposed resettlements are part of an attempt to mitigate human and livestock population growth in the Ngorongoro Conservation Area (NCA) and expand a private trophy hunting concession in neighbouring Loliondo.

Under international pressure from foreign investors and global conservation organizations, the Government of Tanzania has proposed to revise the NCA's multiple land use model citing uninterrogated assumptions about its carrying capacity. Disequilibrium scientists have cautioned that the carrying capacity argument is overstated, as the semi-arid rangelands of northern Tanzania are characterized by highly

variable environmental conditions and likely exist in multiple forms of social-ecological stability (Cf. Reid 2012; Behnke, Scoones, and Kerven 1993). Local Maasai have argued that the motivating factor behind the resettlement plans has little to do with the material aspects of environmental sustainability and everything to do with the lucrative tourism revenues that the government accrues from wildlife safaris. If put into practice, NCA residents would be resettled into unsuitably small areas with limited access to water sources and pasture, both of which are crucial for pastoral livelihoods. These resettlements would compound pre-existing restrictions on subsistence cultivation, livestock marketing, and grain accessibility in the NCA, which have already led to food shortages and malnutrition.

Local Maasai have pushed back against the revised multiple land-use model, leading the government to propose a voluntary resettlement plan in early 2022. Maasai living in the NCA have been asked to leave on their own accord within a framework for compensation yet to be formalized. Voluntary resettlement programs have a long history in Tanzania, dating back to the so-

cialist period when rural citizens were first encouraged to move into ujamaa villages, before approximately five million Tanzanians were forcibly resettled during the later stages of villagization. The Maasai in the NCA have no interest in leaving their home and view these developments as a thinly veiled pretext for displacement.

Adjacent to the NCA, fifteen villages in Loliondo Division are being told to prepare for compulsory resettlements to clear the area for Ortello Business Company (OBC), a United Arab Emirates-owned entity, to use as a 1500 km² trophy hunting block. Tensions have been high in Loliondo for many years, with conflicts arising in areas where village land overlaps Loliondo Game Controlled Area (GCA). The revised Wildlife Conservation Act of 2009 stipulates that all farming, livestock grazing, and settlements are prohibited inside of GCAs, though registered villages have formal tenure rights pursuant to the Village Land Act No. 5 of 1999. The plan to evict local Maasai from these villages would be a direct violation of the Village Land Act, as well as Tanzania's constitution, and numerous international human rights

and for our lives” Ngorongoro District, Tanzania, currently face threat of eviction

declarations. If the evictions move forward, Tanzania will have sided with a foreign company to maximize tax revenues from the trophy hunting block at the expense of the human rights of Maasai pastoralists and their interest in participating in the rich tourist market as facilitators of photographic safaris and tented camps.



Maasai holding a community meeting to discuss the proposed evictions from Loliondo. *Courtesy: Justin Raycraft*

The proposed resettlement areas are in Handeni and Kitwai GCAs in southeastern Maasailand. The GCAs were gazetted following the Wildlife Conservation Act of 1974 and have since been administered by the government as trophy hunting blocks, but there is less game there than in Loliondo. The Ministry of Natural

Resources and Tourism has proposed to change the formal designations of these areas from “exclusive status” GCAs into multi-use zones by transferring the NCA’s revised land use model to the resettlement areas. The relocated Maasai would thus likely be subjected to further restrictions and an ongoing loss of autonomy. The Maasai are concerned that the resettlement areas in Handeni and Kitwai are too small and have limited water sources, undermining the viability of the pastoral mode of production. There are also already other groups present in these areas, and frictions between farmers and pastoralists have been

building for years. In early 2022, five people were killed in Handeni during escalating conflicts between farmers and pastoralists.

The precarious situation of the Maasai in Ngorongoro District dates to the early 1950s, when Serengeti National Park was planned and implemented at the expense of Maasai inhabitants.

Gazetted in 1951, Serengeti National Park projected a conservation hegemony of pristine wilderness onto the landscape, paying little heed to competing visions of nature from local pastoralists. Following resistance from local Maasai in the face of displacement, the British colonial administration promised that the Maasai would be allowed to continue occupying land adjacent to Serengeti National Park, including Ngorongoro crater. The NCA’s multiple land use model was subsequently established in 1959 and was forwarded as a compromise that would allow the Maasai to continue their pastoral livelihoods within the area and live alongside wildlife. The three core objectives of the NCA, under government administration, have since been: 1) to conserve and manage natural resources based on an understanding of the ecology of the area; 2) to promote and safeguard the livelihood interests of local Maasai communities; and 3) to develop and promote tourism activities in the area.

The Maasai continued to live in the NCA alongside wildlife through independence, until the Government of Tanzania took the decision to prohibit Maasai from living directly inside

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Ngorongoro crater, in 1975. The Maasai were relocated to the highlands of the outer crater rim, though they were permitted to access pasture and water inside the crater. The alkaline lake inside the crater serves as a natural salt lick for livestock. Since then, Maasai rights to resources in the NCA have continued to deteriorate. From the perspectives of local communities, the Ngorongoro Conservation Authority continually violates Maasai people's customary rights based on directives from UNESCO and IUCN to protect the area's classification as a World Heritage Site, a Biosphere Reserve, and a Global Geopark. In 1975, the Ngorongoro Conservation Authority banned subsistence cultivation in the NCA. The farming prohibition was lifted in 1992, reinstated in 2001 and removed a few weeks later, before ultimately being implemented again in 2009. Local Maasai have had little to no control over these policy decisions affecting their livelihoods. They have also been restricted from building modern houses with iron sheets, cement or any other building materials deemed to be 'untraditional.' The Maasai were dispossessed of sacred sites, including Makarto and Lolmalasin mountains, and Iretet and Lake Sama in Ngorongoro Crater, which were used for prayers during times of extreme drought. These sacred sites cannot be replaced in the proposed resettlement areas.



Maasai praying that they will not be evicted from the Ngorongoro Conservation Area.
Courtesy: Justin Raycraft

The Maasai are afraid that, given the long history of repeated displacements, if they do not take a stand against this proposed resettlement plan, they will once again face dispossession in the future. One of the major concerns that the Maasai have voiced is that the government has continually acted without consulting them and listening to their perspectives. As one respected community member said, "the government is making all these plans in darkness without involvement and engagement of the Maasai community." The Centre for Indigenous Conservation and Development Alternatives (CICADA) and the Institutional Canopy of Conservation (ICAN) project have been partnering with a local NGO to support the Maasai of Ngorongoro District by facilitating multi-stakeholder governance meetings, carrying out community-level outreach, garnering Maasai visions of a sustainable future, and preparing reports that are grounded in the lived experiences of Maasai pastoralists. In the words of one

young Maasai man from Ngorongoro, "let us match darkness with light." ●

By members of the Centre for Indigenous Conservation and Development Alternatives and The Institutional Canopy of Conservation SSHRC/IDRC Project, on behalf of the Maasai of Ngorongoro, Tanzania.

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Reid, Robin S. 2012. *Savannas of our birth: people, wildlife, and change in East Africa*. Berkeley, CA: University of California Press.

Awards won by CICADA partners



Brian Thom, [2021 Provost's Award in Engaged Scholarship](#) at the University of Victoria. This award and the title of Provost's Engaged Scholar is held for a 5-year term and came with \$10,000 grant to support Dr. Thom's ongoing community-engaged research and teaching. The award recognizes that "through close and well-developed relationships with First Nations communities, Dr. Thom has created opportunities for partnership in research and learning that are extraordinary."

Congratulations, Brian!

Ordenando la Casa

Autonomous territorial law-making by and for the Embera Chamí, Caldas, Colombia

By Viviane Weitzner, Co-lead, "Indigenous Rights, Indigenous Law, Interlegalities Research" Axis

The Embera Chamí of the Resguardo de Origen Colonial Cañamomo Lomapieta in Caldas, Colombia, are using all tools available to defend their gold-rich territory from outside interests. Among the most powerful: Indigenous law-making.



Members of the Embera Chami Resguardo de Origen Colonial Lomapieta (Colombia) identifying places of special importance in terms of oral narratives and territorial protection as part of their exercise of revitalizing and developing Indigenous land law. *Courtesy: Viviane Weitzner*

Indeed, the Embera Chamí have developed cutting-edge autonomous laws on a series of topics, ranging from free, prior, and informed consent, to protecting environmental integrity and regulating their own ancestral gold mining. This turning inward to develop and revitalize Indigenous law has become imperative given the state's non-implementation of its world-renowned Indigenous rights framework and constitutional court decisions, and to fend off the many pressures

working to dispossess the Embera Chamí of their homeland.

Today, spurred by lack of progress on far-reaching orders issued by Colombia's Constitutional Court in 2016 towards an interlegal process for delimiting and demarcating their ancestral territory, the Embera Chamí are taking matters into their own hands. They are working with allies, including CICADA, to map their ancestral territory, and to develop their own territorial law as a basis on which to strengthen their territorial defence strategies and recalibrate relations with the state. This will help stem the state-driven, unilateral process for delimiting and demarcating their territory that has taken place until now, despite court orders to the contrary.

"The territory is our connectivity with the whole cosmos – it's the highest value for our possibilities of existence," Resguardo leader Héctor Jaime Vinasco told Indigenous Authorities gathered in a workshop kicking off the autonomous law-making process officially this March. And he emphasized: "Our Land/territory law is not only to help get us out of problems – but the possibility of reconfiguring our sense of belonging to the territory; so that one feels that when one sells [property to outsiders], we are selling our very blood."

Indeed, this law-making process is a unique opportunity to re-awaken and revitalize the oral narratives and territorial relationality that inform the cultural identity of the Embera Chamí and their ancestral decision-making. A road that is both exciting and extremely arduous. Exciting, because the frame of reference for laws includes the secrets and mysteries embedded in their land that the Embera Chamí keep alive through storytelling and ceremony. And arduous, because the way forward involves also targeted efforts to decolonize and unlearn – and depatriarchalize – the tenacious hold that state law and state processes have taken on Embera Chamí ways of thinking and practicing law.

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Rekindling Japanese and Torres Strait Connections Celebrating 50 years

By Annick Thomassin, Julie Lahn & Samantha Faulkner

During the 1970s and early 1980s, a group of Japanese researchers undertook a series of geographical and ethnographic surveys to the Torres Strait (Northern Australia) that focused on Torres Strait Islanders' marine economy and society as well as on the region's environment. The group, led by the late Professor Joji Oshima, published a 700-page multi-authored book, providing a meticulous record of Torres Strait Islander communities at a period of accelerated changes (e.g. the independence of Papua New Guinea, establishment of an international border in their waters, collapse and emergence of commercial fisheries, construction of airstrips and boat ramps, and more). The book, which contains hundreds of photographs, maps and musical notations, was only published in Japanese and has been out of press for several years. This language barrier means that this body of work has been largely inaccessible to Torres Strait Islanders and English-speaking audiences in Australia. In addition, significant research materials, including a collection of photographs belonging to Professor Oshima housed at Japan's National Museum of Ethnology (Minpaku) in Osaka, are not fully documented and the catalogue is not available in English. Surviving members of Oshima's team, among them Professor Hiroyuki Matsumoto who has been central to this project, also have photographic and other material in their personal collections.

Our team was recently successful in securing core funding to undertake the important work of translating the book and digitally repatriating photographic material to the Torres Strait. The project is a partnership between Australian and Japanese researchers, Torres Strait Islander communities notably represented by Gur A Baradharaw Kod Sea and Land Council, members of the Japanese expedition and Minpaku. Our shared goal is to reconnect Torres Strait Islander communities with this material produced about their way of life and environments and rekindle the relationships between Torres Strait Elders and surviving members of the Japanese team. There is an urgency to this task – first-hand knowledge of the surveys is fading in Japan and the Torres Strait with the passing of several Torres Strait Elders involved with this survey and Japanese expedition members.



Expedition team outside the Rainbow Motel, Thursday Island, Torres Strait. Courtesy: Hiroyuki Matsumoto

The project will allow the research materials to be retrieved and reconnected with communities by republishing the volume as a free to access e-book and by developing online multimedia resources with younger Torres Strait Islanders. More than just a work of translation and repatriation, this project will provide opportunities to Torres Strait Islander Elders to engage with the material and share their own stories and perspectives about their life at the time and about their relationships with the Japanese team, adding their voices, knowledge and analysis to this significant work.

The material that will become available throughout the project will offer insights about historical, social, economic, and environmental changes and continuity in the region, which may be drawn upon by Torres Strait communities to make sense of the increasing challenges posed to their islands by



Cropped Map of Masig by Joji Oshima (1983). Courtesy: Annick Thomassin

climate change and the rise of sea levels. Our work together will also contribute to important reflections around the relational methodologies that need to underpin such processes of translation and digital repatriation. *Story Maps* about the project will soon be available online. ●

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Oshima, Joji (Ed.) 1983. *Tores kaikyo no hitobito: sono chiri-gaku-teki inzokukaguteki kenkyu*. Tokyo: Kokon Shoin.

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They also made it possible to initiate dialogue between members of different communities and different generations on political, economic, and environmental issues.

The workshops were conducted in two stages. First, researchers and members of the nation presented their work. Afterwards, participants could express themselves, ask questions or present their own knowledge in a discussion circle. The participants discussed ways of representing the territory, the management of territorial resources, the sharing and transmission of knowledge from Notcimik, the territory of origin and belonging, as well as identity issues of the nation which are closely linked to the territory. As Charles Coocoo, elder of the Wemotaci community, mentioned during the opening of the workshops: “if the territory is not preserved, we lose our balance, our identity, our language”.



Courtesy: Benoit Éthier

The event was held in Nehiromowin, the language of the members of the Atikamekw Nehirowisiw Nation, and in French. The exchanges were facilitated thanks to a simultaneous translation service. The event was filmed, and university students transcribed most of the exchanges into a summary report. The summary report and video clips from the event are available on the [UQAT Participatory Mapping Laboratory website](#).

The Aski Masinahikan workshops have been made possible through a financial contribution from CICADA (small grants) and SSHRC (Connection grant). ●



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As the process moves forward, Resguardo Authorities have mandated that the territorial/land law be developed through community workshops; focussed conversations with youth, women, elders; and by ‘feeling’ and walking the land in all 32 of the Resguardo’s communities. Importantly, all events will be closely accompanied and guided by the Resguardo’s spiritual healers through ceremonies and teachings.

While the outcome of this process – the land or territorial law, rooted in community perspectives – will be a critical piece of legislation towards territorial defence, as Héctor Jaime underscores, the very process of developing it is equally if not more important. It will help rekindle a sense of belonging, and pride in being Embera Chamí. We will be sharing updates as this exciting initiative unfolds! ●



Walking the land. Courtesy: Viviane Weitzner

Recent publications by CICADA partners

Baker, Janelle, Shawn Lewenza & Scott Ketcheson. "[Protecting food, water, and ecosystems through research and technology](#)." Faculty of Humanities and Social Sciences / Faculty of Science and Technology / Research, May 25, 2022. Athabasca University News.

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