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CENTRE FOR INDIGENOUS CONSERVATION AND DEVELOPMENT ALTERNATIVES

Colin Scott wins Weaver-Tremblay Award in Canadian Anthropology

By CICADA team

We at CICADA wish to offer a hearty congratulations to CICADA's director, Colin Scott, who has been awarded the 2023 Weaver-Tremblay award in Canadian Applied Anthropology from the Canadian Anthropology Society (CASCA) for his "longstanding commitments to the territorial rights, sovereignty, and self-determination of Indigenous peoples in Canada." This is a prestigious award in Canadian Anthropology, given to anthropologists whose careers demonstrate intellectual rigor, public service and activism. The award recognizes the importance of anthropologists taking "public positions on matters of social and political concern, particularly in cases which impact directly on those who have been the traditional subject of anthropological study." Colin's work on relational ontologies and epistemologies is cited as offering a "guide" and "inspiration" for the next generation of scholars.

Colin Scott presenting at a conference of CICADA's African partners, held in Bishoftu, Ethiopia.

Colin Scott speaking with CICADA partner Héctor Jaime Vinasco in the Resguardo Indígena Cañamomo in Colombia.

Colin has been invited to give a plenary keynote at the joint AAA/CASCA conference on November 15 in Toronto where he will receive the award.

Congratulations, Colin! ●

More information can be found at: https://www.cas-sca.ca/about/prizes-and-awards/weaver-tremblay-award/information

Decarbonisation and Decolonisation in Australia

By Jon Altman

In May 2022, just one year ago, Australia elected a new and slightly left of centre government. Suddenly after a decade of silence and denial, there is a more open acknowledgment that the world faces a climate and biodiversity crisis and Australia needs to be a serious player in its management.

The Albanese government quickly passed laws to decarbonise, 43% reduction in emissions by 2030, and net zero by 2050. Simultaneously, the new government has responded to a number of inquiries on heritage protection following the disaster at the 46,000-year-old shelters at Juukan gorge destroyed by Rio Tinto in 2020; and on environmental protection, in the Graeme Samuel periodic review of the national Environmental Protection and Biodiversity Conservation Act that indicated it is not fit for purpose, and in the comprehensive 2500 page 2021 State of the Environment Report that provided irrefutable evidence that biodiversity is in rapid decline. The independent Chubb review of the operations of Australia's Emissions Reduction Fund that purchases Australian Carbon Credit Units for carbon abated or sequestered was quickly commissioned.

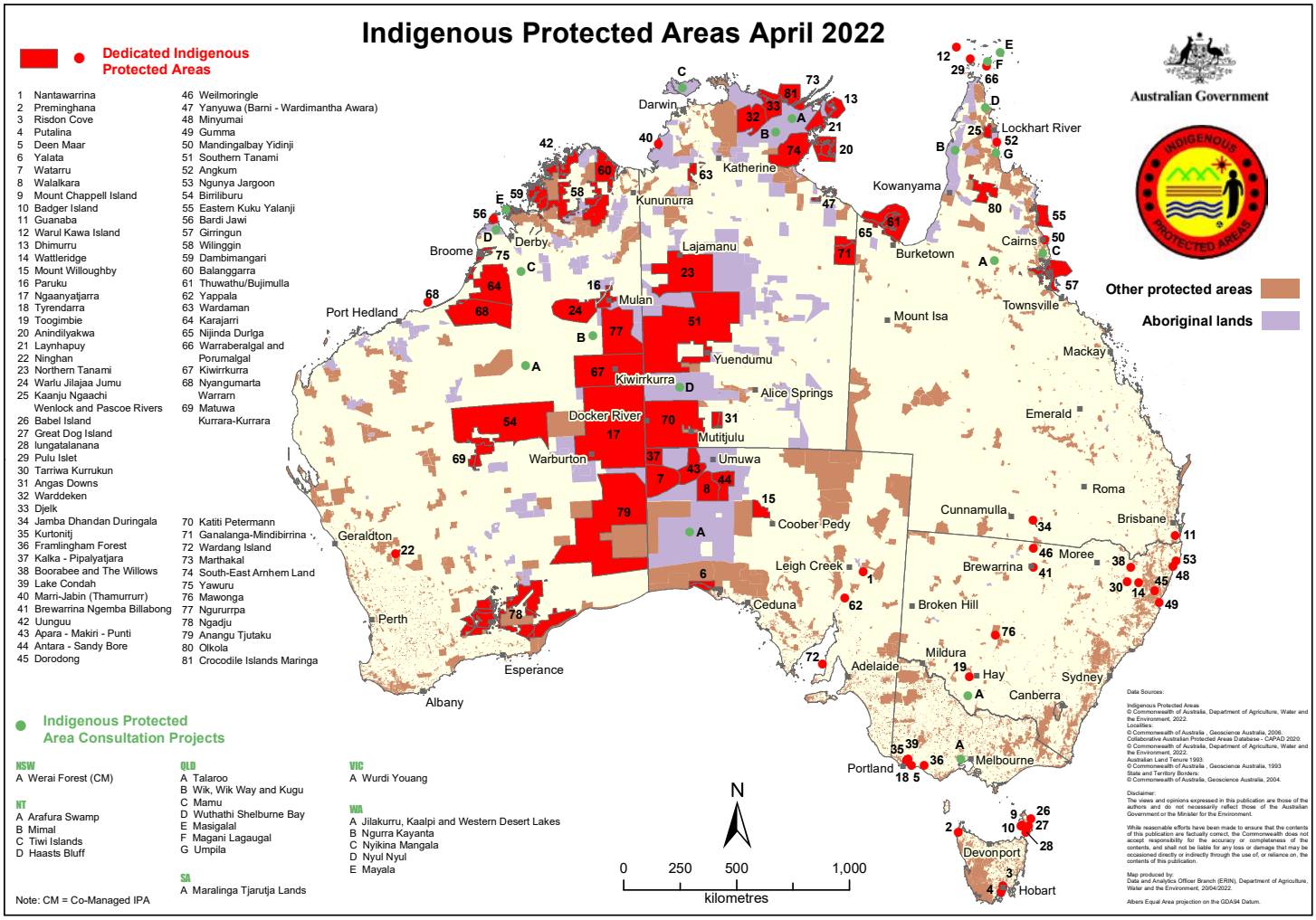
The government has made in-principle commitments to strengthen national heritage protection laws, possibly with the insertion of free, prior, and informed consent (FPIC) requirements. Its Nature Positive Plan makes numerous references to First Nations people and their contributions to biodiversity protection on the 82 currently declared Indigenous Protected Areas (IPAs) that make up over 50% of the National Reserve System. And at the COP15 UN Biodiversity Conference, Australia was a key signatory to the Kunming-Montreal Global Biodiversity Framework that sets out global goals to halt and reverse biodiversity loss. Australia has committed to expand its terrestrial and marine conservation estates to 30 per cent of the continent and surrounding seas by 2030. And in response to the Chubb review, in-principle support was again articulated for FPIC requirements on First Nations land.

From a First Nations' perspective such initiatives are positive. There is a growing recognition that if Australia is to decarbonise and protect biodiversity it will need the assistance of First Nations people and their lands that might expand to 65% of the continent when the native title claims process is completed. Almost all of the additional 10% of Australia that will need to be added to the conservation estate by 2030 will be First Nations titled. And there are prospects for additional carbon abatement and sequestration on these lands beyond current significant efforts in the tropical savanna – the First Nations' estate could become Australia's Amazonia. Finally, First Nations lands are highly prospective for solar and wind and critical mineral resources: Australia's transition to a renewable energy 'superpower' will be reliant on these lands.

Early dry season burning (for carbon emissions reduction). *Courtesy: Jon Altman*

There are also downsides that need to be recognised. Most First Nations lands that now cover four million square kilometres, half exclusive possession, half non-exclusive, are in remote Australia. First Nations people here are very poor; only three in ten adults are employed and more than half live below the poverty line. The government needs to do a lot more to fund shortfalls in housing, health services, appropriate education, and in providing energy and food security at remote communities on 'Country'.

Over half of the current National Reserve System is managed by less than 900 full-time-equivalent Indigenous ranger positions. The new government has committed to incrementally double this number, but current IPAs with a total spatial coverage of 850,000 sq kms are being managed now by just a handful of funded positions each.



Indigenous Protected Areas as of April 2022. *Courtesy: Jon Altman*

First Nations people are in a powerful position and mobilising politically with several new alliances, including: the Indigenous Carbon Industry Network, a voice for the indigenous carbon sector, Country Needs People and others that advocate for ranger groups and IPAs, the First Nations Clean Energy Network, and the First Nations Heritage Protection Alliance.

The challenge now is to get the Australian state and public to recognise and accept that decarbonisation will not happen without First Nations lands and people. To decarbonise, Australia needs to decolonise, ensuring what Moana Jackson, the late Māori constitutional lawyer, called 'ethical restoration': decarbonisation will require a devolution of power to First Nations landowners and proper remuneration for work undertaken in often remote and difficult conditions in biodiversity conservation, the renewables sector, and in the avoidance and reduction of greenhouse gas emissions through practices like savanna burning. Decolonisation will mean self-determination to decide the forms of development on First Nations lands. ●

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International Meeting on Education and Indigenous Knowledge in Mapuche Lafkenche Territory

By Rolando Ivan Magana Canul (UQAT) and Benoit Éthier (UQAT)

The members of the Alianza Saberes y Educación Indígena (ASEI)[1] project held an international meeting from 24 to 28 October 2022 in the community of Mateo Nahuelpán, in the Araucanía region of southern Chile. The aim of this meeting was to bring together people from different cultural and geographical origins to discuss education and the transmission of knowledge in Indigenous territories. Mateo Nahuelpán is located in the ancestral territory of the Mapuche Lafkenche, in the sector known as Monkul. Here the sea, the river and the wetlands converge.

The Monkul wetlands and the Pacific Ocean on the horizon. *Photo by Gabriel Marcotte*

The beginning of our meeting was marked by a ceremony performed by a Mapuche spiritual leader. We all gathered at a point near the sea, around the fire, the *Wünyelfe*[2], the offerings and the branches of a sacred tree in Mapuche cosmogony. There, prayers were made and songs were sung to the accompaniment of traditional music for the smooth running of our meeting. Near the end of the ceremony, the offerings were distributed among the attendees and also deposited in the sand and in the sea.

The meeting was the scene of discussion on the impacts of official education in the Americas, the challenges faced by educators with an intercultural vision and the development of initiatives aimed at the recovery and transmission of traditional knowledge in different Indigenous communities in Chile, Mexico and Canada. From the perspective of the Mapuche, Mayan, Nahua, Purépecha, Atikamekw Nehirowisiwok and Inuit participants, the teaching promoted by the states disregards their worldviews, languages, values and traditional practices in educational settings.

The group at Ekos de Monkul. *Photo by Kevin Papatie*

However, there are more and more community actors with initiatives aimed at revaluing their cultural identities, recovering their languages and strengthening their traditional ways of transmitting knowledge and know-how linked to their ancestral territories. They invest time, effort, resources and creativity in order to integrate their visions and cultural elements into official educational spaces, as well as to involve families and other individuals

Mapuche ceremony at the start of our international meeting. *Photo by Gabriel Marcotte*

from the communities in the teaching and learning processes. The greatest benefit these Indigenous educators and leaders receive is the satisfaction of contributing to maintaining the culture of their own people.

An example of such initiatives in the Mapuche context in Chile is the Mesa de Educación Intercultural (MEI), in the Commune of Purén. The MEI brings together teachers and traditional educators from different schools and educational levels around interculturality. One of its fundamental pillars, i.e. the recovery of the link between Indigenous students and their territories, was recently incorporated into the Mayan language and culture degree programme at the Universidad de Oriente (UNO) in Yucatán, southeast Mexico. In the Meseta Purépecha of Michoacán, Mexico, the teaching of Purepecha language and culture based on a holistic perspective is promoted from pre-school onwards. In central Veracruz, Mexico, teachers in multigrade schools develop didactic projects in close relationship with Nahua families as a strategy for the recovery and strengthening of the culture and language of this Indigenous nation. In the Canadian context, a large part of educators' efforts to recover the Atikamekw nehirowisiw language and culture are based on activities outside the school. These initiatives involve key community stakeholders in the transmission of traditional knowledge. Further north, the revitalisation of Inuit culture and language also takes place in different ways. One of them is the promotion of traditional practices and the building of igloos and sledges during cultural weeks. The team visited the Collico Ranco School in Mapuche territory. In this school, most of the Mapuche students learn by practising their own language and culture. There we were welcomed by students, traditional educators, neighbours from the local communities and educational authorities.

In addition to sharing and experiencing different initiatives, this meeting reaffirmed the interest of the ASEI team members in the dissemination and mobilisation of different resources aimed at the transmission of indigenous languages and cultures. One way to achieve this goal would be to create a bank of pedagogical activities available to the different Indigenous nations. Another way would be to promote the construction of regional structures that contribute to the articulation of actors, authorities and schools in the territories. Finally, the creation of an international Indigenous education programme could be promoted with the partners and materials of the ASEI project. ●

Janis Ottawa performs with the Mapuche youth during the ceremony at Collico Ranco school. *Photo by Gabriel Marcotte*

Funding for this event came from the Partnership Development Programme (Développement de partenariat) of the Conseil de recherches en sciences humaines (CRSH).

Endnotes:

1 Partenariat savoirs et éducation autochtone (PSÉA) in French and Indigenous Knowledge and Educactional Partnership (IKEP) in English.

2 Cosmogonic symbol of the Mapuche culture, which has the shape of an eight-pointed white star on a blue background.

Indigenous Rights-L
Futures in

By Kristen Lyons, Anthony Esposito and Murrawah Johnson

Indigenous rights movements have, and continue to, unsettle colonial legal, economic, and political structures as part of reimagining a future beyond fossil fuels and extractivism. In Australia, the resistance to the massive Adani Carmichael thermal coal mine in the Galilee Basin in central Queensland by a group of Wangan and Jagalingou First Nations cultural custodians has centred Indigenous rights, including the right to say "no" in opposing the systemic violence of extractivism.

The Wangan and Jagalingou's remarkable and well-documented struggle has provided a historic moment in Australian resource politics. In rendering bare a racist state apparatus that enables the inexorable forces of extractivism, and in contesting this injustice, they have brought urgency to the demands for a human rights-based post-extractivist future.

Other recent victories in Australia – despite the go ahead of Adani's Carmichael coal mine after a protracted political campaign and litigation strategy – demonstrate the growing salience of this rights agenda.

Murrawah Johnson, co-director and First Nations lead for Youth Verdict, and previously youth spokesperson for the Wangan and Jagalingou Family Council, outside Queensland court after the historic victory.

Wangan and Jagalingou First Nations peoples' sustained resistance to Adani

Adani's Carmichael coal tenements and mining leases sit over Wangan and Jagalingou homelands. Wangan and Jagalingou First Nations people have been the custodians of this land for "untold thousands of years", and as senior Wangan and Jagalingou cultural leader Adrian Burragubba continues to assert, it is the Yuree – or law – that is fulfilled through continuity of cultural practices on Country.

Since 2012, Burragubba's clans, and the larger group he led – the Wangan and Jagalingou Traditional Owners Family Council – were unwavering in their rejection of an agreement with Adani for the mine's go ahead. Their "no means no" campaign was emblematic of their defense of Country, rights, and people.

...led Post-Extractivist ...n Australia

In 2015, after the clans had rejected a land use agreement with Adani for the second time, Burragubba informed the Federal Court that Wangan and Jagalingou ancestral homelands, including the Doongmabulla Springs – a sacred site, from which the Rainbow Serpent, or Mundunjudra, travelled to shape the land – were under threat of devastation.

The breach of customary law, cultural rights, and self-determination involved in Adani's approach to Wangan and Jagalingou was central to their sustained opposition to the proposed mine. They garnered enormous public support in Australia, including a public petition of over 130,000 people (which is large in the Australian context), as well as international solidarity; and negatively impacted on the social license for the mine and the availability of finance to the Adani corporation.

Despite the 'legalised dispossession' that was engineered by Adani with the assistance of State and Federal Governments, Wangan and Jagalingou cultural custodians remain in the area of Adani's Carmichael coal mining lease. They continue to practice culture as a basis of claim over their Country and demand the recognition and protection of their human rights, at the same time as Adani seeks to criminalise them and make them trespassers on their own lands. Further human rights-based litigation is planned by the cultural custodians, aimed at preventing the destruction of the Doongmabulla Springs through the water extraction needed to support the mine.

Wangan & Jagalingou senior cultural custodian Adrian Burragubba – 'Ngarli yamba nani' 'Our homeland'.

Leading an Indigenous Rights Agenda

Adani secured coal tenements for its mine site in 2010 and gained mining leases – without free, prior, and informed consent – in 2016. However, it was only with the extinguishment of native title for the critical infrastructure in 2019 – under the cover of a con-

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tested Indigenous Land Use Agreement – that Adani was able, finally, to sideline Wangan and Jagalingou resistance.

By this time, however, Wangan and Jagalingou Traditional Owners had held up the project for the best part of a decade through persistent opposition and litigation, turning a go-ahead project at the peak of the mining boom into an industrial pariah – a project on the edge of being a stranded asset as the international order of energy and finance turns decisively against it.

It was Wangan and Jagalingou who, by asserting their human rights, provided the legal cases that delayed the mine's go ahead for so long. It was Indigenous rights activism that succeeded in directly disrupting this project, despite a legal and policy regime that is stacked against First Nations peoples in Australia.

Now, at the same time as the first coal exports from Adani's Carmichael coal mine are being shipped, the value of Adani companies has collapsed by over US$100b after a Hindenburg Research report alleged massive corporate fraud, while a growing number of First Nations legal cases demonstrate how an Indigenous rights agenda is shaping Australia's post extractivist future. Two cases demonstrate this trend.

Indigenous peoples are deploying human rights strategies against climate change

In 2019, eight Torres Strait Islanders and six of their children lodged a complaint with the United Nations, reporting that climate change was damaging their way of life, culture and livelihoods. In their complaint, the Torres Strait Islanders described how heavy rain and storms associated with climate change had devastated their homes and food crops. Rising seas had also flooded family grave sites.

Youth Verdict co-directors, Murrawah Johnson and Monique Jeffs.

In a landmark decision in September 2022, a UN committee found Australia's former Coalition government violated the human rights of Torres Strait Islanders by failing to adequately respond to the climate crisis. The UN human rights committee found Australia failed to protect Torres Strait Islanders against the impacts of climate change and violated their right to enjoy their culture, and to be free from arbitrary interference to privacy, family and home.

In November 2022, Youth Verdict – a group of young First Nations and diverse activists – won the case they launched in 2019 against Australian mine giant Clive Palmer's proposed Waratah Coal mine on Wangan and Jagalingou Country – a mine four times larger than Adani's and the southern hemisphere's largest new proposed coal mine.

One of those activists is Murrawah Johnson, author on this article, co-director and First Nations lead for Youth Verdict, and previously youth spokesperson for the Wangan and Jagalingou Family Council. Youth Verdict's historic Queensland Land Court case objected to Waratah Coal's Project using both the Environmental Protection Act and the Queensland Human Rights Act (QHRA). The case centred First Nations witnesses and their human rights to culture, and publicly highlighted the impact climate change is already having on First Nations peoples in Queensland.

In a powerful and precedent-setting decision, the President of the Land Court recommended that the mining lease and environmental authority applications be refused by the relevant Ministers. This was a 'clean sweep' victory, with all grounds succeeding. The decision was based on the mines' contributions to climate change, its impact on the environment and the unjustifiable limitations placed on the human and cultural rights of Aboriginal and Torres Strait Islander peoples and others, including young people and their right to life.

This is the first time a court in Australia has ruled against a mega mining approval on climate change grounds, and the climate impacts on First Nations cultures. It was also the first time the Queensland Land Court took on-Coun-

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‘Pole-to-Pole’ Connections Involving Indigenous Dance, Body/Land and Intergenerationality in North and Latin America

By Déborah Maia de Lima and Claudia Mitchell

Each tree burned; each patch of forest destroyed is our body also being violated. This quote uttered by Shirley Krenak (2021), member of the Indigenous Krenak people in Brazil, supports what researchers from diverse fields have written about the crucial relationship between land, the Indigenous perspective of the body, and how colonialism has affected their disconnection. In history, the colonization of the land goes hand in hand with the colonization of bodies – especially the bodies of disadvantaged people, women, Indigenous people, and people of color (Hawthorne, 2007).

Ceremony at the Yatana Park in Ushuaia, Argentina, April 2013. *Photo by Déborah Maia de Lima*

Still using Shirley Krenak’s words: “When you move your body making the movements of the chant, you are making the movement of the waters, you are making the movement of the world that revolves around you, which is what makes us guardians of this sacred land.” Indigenous cultural expression has demonstrated the importance of art as a means of contestation: “art is a tool for dialogue that can be a formed to give voice or strengthened as a silencer” (Kidane, 2014). As an important form of expression of the Indigenous paradigm, dances can play the role of endurance, as well as establish distinctive and special geopolitical territory.

The body is one of the four pillars of the concept of Indigenous peoples about health, healing and harmony constituting an important role of the Indigenous Medicine Wheel: body, mind, emotion, and spirit. Being a moment of gathering, of sharing, of honoring ancestors, of transmitting and transferring knowledge, of affirming the presence of Indigenous peoples on earth, dance is a fundamental aspect of culture. It also expresses the strong relationship with the environment (i.e., the Kuarup dance in Brazil and the Women’s Fancy Shawl in Canada). Another example is the “powwow trail” in North America (Giroux, 2016), in which Indigenous peoples generate their own marked geographical space.

Acknowledging the need for in-depth studies addressing the relationship between the effects of the violence against the land and the body/dance aspects in Indigenous peoples, a SSRHC-funded trans-American study is being developed in the Department of Integrated Studies in Education at McGill university. This research takes a pole-to-pole approach involving Indigenous peoples from the South of Argentina to Canada, crossing over Indigenous dances/the notions of land and territory Indigenous peoples hold, as well as their perceptions of how violence against their land affects their bodies/corporeality in a intergenerational perspective. Methodologically, this is a multi-phase study informed by Participatory Research Methods, notably by semi-structured interviews, photo-voice and photo-elicitation methods. The results will allow us to better address decolonized inter-American projects and social actions using Indigenous epistemological framework. A multimedia digital dialogue tool will be created in order to enhance Indigenous voices and to give a broad insight into differences and similarities of Indigenous perspectives throughout the Americas. This research approach seems imperative, since Krenak warns us: “what we want is simply this, that you just stop and listen to us”. ●

There is no Canadian and US side for the waters of Niagara Falls. *Photo by Déborah Maia de Lima*

The Contemporaneity of Mayan Medicine

By Geneviève Marion-Séguin (Laval University)

My master's project in anthropology, carried out at Université Laval under the direction of Sylvie Poirier, deals with the contemporaneity of Mayan medicine in the Yucatan Peninsula (Mexico). Don Renato's Natural Xiuu clinic, located in Mérida, capital of the state of Yucatan, is at the heart of my research. Don Renato presents himself as a traditional healer. It should be noted that the choice of using this term is based on that of 'medico tradicional' used by both the political authorities and the healers themselves.

Drying herbs: Don Renato is a herbalist who grows many of the plants he uses in his practice on his land in Acanceh. He harvests these plants himself and then dries, sprays and encapsulates them with the help of his employees. *Photos by Geneviève Marion-Séguin*

Don Renato on his land in Acanceh, located 40 minutes from Merida. *Photo by Geneviève Marion-Séguin*

I am interested in the multiple, flexible and complex relationships in which contemporary Mayan medicine is involved, the issues it faces and its modes of expression in a context where worldviews derived from Mayan tradition and resistance, colonization and globalization, are intertwined. As a professional massage therapist, I had the opportunity to accompany and assist Don Renato, during the summer of 2022, in his work at his clinic in Merida and in other Mexican cities. This experience allowed me to come into contact with the actual practices of Mayan medicine and to witness the challenges involved in bringing different worlds together, but also the ingenuity with which traditional healers adopt various modern tools to breathe new life into and transform Mayan medicine in order to perpetuate it, and make it known and accessible to all.

The Mayan sobada (massage) always begins with a reading of the abdomen. The pulse should "jump" just above the navel. If not, the root of the navel, traditionally known as the tip tee, is considered to be displaced. A deep abdominal massage is then performed to reposition the organs and other tendons in the body to restore balance and place them in their respective positions. *Photo by Geneviève Marion-Séguin*

Spraying and encapsulating herbs, barks, and roots. *Photos by Geneviève Marion-Séguin*

Mayan healers sometimes have specialities: hierbateros (herbalists), sobadores (the closest term would be massage therapist but it is also used to refer to sobadoras and midwives), hueseros (chiropractors), h'men'oob (shamans). However, it is not uncommon, as in the case of Don Renato, for their practice to encompass several or all of these roles.

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try evidence from First Nations people, following a First Law Protocol. This Protocol elevated the weight given to First Nations evidence in objections to new fossil fuel projects, treating that evidence as a form of expert knowledge.

The impacts of this case for the broader Indigenous rights, environment and climate movements are still being processed, but the appeal against the decision by the mine's proponent has now been dropped, leaving this decision standing.

These cases signal a new era for First Nations and climate change in Australia, with human rights central to legal decisions related to climate change and resource extractivism. Wangan and Jagalingou, among other First Nations, have laid down a challenge to rethink fossil fuel extractivism, and instead uphold Indigenous rights, relations to Country and Aboriginal cultural sovereignty as a first principle in responding to the challenge of climate change. ●

Kristen Lyons *is a Professor of Environmental Sociology in the School of Social Science at the University of Queensland, and Senior Research Fellow with the US based Oakland Institute. Her research, advocacy and education sit at the intersection of people, the environment and development, including issues related to climate change and human rights in Uganda, Solomon Islands and Australia. She was part of a transdisciplinary research collaboration with the Wangan and Jagalingou Family Council, and funded by the Global Change Institute, to understand the strategies and impacts of Indigenous rights led resistance to Adani's Carmichael Mine. In 2022 she also held an O'Brien Fellowship at the Centre for Human Rights and Legal Pluralism at McGill.*

Murrawah Johnson *is a Wirdi woman from the broader Birri Gubba Nation. Murrawah holds connection to Wangan and Jagalingou country as a Wirdi Traditional Owner, and is also proud of her ties to Kangalou, Kullilli and Iman Peoples. She is an emerging First Nation leader. Murrawah has worked on Aboriginal rights litigation in the Federal Court and Supreme Court of Queensland; lobbying State and Federal governments, and international financial corporations; submits to UN agencies and rapporteurs on human rights breaches; and building research and policy agendas. She also works on community-level Indigenous and climate justice strategies; and to facilitate First Nations solidarities in CANZUS countries. She is presently a co-director and First Nations lead for Youth Verdict, a small organisation using legal pathways to advocate for First Nations Human Rights and Indigenous-led climate action.*

Anthony Esposito *is a political organiser with nearly 40 years' experience campaigning at the interface of Aboriginal rights, land hand-backs and environmental protection. He has worked nationally in Indigenous rights and conservation initiatives throughout that time – and on the development of cooperation agreements between eNGO's and First Nation groups. For six years he was been engaged as a campaign manager and strategic advisor to Wangan and Jagalingou (W&J) Traditional Owners Family Council, the First Nation group at the forefront of resistance to Adani's proposed mega coal mine and the opening up of the Galilee basin. He has been an adviser to Youth Verdict over the last three years in the development of their human rights and climate action agenda; and continues to provide strategic support to the W&J Nagana Yarrbayn Cultural Custodians.*

All photos in this article courtesy of the authors.

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The Spanish terms used by the healers themselves, except for h'men'oob which is a Mayan term, reflect the colonial presence in Mayan society. ●

Geneviève Marion-Séguin *is a Master's student in anthropology under the supervision of Sylvie Poirier at Laval University.*

A spiritist (espiritista), Don Renato embodies the spirit of a healer who lived in the region before colonisation and has been known to be embodied by various spiritists since the early 20th century. It should be noted that the term espiritista is the one used by Don Renato who does not use the terms medium or shaman.
Photo by Geneviève Marion-Séguin

Recent publications by CICADA partners:

Walking Together, Working Together: Engaging Wisdom for Indigenous Well-Being

Edited by Leslie Main Johnson and Janelle Marie Baker

Indigenous Elders, healers, Western physicians, and scholars seek complementarities between Indigenous practices and Western biomedicine. This collection takes a holistic view of well-being, seeking complementarities between Indigenous approaches to healing and Western biomedicine. Topics include traditional healers and approaches to treatment of disease and illness; traditional knowledge and intellectual property around medicinal plant knowledge; the role of diet and traditional foods in health promotion; culturally sensitive approaches to healing work with urban Indigenous populations; and integrating biomedicine, alternative therapies, and Indigenous healing in clinical practice. Throughout, the voices of Elders, healers, physicians, and scholars are in dialogue to promote Indigenous community well-being through collaboration. This book will be of interest to scholars in Indigenous Studies, medicine and public health, medical anthropology, and anyone promoting care delivery and public health in Indigenous communities.

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The Three Deaths of Cerro De San Pedro: Four Centuries of Extractivism in a Small Mexican Mining Town

By Daviken Studnicki-Gizbert

On May 11, CICADA co-investigator Prof. Daviken Studnicki-Gizbert (Dept. of History, McGill University) launched his latest book, *The Three Deaths of Cerro De San Pedro: Four Centuries of Extractivism in a Small Mexican Mining Town* (University of North Carolina Press, 2022). The book chronicles three boom and bust cycles of precious metal exploitation at a mine site in the Mexican state of San Luis Potosí, beginning with the arrival of the Spaniards in the late sixteenth century, up through exploitation by Americans in the nineteenth and twentieth centuries, then the revival of the mine yet again by Canadian interests at the start of the current century. As the book states at the outset, it aims "to understand the contemporary destruction of Cerro de San Pedro in light of its past." As Prof. John Soluri (Dept. of History, Carnegie Mellon University) has noted, "sweeping, ambitious, and engaging, this deep history of a 'small place' reveals how the furies of colonialism and capitalism swept over and through a mining town and left it tattered and scarred. Studnicki-Gizbert provides vital historical and material contexts for understanding—and intervening—in contemporary conflicts over extractivism in Mexico and beyond." *For more information and to buy the book, see:* https://uncpress.org/book/9781469671109/the-three-deaths-of-cerro-de-san-pedro/

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