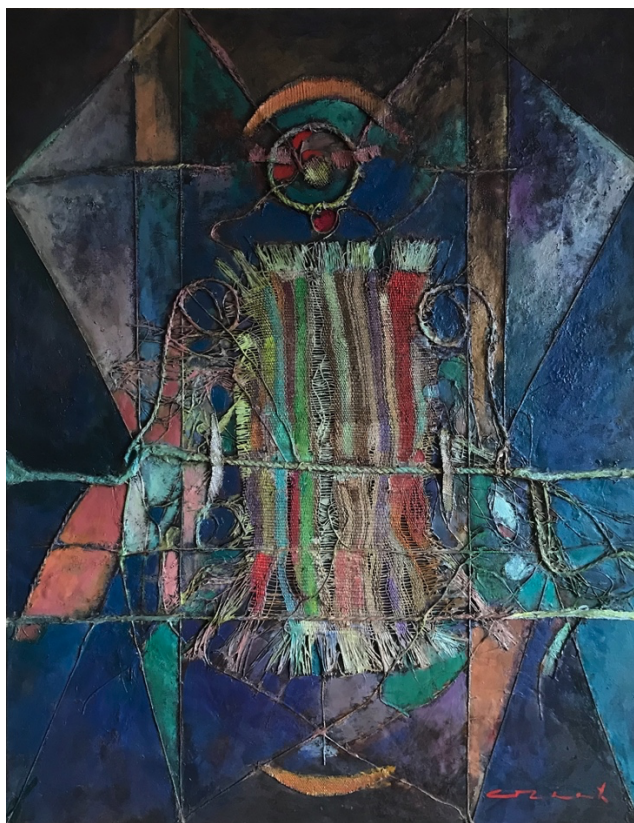


16-20 May 2022

Final meeting of the JUSTIP network

JUSTICE AND INDIGENOUS PEOPLES' RIGHTS



"The warrior, Samuel Coriat, Amazonian Painter, Iquitos 2013

EHESS Paris (Auditorium 150 - Campus Condorcet)

Multilingual conference -- English, French, Portuguese, Spanish,
Event in hybrid format: face-to-face (within the limits of available places) and in videoconference
(on registration: colloque.justip@gmail.com)

Content

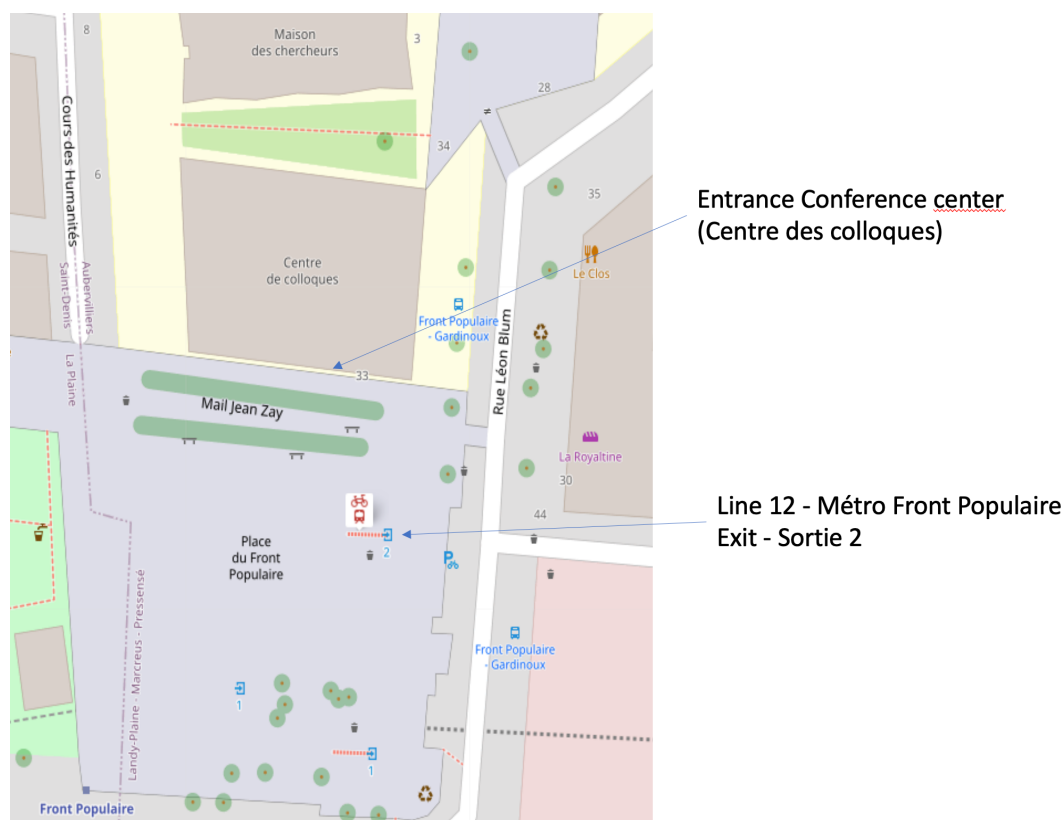
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EHESS Paris - Centre des colloques (Campus Condorcet)

Cité des Humanités et des Sciences Sociales
Place du Front populaire, 93300 Aubervilliers

HOW TO GET THERE?

<https://www.campus-condorcet.fr/cartographie>



Station: Front Populaire

Terminus Line 12

From Orly 1,2,3,4 (duration 1:10)

Take OrlyVal to Orly 4 : direction Antony

Antony : take the RER B towards Aéroport Charles de Gaulle (9 stops)

Stop: La Plaine Stade de France

900 m or 12 minutes on foot.

Or bus 239 - direction Rosa Parks- Curial ; station Saint-Gobain + 170 m walk

From CDG (50 minutes)

RER B, direction Saint Remy les Chevreuse

Stop: La Plaine Stade de France; 900 m or 12 minutes walk.

JUSTIP AND ITS RESEARCH AREAS

JUSTIP, an acronym for Justice and Indigenous Peoples Rights is an international thematic network, supported by the CNRS, for which Irène Bellier is the scientific coordinator and leader in partnership with the EHESS. The ITR was established in 2017 for a period of 4 years, extended until the end of 2022 due to the Cov-Sars2 health crisis.

JUSTIP relies on a partnership with Canada (DIALOG Network, Chair of Legal Pluralism of the University of Ottawa), Spain (Pedro Arrupe Human Rights Center, Deusto University, Bilbao), Norway (Arctic University of Tromsø and Center for Sami Studies). Its activities involve regular exchanges with some fifty researchers and teachers who are members of the network and are involved in indigenous studies in Argentina, Australia, Brazil, Canada, Chile and Mexico. They are directed towards all innovative research that makes it possible to understand the changes that can be observed in the relationships between indigenous peoples and the States in which they are located.

JUSTIP undertakes research in four areas.

- 1° institution of law and indigenous institutions ;
- 2° indigenous mobilizations, demands for rights;
- 3° environmental, climate and cartographic justice;
- 4° indigenous people in the city, university, cultural institutions.

Axis 1

THE INSTITUTION OF LAW AND INDIGENOUS PEOPLES' ORGANIZATIONS

Coordinated by Irene Bellier (CNRS-Paris) and Ghislain Otis (University of Ottawa, Canada)

The objective of this line of research was to study the emerging institutional frameworks for the interaction between dominant Western systems of law and justice and indigenous systems of law and justice, with regard to self-government and 'law-making' in areas of concern to indigenous peoples such as their representation in the political arena, the adequacy of socio-economic and political structures, policing, family life, water uses, land issues, etc. The research sought to capture the challenges of making legal pluralism work within (or with) the state as an effective and legitimate arrangement.

The challenges of making legal pluralism work within (or with) the state as an effective and legitimate arrangement have had to be understood. Developments also concern areas that do not strictly belong to the institution of justice, such as, for example, issues of linguistic communication and the writing of oral customs. New institutionalization processes are taking place as a result of state initiatives or in response to indigenous demands at the international or national level. What are the sources and manifestations of these institutions? What are the mechanisms for indigenous participation in deliberative and decision-making processes?

The Justip network aims to observe when and how the political and legal treatment of indigenous peoples changes and what changes in the functioning of institutions.

- S1: Manifestations and challenges of legal pluralism for indigenous peoples
- S2: Contemporary developments affecting the rights of indigenous peoples
- S3: The rights of nature and the rights of indigenous peoples

Axis 2

INDIGENOUS MOBILISATIONS FOR JUSTICE

Coordinated by Jennifer Hays and Else Grete Broderstad (University of Tromsø, Norway), with Martin Papillon (University of Montreal, Canada, DIALOG).

The objective of this focus was to examine how indigenous peoples are mobilizing for justice. There are several dimensions to consider. The first concerns the conditions, constraints and opportunities for indigenous activism in different contexts. What forms does indigenous activism take to achieve justice? In what circumstances are legal or institutional channels privileged? What accounts for the more direct forms of resistance? We wanted to focus on the 'conditions of acceptability' of indigenous activism and the criminalization of activists as a strategy of the state to dilute resistance, which puts questions of justice in a very different perspective.

The criminalization of indigenous activism has implications for their ability to seek justice in the context of resource extraction from the land. What are the possible strategies? Are collaborative and negotiating processes succeeding in redefining the relationships between indigenous communities, national governments and private interests in relation to land, resources, food security and education, among others?

The role of multinational corporations and extractive industries in these processes is central to this theme. What influence do private interests have on the political and legal processes of states? In what cases does the economic power of corporations allow them to act outside national and international law to silence indigenous protests? What are the possible mechanisms for exerting legal and economic pressure on private actors to encourage and secure justice for indigenous peoples? What is the potential of international standards (i.e. corporate and human rights efforts at the UN level) or mass consumer actions (boycotts...) in this regard? To what extent do corporate social responsibility policies and the behavior of individual companies reflect these international standards and guidelines? What influence do indigenous peoples have on multinational companies? Are there cases where decision-making processes affecting indigenous peoples on the ground have been transformed by the implementation of international human rights principles? In what sense does the use of free prior and informed consent open up new avenues in this regard? Do these principles represent real advances or "false solutions" that generate an even greater sense of alienation for indigenous peoples?

S4: Free, prior and informed Consent: the challenges of implementation

S5: Books presentation

S7: Meeting the justice systems, the role of experts, the problem of interpreters

S8 : Gender, indigenous peoples and women in struggle

Axis 3

INDIGENOUS PEOPLES, SPATIAL AND ENVIRONMENTAL JUSTICE

Coordinated by: Brian Thom (University of Victoria, Canada) with Jon Altman (The Australian University)

The objectives of the axis - focused on land issues - aimed at an analysis of indigenous territorial justice and a theoretical study of the politics of knowledge and recognition.

On the one hand, the research focuses on the social consequences of the mismanagement of territorial issues such as: forced evictions, resettlement and alienation; exclusive conservation policies; non-delivery of citizenship services; and conflicts over competing or incompatible land

and resource use. It aims to identify the reasons why indigenous people - and young people in particular - migrate elsewhere, often to cities, or experience marginal living conditions on their ancestral lands. Their right to self-determination is violated, their forms of economic and cultural development - their vision of the good life (*buen vivir*) - are limited. This is a source of political conflict and leads to the impoverishment of indigenous peoples. What can we say about the "special relationship" that links indigenous peoples to their territories, according to the UN Declaration on the Rights of Indigenous Peoples and the Inter-American Court of Human Rights? Can we elaborate on indigenous visions of spatial justice, as well as the responses of indigenous peoples and human rights organisations?

The idea would be to present different experiences and strategies of indigenous peoples to obtain justice and defend their lands and autonomy, to examine how concepts of spatial justice are developing on the ground, beyond the courts. Can we present some findings on the concept of climate justice by looking, for example, at the role that indigenous peoples could play in reducing greenhouse gas emissions by deploying their knowledge systems in environmental management?

On the other hand, the search for justice in relation to indigenous peoples' relationship with land, territory and natural resources calls for the politics of recognition and knowledge. Making indigenous peoples 'visible' to non-indigenous people is a political challenge, while valuing indigenous knowledge systems, experiences and relationships to land is central to the fight against discrimination and racism. Mapping has become an essential tool for indigenous peoples in their quest for spatial, environmental and economic justice. What can we say about maps produced by, with and for indigenous peoples, which are central to consultations on land and resources, and which can be part of the state's efforts to meet FPIC obligations? Considering that participatory and community-based mapping is a crucial element in the decolonisation of research practices and policies, the idea would be to present these mapping practices as well as some practical steps to share our expertise and experiences in mobilising these mappings in practical ways with our indigenous collaborators and their research partners.

- S6: Natural resource extraction, resistance, resilience
- S9: Policy changes? Impacts on indigenous peoples
- S10: Mastering the territory for sustainable practices
- S13: Ethnographic approaches to indigenous mapping

Axis 4

(RE)KNOWLEDGE POLICY AND KNOWLEDGE: JUSTICE IN THE CITY, THE ACADEMY, CULTURE

Coordinated by Carole Levesque (DIALOG, INRS, University of Montreal, Canada) with Renato Athias (University of Pernambuco, NEPE, Recife, Brazil)

A number of issues emerged during the negotiation of the UN Declaration on the Rights of Indigenous Peoples that challenge the position of indigenous peoples within global and state policies: they must make space for indigenous representatives and their proposals. How is this being done? How do the proposals that are made include elements of justice? This is what we wanted to focus on.

When indigenous issues are taken into consideration, we observe that they have an effect on structures, programmes and research processes: especially when indigenous peoples become visible and start to speak by and for themselves: Idle no more.

In various countries where indigenous people have a voice, ethics manuals have been written and are circulating and defining new conditions for doing research: whether they are seen as a brake on ending 'unjust research', or as a means of doing 'just research', an assessment needs to be made that requires the association of indigenous and non-indigenous researchers. Collaborative and activist methodologies not only help to focus on issues of importance to indigenous societies, they enrich social research through in-depth analysis of situations that are difficult to access without local permission.

The aim of this axis was to link research and forms of collaboration with indigenous peoples in different areas such as urban governance, education, social economy, sustainable development, tourism and art, where indigenous claims are reactivated in the light of the UNDRIP according to two possibilities: to remain in the territory and develop their proposal or to be incorporated into Western institutions (whether public or private) and possibly adapt them. What experiences can we present?

S11 : Museum, reappropriation of knowledge, restitution of collections

S12: Indigenous knowledge, Western knowledge

S14: Co-construction of knowledge at the university, in the communities

JUSTICE AND INDIGENOUS PEOPLES' RIGHTS

PROGRAMME "AT A GLANCE"

Auditorium 150 - Centre des colloques (Campus Condorcet)

Monday 16 May 2022

17:30 : Accueil

18:00 : **Opening lecture** — interpretation FR/ ES

- **Michèle Audette**, Innu, Senator, Member of the Enffada Commission (National Inquiry into Missing and Murdered Aboriginal Women and Girls) of Canada.

"Our word is a story, our story is a truth"

- Introduction : **Irène Bellier**

Welcome cocktail

Tuesday 17 May 2022

9:00 - 11:00 — interpretation FR/ES

Session 1: Manifestations and challenges of legal pluralism for indigenous peoples

S. 1: Manifestaciones y desafíos del pluralismo jurídico para los pueblos indígenas

S. 1: Manifestations et enjeux du pluralisme juridique pour les peuples autochtones

- Speakers : **Ghislain Otis ; Jean Leclair ; Raphael Mapou ; François Feral ; Christian Coocoo**

11:15 - 13:15 — interpretation FR/ES

Session 2: Contemporary developments affecting indigenous rights

S. 2: Acontecimientos contemporáneos que afectan a los derechos de los pueblos indígenas

S. 2: Développements contemporains affectant les droits des peuples autochtones

- Speakers : **Bruno Baronnet ; Ana Zema ; Rebecca Igreja ; Daniel Oliva**

12:30 - 14:15 - Lunch on site

14:30 - 16:30 — interpretation FR/ES

Session 3: Rights of nature and rights of indigenous peoples

S.3: Derechos de la naturaleza y derechos de los pueblos indígenas

S.3: Les droits de la nature et les droits des peuples autochtones

- Speakers : **Felipe Gomez Isa; Asier Martinez de Bringas; Hélène Boivin and Jay Launiere-Mathias**

16:45 - 18:45 — interpretation FR/ES/EN

Session 4 : Free, prior and informed consent: the challenges of implementation

S. 4 : Consentimiento libre, previo e informado: los retos de la aplicación

S. 4 : Free, Prior and Informed Consent: The Challenges of Implementation

- Speakers: **SarahTeteilbaum ; Camille Chabot-Martin et Martin Papillon ; Viviana Lopez Toro**

Wednesday 18 may 2022

9:30 - 10:30 — interpretation FR/EN

Session 5 : Presentation of books

- **Else-Grete Broderstad** presents: M. Tennberg, E.-G. Broderstad., H.-K. Hernes (eds.) *Indigenous peoples, Natural resources and Governances. Agencies and Interactions*, Routledge, 2022
- **Ghislain Otis et Jean Leclair** present : J. Leclair, G. Otis, S. Thériault (eds), *La vie du pluralisme juridique / Life of legal pluralism*, LGDJ, 2022,

10:45 - 12:45 — interpretation FR/EN/ES

Session 6 : Natural resource extraction, resistance, resilience

S. 5: Extracción de recursos naturales, resistencia, resiliencia

S. 5: Extraction des ressources naturelles, résistance, résilience

- Speakers : **Jon Altman ; Marie-Dominik Langlois ; Karine Vanthuyne;**

12:45 -14:30 - Lunch on site

14:30 -16:30 — interpretation FR/ES

Session 7 : Meeting the justice systems, the role of experts, the problem of interpreters

S.7 : Encuentros entre sistemas de justicia, papel de los expertos, problema de los intérpretes

S. 7: Rencontre des systèmes de justice, le rôle des experts, le problème des interprètes

- Speakers: **Morita Carrasco ; Fabien Le Bonniec ; July Calderon**

16:45 -18:45 — interpretation FR/ES/Portuguese

Session 8 : Gender, indigenous peoples and women in struggle

S.8: Género, pueblos indígenas y mujeres en lucha

S.8: Genre, peuples et femmes autochtones en lutte

- Speakers : **Aida R. Hernández Castillo ; Celia Tupinamba ; Nathalie Lebouler Pavelic ; Zumak Sacha Flores Andy ; Sofia Cevallos**

Thursday 19 May 2022

9:15-11:00 — interpretation FR/ES/EN

Session 9 : Policy changes? Impacts on indigenous peoples

S. 9: ¿Cambios de política? Impacto en los pueblos indígenas

S. 9: Des changements de politiques ? Impacts sur les peuples autochtones

- Speakers: **Leslie Cloud ; Emmanuelle Ricaud ; Susan Onyango**

11:15 - 12:30 — interpretation FR/ES

Session 10 : Mastering the territory for sustainable practices

S.10 : Dominar el territorio para las prácticas sostenibles

S.10 : Maitriser le territoire pour des pratiques durables

- Speakers: **Birgit Müller ; Jennifer Hays**

12:30 -14:00 – Lunch on site

14:00-16:00 — interpretation FR/Portuguese/EN

Session 11 - Museum, reappropriation of knowledge, restitution of collections

S.11 : Museo, reapropiación de conocimientos, restitución de colecciones

S.11 : Musée, réappropriations des savoirs, restitution des collections

- Speakers : **Renato Athias ; Curtis Taylor ; Antônia da Silva Santos et Suzenilson da Silva Santos ; Leandro Varison**

16:15 - 18:15 — interpretation FR/ES

Session 12 – Indigenous knowledge - Western knowledge

S. 12 - Saberes indígenas, saberes occidentales

S. 12 - Savoirs autochtones, savoirs occidentaux

- Speakers: **Nigel Crawhall; Veronica Gonzalez Gonzalez; Yolanda Lopez-Maldonado; Jean Foyer et Mònica Martínez Mauri**

Friday 20 May 2022

10:15 - 12:30 — interpretation FR/EN

Session 13 : Ethnographic Approaches to Indigenous Mapping

S. 13: Enfoques etnográficos de la cartografía indígena

S. 13 : Approches ethnographiques de la cartographie autochtone

- Speakers : **Brian Thom; Fabrice Dubertret; Justine Gagnon et Caroline Desbiens; Suzannah Henty**

12:30 -14:30 Lunch on site

14:30 - 16:30 — interpretation FR/ES

Session 14 - Co-construction of knowledge at the university, in communities

S.13 Co-construcción del conocimiento en la universidad, en las comunidades

S.13: Co-construction des savoirs à l'université, dans les communautés

- Speakers : **Carole Levesque ; Marie-Dominik Langlois with Rolando Magana Canul, Irene Bellier**

17:00

Closing plenary conference — interpretation FR/Portuguese

- **Ailton Krenak**, writer, indigenous leader, Brazil
"Ideas for delaying the end of the world"
- Introduction et conclusion par **Renato Athias** et **Irène Bellier**

Prior registration: colloque.justip@gmail.com

Contact: irene.bellier@ehess.fr

JUSTICE AND INDIGENOUS PEOPLES' RIGHTS

FULL PROGRAM

Monday, May 16 2022

Meeting at 17:30 - auditorium 150 (Centre des colloques, Campus Condorcet)

18:00 : Opening lecture — interpretation FR/ ES

- **Michèle Audette**, Innu, Senator, Member of the Enffada Commission (National Inquiry into Missing and Murdered Aboriginal Women and Girls) of Canada.

"Our word is a story, our story is a truth"

- Introduction : **Irène Bellier**

Welcome cocktail

Tuesday 17 May 2022

Session 1 Manifestations and challenges of legal pluralism for indigenous people

9:00- 11:00 — interpretation FR/ES

Moderation: Fabien Le Bonniec

Ghislain Otis: Indigenous Self-Determination and Management of Legal Pluralism

The persistence of indigenous peoples' legal systems on the margins of state law is a strong manifestation of indigenous self-determination in a context of legal pluralism. Drawing on empirical work that has documented the coexistence of state law and indigenous or customary legal systems, this paper will present some of the strategies or processes used by indigenous peoples and customary communities to organize or manage the interaction of their legal orders with official law. The effects of these processes, as well as the effects of not managing legal pluralism, on indigenous legal systems and on indigenous individuals will also be discussed.

Jean Leclair: The parameters of action in a context of legal pluralism

This lecture will focus on the action of state and non-state operators, as well as that of individuals, in a context of legal pluralism. More specifically, I will try to identify the motives for action - and the contexts in which it is deployed - of those involved in the management processes described in the previous section. his action is determined by a certain number of factors known as mutability, cognition and capacity, specific to a multi-legal universe, which frame the field of "possibilities" for all the actors moving within it. In such an environment, a person's freedom of choice and action, whatever it may be, is never unlimited. The instability and changing nature of the context specific to a situation of pluralism, the actors' understanding of their own and others' systems, and the respective legitimacy and capacity of the legal systems involved all have a direct influence on the actors' motives and behavior. The respective vitality of the systems at stake, i.e. their legitimacy in the eyes of the population and their capacity to disseminate their authority effectively, is the factor that most directly influences the action of operators and individuals in a context of legal pluralism.

Raphael Mapou: The state of legal pluralism in New Caledonia after the Nouméa Accord.

New Caledonia is a small country located in the South Pacific, in the Melanesian arc between Australia and Fiji. The Matignon Accord (1988-1988) and the Nouméa Accord (1998-2020) are two successive political agreements, signed respectively in 1988 and 1998 between the FLNKS, the French State and the French loyalist parties of New Caledonia. The first aimed to restore peace by putting an end to the situation of rupture in the colony, created by the nationalist insurrection led by the Kanak independence movement from 1984 to 1988. The second aimed to establish a 20-year emancipation and decolonization process, punctuated by three referendums on self-determination, held in 2018, 2020 and 2021. The purpose of this paper, at the end of the decolonization process, is to take stock of the legal and institutional construction process initiated by the constitutional recognition of the Nouméa Accord. Indeed, by accepting the existence of the indigenous Kanak people and its customs alongside the French people, the latter opened a new page in the long history of decolonization. Within the framework of this new legal and institutional paradigm, the New Caledonian legislator undertook the construction of a model of legal pluralism that came up against the cultural imperialism and rigidities of French legal monism. Finally, this presentation will take stock and analyze the process of legal construction, its progress and prospects at a time when France, as a major world power, has set itself new strategic challenges with the implementation of the 'Indo-Pacific' axis.

François Feral: Kanak conflict resolution in New Caledonia

In New Caledonia, disputes between people with customary civil status are dealt with in accordance with the principles of Kanak custom, in particular by recourse to arbitration by the chieftdoms and the hierarchy of customary authorities. However, the number of conflicts is now multiplied by the identity crisis in Kanak society and they are aggravated by the limits of the legal nature of custom as it is established today in the framework of the organic law of 1999 that establishes the status of this overseas collectivity. Led by the customary senate, the Kanak customary authorities propose a pragmatic framework for dealing with conflicts inspired by the palaver model. The chieftaincies have also adopted a Kanak people's charter that refers to principles of life and values that serve as a basis for arbitration decisions.

Christian Coocoo: The Benefits and Challenges of Atikamekw Nnchirowisiw Legal Writing

The Atikamekw Nehirowisiw Nation has been working for several years on the development of a code of practice (*oroowewin notcimik itatibowin*) aimed at regulating hunting, fishing and plant harvesting activities within Nitaskinan, our ancestral territory. This project corresponds to the writing of the Atikamekw *nehirowisiw* (*notcimik itatibowin*) territorial regulations. This presentation will focus on the advantages and especially the challenges related to the process of putting these territorial rules into writing.

15 minutes --- coffee break

Session 2 : Contemporary developments affecting indigenous peoples' rights

11:15 - 13:15 — interpretation FR /ES

Moderation: Emmanuelle Ricaud

Bruno Baronnet : What covid does to indigenous peoples' education

The educational experiences of indigenous peoples over the last two years have been marked by the deepening of different logics of oppression and resistance. In countries such as Mexico, where schools are only just reopening, inequality and discrimination have continued to grow both between rural and urban indigenous people and towards the rest of non-indigenous society. However, the

school crisis caused by covid-19 also represented an opportunity to develop new local initiatives for self-determined, communal and emancipatory education on the margins of the state. This presentation will review a number of indigenous strategies that have been implemented since 2020 in different contexts of the Nahua, Maya and Zoque peoples. Some community organizations have sought to concretely address injustices at the school level by compensating for the absence (physical and virtual) of teachers and students at all levels. Others have created and developed autonomous educational alternatives that are more sensitive to rights, languages and cultures, in conjunction with political movements in defense of territories that are all the more threatened today.

Ana Zema: Indigenous genocide in Brazil: the peoples' struggle for the right to exist

The Articulation of Indigenous Peoples of Brazil (APIB) has filed a petition with the International Criminal Court (ICC) to denounce Jair Bolsonaro as responsible for genocide and ecocide. The charges of genocide and ecocide are based on the fact that, since his inauguration, he has adopted an explicit, systematic and intentional anti-indigenous policy, he has transformed public bodies previously dedicated to the protection of indigenous peoples into tools of persecution, and he has created numerous decisions, decrees and laws that have led to an increase in deforestation, fires and illegal activities on indigenous lands. I present an analysis of the APIB's application to the ICC and discuss the strategies that indigenous peoples have implemented for their right to exist. The aim is to show the importance of thinking about the link between the categories of genocide and ecocide in order to understand, from indigenous perspectives, the harmful, systemic, silent, invisible, but powerful forms of erasure of their histories and destruction of their ways of life.

Daniel Oliva Martinez: News from the Fund for the Development of Indigenous Peoples of Latin America and the Caribbean in the face of contemporary challenges

The Fund for the Development of Indigenous Peoples of Latin America and the Caribbean is a unique international organization specializing in promoting the self-development/well-being and differentiated collective rights of indigenous peoples. In addition, its structure of equal participation in its management and technical-administrative bodies ensures that indigenous peoples are directly involved in decision-making for the development of their activities, on an equal footing with government representatives. An important network of consultation and cooperation has been built around FILAC, which also brings together other international bodies, indigenous organizations, non-governmental organizations, private foundations, civil society sectors and government cooperation agencies. Now, 30 years after the signing of its founding agreement at the Ibero-American Summit of Heads of State and Government held in Madrid in 1992, the aim of the presentation is to review the main achievements and challenges of the organization, providing an updated overview of the current state of its work, its links with the movement and its involvement in the main international debates and issues of concern of our time, such as the fight against climate change, the impacts of COVID-19, the development of the 2030 Agenda and international conflicts.

Rebecca Lemos Igreja: Cultural otherness as seen by the far right: Indian peoples and the Bolsonaro government

From the discussion on the contributions of anthropological perspectives to the study of the extreme right, I will present a first analysis of this political ideology in Brazil, and more specifically, an analysis of the form in which the Brazilian government redefines ethnic identities and constructs its own identity in opposition to them. In this sense, I address indigenous otherness, seeking to observe how it is re-signified in Bolsonaro's project. Observing this encounter between the extreme right and otherness in the Brazilian context makes it possible to verify the values and meanings it gives to cultural plurality, the imaginaries and social representations it constructs, and from there to understand how it presents itself and what project of society it defends.

13:15-14:15 --- Lunch on site

Session 3 : The rights of nature and the rights of indigenous peoples

14:30 - 16:30 — interpretation FR/ ES

Moderation: Mònica Martínez Mauri

Felipe Gomez Isa: Rights of nature as indigenous epistemological resistance.

The notion of 'rights of nature' can be seen as a new frontier of rights defended by indigenous epistemologies to address the current environmental crisis that is having dramatic consequences on indigenous ways of life. This concept aims to challenge the dominant anthropocentric view of rights and move towards more eco-centric paradigms, where the relationship between human beings and nature is more horizontal and harmonious. We are witnessing an interesting process of bottom-up knowledge creation that paves the way for the progressive recognition of nature as a rights holder.

Asier Martinez de Bringas: The rights of nature approach in Latin America: a novelty or a continuation of the same thing?

My aim is to measure the qualitative leap that the biocentric approach has made in America, fundamentally in the two constituent processes that I have accompanied (Bolivia and Ecuador), but then to put it into perspective in the post-constitutional framework. This is where the true scope of these recognitions has been assessed in normative terms when they are concretised, such as the generic recognition of the rights of nature or of the Amazon, or the recognition of the subjectivity of rivers and their problems.

Helène Boivin and Jay Launière-Mathias: Tshitassinu as the basis of our self-determination: the constitutional approach of the Pekuakamiulnuatsh.

Ne nishtam^u taship nikan ka ashtaik tshitassinu ka ui tshitapamatisuik: ne ka ui Tipelimitishuik tshilannu Pekuakamiulnuatsh

The Pekuakamiulnuatsh Nation is located in the province of Quebec, Canada. It is part of the Great Innu Nation. Since 2019, it has initiated a major consultation process to develop its own Constitution. This process, led by the Tipelimitishun Commission, is coming to an end and a draft constitutional text will soon be submitted to the members of the nation for a referendum. The draft Constitution of the Pekuakamiulnuatsh places Tshitassinu, the ancestral territory of the Nation, at the heart of its self-determination. As the elders state in the preamble: "*It is from Tshitassinu that we, the Pekuakamiulnuatsh, originate. This territory was given to us by Tshishemanitu to allow us to live there, for our subsistence and our well-being. Life is everywhere. It is where we draw strength, energy, hope and inner peace.*"

15 minutes --- coffee break

Session 4 : Free, prior and informed consent: the challenges of implementation

16:45 - 18:45 — interpretation FR/ ES /EN

Moderation: Jennifer Hays

Sara Teteilbaum: Cross-references between FPIC and the Forest Stewardship Council certification standard: A field survey

The presentation will focus on interpretations of free, prior and informed consent (FPIC) in the context of the certification standards proposed by the Forest Stewardship Council (FSC). The FSC system is one of the first in the forestry sector to require companies to implement FPIC through forest management practices. The presentation will examine how these forestry standards have been developed in three different countries (Canada, Russia, Sweden) and the resulting interpretations of

FPIC. The presentation will also present preliminary data on the implementation of FPIC in forest certification processes in Canada.

Camille Chabot-Martin et Martin Papillon: Indigenous Peoples' Participation in Impact Assessment in Canada: Beyond Consent, a Conception of Decision-Making Authority

The participation of indigenous peoples in impact assessment processes for extractive projects on their traditional lands, while now a matter of course, continues to be debated in Canada and elsewhere. There appears to be a lack of agreement among the key actors in these processes (particularly public decision-makers, project proponents and indigenous groups) on the meaning and scope of standards for indigenous participation, particularly with respect to the notion of free, prior and informed consent (FPIC). Based on a content analysis of the submissions and statements of these stakeholders in the parliamentary proceedings leading up to the adoption of the new Canadian Impact Assessment Act (2019), this research reveals three main conceptions of the place of Indigenous people in impact assessment decision-making processes: procedural, partnership, and self-determination-based. Our analysis highlights important differences between these three understandings in terms of expectations of the participation model and more specifically the interpretation of the CPLE. These differences are largely based on the way they conceive of decision-making authority in territorial governance in Canada.

Viviana Lopez Toro : Political Issues of the Right to Consultation and Consent: Strategic Use of Social Mobilizations in the Sierra Nevada de Santa Marta (SNSM - Colombia)

The importance of the right to prior consultation (PC) is at the heart of the cultural and territorial defense repertoires of indigenous peoples. But the right to free, prior and informed consent (FPIC) has its limits. States must seek the consent of indigenous peoples, but in practice this is at best heightened and, in the Colombian case, highly institutionalized consultation. The question remains whether the PC is effective in defending peoples' rights or whether it is just another step in the state bureaucracy. Considering consultation as the sole object of this question can lead to a loss of sight of the dynamics underlying the political stakes of the actors. Two examples of strategies implemented in the SNSM, by the Arhuacos, Kankuamos, Koguis and Wiwas peoples will show the intersections between the said rights and various political mobilisations.

Wednesday 18 May 2022

Session 5 : book presentation

9:30-10:30 — interpretation EN/FR

Moderation: Jennifer Hays

Else Grete Broderstad : presents *Indigenous peoples, Natural resources and Governances*. Agencies and Interactions, edited by Monica Tennberg, Else Grete Broderstad & Hans-Kristian, Routledge 2022. <https://www.taylorfrancis.com/books/oa-edit/10.4324/9781003131274/indigenous-peoples-natural-resources-governance-monica-tennberg-else-grete-broderstad-hans-kristian-hernes>

Ghislain Otis and Jean Leclair present *La vie du pluralisme juridique* (LGDJ, 2022), edited by G. Otis , J. Leclair et Sophie Thériault.

The book concludes the work of the international research partnership *États et cultures juridiques autochtones : un droit en quête de légitimité* (Legitimus). Based on data collected in Africa, Canada, Central Europe and the South Pacific by multidisciplinary teams, this comparative research project aimed to document the manifestations of legal pluralism in the regions under consideration, as well as the relational dynamics that punctuate the coexistence of the legal systems involved. The book aims to

shed light - through data collected in the field by the regional teams and those drawn from the secondary literature - on the processes of management of legal pluralism deployed by the legal systems studied (part 1), the parameters and structuring factors of the protagonists' action (part 2) as well as the effects of this action on the systems and individuals (part 3).

15 minutes --- coffee break

Session 6 : Natural resource extraction, resistance, resilience

10:45 - 12:45: Brian Thom

Jon Altman : From resisting mining to embracing environmental projects: a paradigm shift for indigenous landowners in Australia

The Indigenous estate in Australia had grown with land rights and native title laws to cover more than half the continent most in the remotest places. Historically and today these lands have been subject to massive and exploitative resource extraction projects generally resisted by Indigenous landowners. In recent years the biodiversity and cultural values of these remote lands have been increasingly recognized and a transformative Indigenous-led 'Caring for Country' movement has gathered pace. Today, these same lands are highly prospective for clean energy generation utilizing abundant wind and solar resources. The shift from mineral extraction to the embrace of biodiversity conservation and active involvement in major renewable projects could be the harbinger of a paradigm shift in the articulation between Indigenous landowners and late capitalism in Australia.

Marie-Dominik Langlois : "We are xinkas". Indigenous territorial and community recompositions in the face of the mine: the resurgence of the Xinka people in south-eastern Guatemala

The presentation looks at the relationship between extractivism and indigenous resurgence, using the social conflict around the Escobal mine in southeastern Guatemala as a case study. The Xinka people, whose presence was invisibilized and then repressed by the state, are challenging the mining company because it evades the obligation to consult indigenous peoples beforehand. This 'annulment' of the Xinka as legal subjects has nevertheless acted as an element strengthening social cohesion and political subjectivity in the region. The paper will show how local resistance to the mine has contributed to the strengthening of community mechanisms as decision-making institutions, to Xinka self-identification in the region and to the recognition of the Xinka Parliament as a representative authority within the communities and for the state.

Karine Vanthuyne : Indigenous Citizenships in Tension in the Guatemala of the Mining Imperative

In recent years, the renewal of indigenous political mobilization in Guatemala from the ashes of both the genocide (1981-1982) and the post-conflict Maya movement (1985-1999) has been widely studied. While these studies have identified the source of this remobilization as the mining imperative that the region has experienced since the end of the Cold War, few of them inform us as to what sustains or challenges this mobilization, day to day. This paper will examine this issue, based on an ethnography conducted since 2014 in collaboration with the *Frente de Defensa Miguelense* (FREDEMI), a popular movement that fought against the Marlin Mine (2005-2017) in the department of San Marcos. More specifically, based on an ethnographic analysis of the processes of engagement and disengagement of actors in this organization, I will highlight the fundamentally unfinished nature of the (re)construction of indigenous citizenships in contemporary Guatemala. In doing so, I will demonstrate how ethnographies of anti-mining activism are more broadly indicative of the 'vicious cycle of excess, exhaustion and endurance' (Povinelli 2011, 128) to which those who strive to persist in a way of being in the world that refuses to abdicate to the laws of the market seem necessarily condemned.

12:30 -14:30 --- Lunch on site

Session 7 : Meeting the justice systems, the role of experts, the problem of interpreters

14:30 -16:30 — interpretation FR/ES

Moderation: Leslie Cloud

Morita Carrasco, For intercultural justice: dialogues between indigenous authorities and judicial operators

In the province of Misiones, in 2011, I participated in accompanying a Mbya-Guarani community in its demand for justice for the murder of a five-year-old boy that was never solved. In 2019, without progress, the indigenous authority of the village decided to promote a meeting with the judicial operators to talk about their own justice and ordinary justice. This was the beginning of a work programme based on dialogue and the intermediation of experts between officials, authorities and communities.

I will present the evolution of this programme: some progress, but also the difficulties and challenges that this form of intermediation between indigenous and judicial authorities poses to us, the epistemological challenges but above all the ethical and political ones.

Fabien Le Bonniec, When the Mapuche seize Chilean law, or the emergence of a "defense of the South".

We will look at the experiences of leaders and members of Mapuche communities in southern Chile with state law, the different uses they make of it, and in particular the strategies they put in place in the courts to deal with the criminalization of their claims. We will see that the work of advocacy in an intercultural context goes beyond the legal arena as it mobilises and combines different actors, spaces and epistemologies. We will observe how this work of transforming legal spaces and emancipation through law has progressively shifted from political defence as defendants to taking legal action as victims or, more recently, to participating in the drafting of a constitution for a regional, plurinational and intercultural country. In this sense, and taking up Boaventura de Sousa Santos' proposals on Epistemologies of the South, this type of emancipatory relationship to a monistic state law traditionally considered as a source of violence and domination, is part of a diatopic hermeneutic. This 'defense of the South', a kind of intercultural dialogue, seeks through the intervention of different actors (lawyers, activists, experts, traditional authorities, etc.) to highlight logics and entities that are rendered invisible in the courts.

July Calderon : Rural policy dialogue with the Colombian state: the demand for territorial rights of indigenous peoples in a context of dispossession

The recovery of ancestral territories is at the heart of the claims of indigenous peoples who have been victims of systematic territorial dispossession. They have put in place different political strategies for the recovery, titling and recognition of their territorial rights. These strategies revolve around actions of resistance through the recovery of land, the practice of autonomy through indigenous self-management within the framework of ancestral territory, and "government-to-government" political dialogue with the different institutions of the State for the official recognition of territories. This intervention will focus on the third strategy, which is the result of my work as a technical advisor to the indigenous movement on issues related to territorial rights in different consultation scenarios.

15 minutes --- coffee break

Session 8 : Gender, indigenous peoples and women in struggle

Aida Hernández Castillo: Between Collective and Gender Rights: Indigenous Women's Struggle for Justice in Mexico"

I will share some reflections from my activist research work with indigenous women in Mexico on the tensions between the collective rights of their peoples and their gender-specific rights. These ideas are linked to two fundamental debates in which I have been involved: the debate around the recognition of the collective rights of indigenous peoples, and the debate around the construction of a non-ethnocentric feminism that recognizes cultural diversity. As an academic and activist, I am convinced that the construction of social justice must include the struggle against sexism and racism, and it is at the intersection of these two struggles that we have learned from indigenous women organizations the importance of claiming a gender perspective in analyzing the cultural rights of indigenous peoples and a culturally situated analysis in addressing gender inequalities. I will analyze different experiences of legal pluralism in Mexico, where the participation of indigenous women has been fundamental, both in rethinking their own law and in reformulating the terms in which indigenous rights are recognized. I wish to contribute to the debate on women's participation in the redesign of indigenous legal systems, by confronting liberal perspectives on women's rights, which consider them to be contrary to the collective rights of indigenous peoples.

Celia Tupinamba : Indigenous women in Brazil: organization, struggles and demands at local and international level

According to the latest available IBGE census, which dates back to 2010, there are approximately 448,000 indigenous women living in Brazil, among 305 peoples spread across the national territory. The UN Special Rapporteur on the Rights of Indigenous Peoples, who visited Brazil in 2016, recommended in her report that the problems faced by indigenous women in Brazil be better documented. Although the Declaration on the Rights of Indigenous Peoples paid particular attention to the needs and rights of indigenous women, data remains scarce. From the 1990s onwards, women's organizations or departments within indigenous organizations in Brazil were created with meetings of women of different ethnicities at local, national and international levels. We will focus on the organization of indigenous women in the state of Bahia. At the national level, it is worth mentioning the 1st and 2nd Indigenous Women's Marches that took place in 2019 and 2021 in Brasilia. Women representatives play an important role at the local, national and international levels and have made their voices heard at these meetings, fighting for the demands of the indigenous movement such as the demarcation of indigenous lands and for issues specific to indigenous women, such as protection measures, access to health, quality education, decision-making spaces, education and professional training and for their work to be recognised and valued in order to have more autonomy and to manage their own income.

Nathalie Le Boulter Pavelic: Indigenous school education in the state of Bahia, Brazil: the protagonism of indigenous girls.

Indigenous girls in the state of Bahia, Brazil, live in rural and urban contexts marked by conflicts, territorial disputes and ethno-racial prejudices, with significant existential and psychological impacts. They face deficiencies in their school education, which is subordinated to public services and marked by various structural precariousnesses ranging from access to transport and adequate school materials, to the systematic devaluation and precariousness of indigenous teachers. Early marriage, motherhood and entry into the labour market are barriers to quality education for indigenous girls. The recent impact of the actions of the Associação Nacional de Ação Indigenista (Anai) on the lives of Indigenous girls can be summarized in two projects. The Cunhataí Ikhã (Girls in Struggle) political training and mobilization project, with the support of the Malala Foundation since 2018, involves nearly 50 indigenous girls who participate and impacts girls from nine ethnicities and 22 communities.

The Jenipapo Urucum project, is a pre-university course for indigenous girls and women from all over Brazil, funded by L'Oréal Paris.

We will show how the mobilization of indigenous girls is important for public policies of school education that consider gender issues, in a context where their voices are not systematically heard in decision-making spaces.

Andy Zumak Sacha Flores: Amazonian indigenous sexual dissent: challenges, issues in the struggle of indigenous peoples and LGBTIQ+ rights in Ecuador

I would like to focus on a brief review of the rights of the LGBTIQ+ population in Ecuador and how various sexual dissidents have joined with their own proposals and agenda in the context of the struggles of indigenous peoples in the Ecuadorian Amazon. There are still many challenges ahead, first of all to work on our organisational process in order to have a political space for indigenous sexual dissidence in decision making. In recent years, given the political situation, indigenous sexual diversities have made themselves silently visible through their political action in the Amazon mobilisations in Quito against the government.

Sofia Cevallos : Socio-environmental struggles and the defence of territorial rights in the context of oil extractivism: contributions of Kichwa women in the Ecuadorian Amazon.

The objective of this presentation will be to analyze the participation of Kichwa women from the Ecuadorian Amazon in the struggle against oil extraction. Given the context of the expansion of indigenous peoples' rights and the inclusion of *Sumak Kamsay* or Buen Vivir in the Ecuadorian Constitution (2008), this work will show how the participation of these women has been fundamental, both in the redefinition of the law's own notions and in the terms in which the rights of indigenous peoples have been recognized by the Ecuadorian state. Today, we are witnessing an increase in the mobilization of Kichwa women in defense of their rights and territories. The analysis of these mobilizations will allow us to observe how these women question the liberal and positivist principles of law and the extractivist development model promoted by the State.

Thursday 19 May 2022

Session 9 : Policy changes? Impacts on indigenous peoples

9:15-11:00 — interpretation EN/FR/ES

Moderation: Bruno Baronnet

Leslie Cloud: What pluralist horizon in Chile? Challenges and issues of the future Chilean constitution

In 1989, just after the military dictatorship of A. Pinochet, the Nueva Imperial Agreement signed between P. Aylwin, the Concertation candidate for the presidency and the indigenous peoples of Chile, symbolized the commitment of the transitional government to establish a new relationship with the indigenous peoples. The agreement provided for the adoption of a law acknowledging their rights, their constitutional recognition and the adoption of ILO C 169. Since then, although the so-called "indigenous law" was passed in 1993 and ILO 169 was finally ratified in 2009, the plans for constitutional recognition of indigenous peoples and their rights submitted to Congress have never been completed, making Chile an exception in the pluralist constitutional landscape of Central and South America. In this context, the process put in place following the plebiscite of 25 October 2020 is historic in both form and substance. The model of constituent assembly chosen is a citizen's convention with gender parity, integrated by 17 indigenous constituents and presided over at its inception by a Mapuche academic, Ms Elisa Loncon. At the end of the draft constitution, before the

end of 2022, the Chilean people will again vote in a plebiscite on their willingness to adopt the new text. After a review of the issues at stake in this historic process and the ways in which indigenous peoples participated in the drafting of the constitution, we will present the debates and progress made in the work of the constituent convention, particularly those related to the plurinational, intercultural and multilingual nature of the Chilean state and the recognition of the rights of indigenous peoples and of nature.

Emmanuelle Ricaud : "Our children? Sold to the state [...] they will come back in tins of tuna": Rumour and infrapolitics in the face of public school feeding in the Peruvian Amazon, the example of the Maijuna

In Peru, a national school feeding programme called Qaliwarma ('vigorous child' in Quechua) has been providing food in public schools across the country since 2012. In the Amazon, the food distributed is industrially produced and comes mainly from the coastal and Andean regions. Faced with the receipt of canned fish, Maijuna parents, especially mothers, feed rumours that their children will be sold to the state, will one day be abducted and will return in cans of tuna. Based on the analysis of this rumour, we will reflect on the infrapolitics of mothers in this mode of expression in the face of public school feeding over which they have little control.

Susan Onyango : Geothermal energy on the Rift

Geothermal energy, a natural underground resource, can be used to provide water and energy. Development of this resource has taken place mainly along the Rift Valley in East Africa, notably in Kenya, Ethiopia and Djibouti. Despite the fact that the resource can be exploited through low-cost drilling that can also meet the socio-economic needs of local populations, geothermal development has so far consisted of large-scale, costly industrial projects that involve deep drilling and sometimes the displacement of local populations living around these sites. However, much of the geothermal resource is found on the ancestral lands of indigenous peoples; living in arid and desert lands, they are also more vulnerable in many ways and highly impacted by the effects of climate change. My presentation is a summary of my research on the possibilities of community-based geothermal projects that address the needs of local people from a gender perspective. It focuses on the Ilchamus, Pokot, Maasai and Luo of Kenya, as well as the Afar of Ethiopia.

15 minutes --- coffee break

Session 10 : Mastering the territory for sustainable practices

11:15 - 12:30 — interpretation FR/ES

Moderation: Manon Vanbesien

Birgit Muller Facing the environmental challenge. Small-scale farmers in Nicaragua and the climate injunction

The new payment for ecosystem services schemes introduced in Nicaragua by well-meaning NGOs point to the emergence of a new form of rigid power that breaks with the more subtle forms of neoliberal development projects. By analyzing the evolution over the last 10 years of environmental missions carried out by NGOs in a village in the northwest of the country, I would like to show how 'sustainable development' and 'nature governance' are taking a more authoritarian turn. Instead of disciplining people to act on their own, as they were supposed to do, this new type of power is gradually increasing surveillance and coercion.

Jennifer Hays : "I thought we had our own lore and they had theirs..." Namibia's indigenous community struggles to defend its land rights

This presentation describes the current situation in the Nyae Nyae Conservancy, a wildlife protection area managed by the Ju/'hoansi, a local hunter-gatherer community. Nyae Nyae is part of Namibia's Community Based Natural Resource Management (CBNRM) programme and is currently the only place in Africa where a hunter-gatherer community has the right to manage its own wildlife and plant resources. By focusing on wildlife and forest conservation, they have maintained a high level of biodiversity in their area, unlike areas where agriculture and pastoralism dominate livelihood strategies. The community's rights to land and natural resources are protected by several national legal mechanisms, including those related to conservancies, community forests and traditional authorities. Despite their success in resource management and this strong legal protection, the community faces illegal invasion of its territory by dominant groups with more intensive land use strategies who seek to undermine Ju/'hoansi control. The presentation explores the historical, political and cultural reasons for the community's difficulty in protecting its land and resources

12:30 -14:00 Lunch on site

Session 11 - Museum, re-appropriation of knowledge, restitution of collections

14:00 -16:00 — interpretation Portuguese / FR /EN

Moderation: Chloe Catez

Renato Athias: Indigenous Knowledge, Objects and Virtual Repatriation;

The presentation will situate the line of research, with a focus on ethnographic collections and objects that are found in museums. Decolonizing museums means creating an opportunity for indigenous peoples to know these objects and contribute to their documentation in museums. The experiences that will be presented show some possibilities for concrete actions to re-construct the relationship between museum institutions and indigenous peoples.

Curtis Taylor : Art, ethnographic objects and restitution

I will provide an overview of the circulation of Indigenous peoples' art objects in Australia today. I will focus on the current cultural art movement in which I am involved and the relationship of institutional museums to Indigenous art, particularly among the Martu.

Antônia SANTOS da Silva SANTOS and Suzenilson da Silva : Experiences in collection building and the indigenous museum network (recorded video).

The experience of the Kanindé Museum shows the impact of a collection that goes towards strengthening the Kanindé identity, goes further in creation and points to a better performance of the museums to improve the museum documentation and the relationship with the indigenous peoples: this is the proposal of the indigenous museum network.

Leandro Varison : Can we collaborate when we are far away? Experiences of partnership with North American First Nations

In the Americas and in Oceania, a new relationship ethic has developed between museums and indigenous peoples, mainly thanks to the actions of the latter. European museums, on the other hand, have remained indifferent to this movement, which aims to bring indigenous peoples closer to the heritages linked to their cultures and histories. The aim here is to present a project developed by the Quai Branly Museum in partnership with the First Nations of North America, where we try to overcome the different distances that separate us.

15 minutes --- coffee break

Session 12 - Indigenous knowledge, Western knowledge

16:15 – 18:15 — interpretation ES/FR

Moderation: Marie-Dominik Langlois

Nigel Crawhall : The recognition of indigenous knowledge and the issues at stake within the UN.

I will propose a historical summary, from Article 8j and 10c of the Convention on Biological Diversity (CBD), how the idea of 'indigenous knowledge' came about within the framework of the Climate Change Convention, and the paradigm shift that is taking place within IPBES and the IPCC. This will be based on an analysis of actors, issues, power and the conceptualization of nature.

Yolanda Lopez-Maldonado : Mitigating intellectual inequalities between Western and indigenous knowledge for a genuine transformation towards sustainability. An indigenous perspective.

Indigenous peoples have a unique view of the functioning of the natural world that has evolved over generations through direct contact with the environment. In its quest to better understand and cope with environmental change, the scientific community is suggesting the need to gather this invaluable information. In the field of nature conservation, for example, there is an increasing emphasis on the co-production of knowledge by combining knowledge produced (or held) by academics and non-academics with the knowledge of indigenous peoples. The combination of different types of knowledge to solve environmental problems towards sustainability is rooted in an apparent inclusive participation. However, in the name of such participation, indigenous peoples are often involved in scientific (and political) spheres to learn and process concepts, approaches, ways of thinking and engaging with Western ways. But this may not lead to the construction of new knowledge of maximum potential because the different instruments and tools of co-production are derived from colonizing methodologies and approaches, and thus impose conditions and concepts on indigenous knowledge holders. From an indigenous perspective, focusing on these processes rather than recovering/using indigenous peoples' methods and approaches to scientific research seriously affects their ways of thinking. Thus, the erosion - however small - of ILK, represents an existential threat to humanity. Why are these knowledge processes and participatory meetings not based on indigenous understandings and conceptions when indigenous peoples are considered key players in nature conservation? I argue that there is a need for a process of recovery, restoration and revitalization of indigenous knowledge to mitigate intellectual inequalities, and that this process should be led by indigenous peoples.

Veronica Gonzalez Gonzalez: Policies for sustainable development: a favorable framework for the transmission of indigenous peoples' knowledge?

Today, in a context where humanity is facing an environmental crisis, indigenous peoples' knowledge is part of the machinery that intergovernmental organizations promote as environmental solutions. While the inclusion of this knowledge in international environmental agendas may seem a relevant contribution to intergovernmental actions for sustainable development, this presentation will show, by analyzing examples of policies for sustainable development, that this approach may encounter tensions, particularly with regard to the transmission of this knowledge.

Jean Foyer et Mònica Martínez Mauri: Bioculture protocols in Panama: the virtuality of an international mechanism

The Community Biocultural Protocols (CBPs) are mechanisms of environmental governance of biodiversity that aim to institute locally, at the local level of communities, a normativity framing the central themes discussed in the framework of the Convention on Biological Diversity (conservation of biodiversity and traditional knowledge, prior and informed access, benefit sharing). Through the notion of virtualism, we want to show the different phase shifts that can be created in the translation processes that make this device circulate from international arenas to indigenous communities. We

will use three Panamanian examples: Gunas, Ngobes, and Emberas, which refer more broadly to the very different relationships of these different peoples to the norm and to institutions.

Friday 20 May 2022

9:30 --- Coffee welcome

Session 13 : Ethnographic Approaches to Indigenous Mapping

10-15-12:15 — interpretation EN/FR

Moderation: Jean Leclair

Brian Thom : Mapping Indigenous Pasts and Futures : the Indigenization of Municipal Land Use Planning.

The use of ethnographic methods to inform Indigenous mapping projects can provide a powerful framework to support Indigenous spatial justice. I will detail our collaborations with several Salish communities on the west coast of Canada to integrate Aboriginal maps into public processes. I will highlight one case, in which integrating Indigenous presences, narratives and histories into a Google Earth map changed land use planning in a non-Indigenous suburb that had developed over an Indigenous cultural landscape. In this work, indigenous peoples have harnessed their knowledge through maps and stories, injecting their vision of the future into the way the municipal government renews its long-term land-use plans.

Justine Gagnon, with Caroline Desbiens: Mapping flooded landscapes: the duty to remember as an imperative of justice

Based on a research conducted in collaboration with the Innu of Pessamit, this presentation will highlight the role and scope of mapping tools to support the reconstitution of lands flooded by hydroelectric development on important rivers of Nitassinan (Innu ancestral territory) during the 1950s, 60s and 70s. Perceived as a disaster by both the elders and the descendants of those who experienced these upheavals, the era of major hydroelectric projects in the North Coast region has nevertheless left a legacy of the abuse of oblivion (Ricoeur, 2003). The lasting effects of the obstruction of these ancestral roads and subsequent relocations have remained on the margins of the "grand Quebec narrative", so that Innu voices still struggle to resonate. In this context, the map and its ability to make the invisible visible can act as a memory medium, but also as proof that what appears to be no more, nevertheless persists. For if there is one thing that the state and industry have not managed to erase, it is the memories that people have retained of their territories, as well as the memory, individual and collective, of their submergence.

Fabrice Dubertre : Stakes and perspectives of a global mapping of indigenous territories

In recent decades, a growing number of indigenous peoples have been mapping their territories. These maps are very often used to support a cartographic strategy to secure claimed land rights: they are used in the courts of law where they attest to indigenous territoriality. At the same time, the democratization of information and communication technologies, from GPS to the Internet, means that these maps can now also be mobilized as part of a carto-political strategy: by making their spatial claims clear to everyone, particularly on dedicated web platforms, indigenous peoples are challenging the historical monopoly of state cartography, which has long silenced their very existence. These initiatives are based on the hope that transparency of geographic information leads to good land governance through accountability. They have already succeeded in engaging certain political levers towards the effective securing of indigenous territorial rights, notably by playing the environmental card. However, this carto-political strategy of global visibility presents certain pitfalls, which we will present through an analysis of the challenges and prospects associated with the global mapping of indigenous territories.

Suzannah Henty, with Dana Abbas: Counter-Cartographies: 'The Absent Map': A Study of Pedagogy, Practice and Collaboration

The Absent Map is a long-term and ongoing experimental research project that has been developed by Riwaq — Centre for Architectural Restoration in rural Jerusalem – Kafr Aqab, Qalandiya, and Al Jib villages. The Absent Map facilitates mapping experiments and creative encounters that consider communal understandings of place. In April, a sibling program occurred in Naarm, Australia. Hosted by the Institute of Postcolonial Studies, Counter-Cartographies was a collaboration between Palestinian architect and curator Dana Abbas and early-career researcher Suzannah Henty. This discussion addresses counter-colonial and trans-local cartographic practices.

12:15 -14:00 Lunch on site

Session 14- Co-construction of knowledge at the university, in communities

14:30 - 16:30 — interpretation FR /SP

Moderation: Leandro Varison

Carole Levesque : The co-construction of knowledge in an indigenous context: challenges, perspectives, achievements

Although significant progress has been made over the last two decades in the area of interactive research (collaborative, participatory, partnership), there are still many challenges for academics as well as for the indigenous authorities themselves. To begin with, the very notion of research is far from common in these two universes and the relationship to knowledge differs, if only from a disciplinary point of view, within the university itself. Added to this is the co-construction of knowledge, which goes far beyond interactive research and which tends to be reduced to individual modalities, whereas it is necessarily part of a collective approach. Based on the work carried out within the DIALOG Network, this presentation will describe several initiatives aimed at transforming social science research practices and reviewing the terms of the dialogue between researchers and holders of indigenous knowledge.

Irène Bellier: Collaborative research projects to build new relationships between scientists and indigenous peoples

The deployment of indigenous issues at the international, national and local levels puts in tension the legal and existential conceptions of indigenous peoples. These influence the way in which scientists, from all disciplines, work on or with indigenous peoples, nations and communities in different fields - anthropological, political, legal, or even museographic. The recognition of the rights of indigenous peoples pushes towards the definition of a new paradigm to engage research in a dynamic of co-construction of knowledge based on agreed relationships. We will reflect on the meaning of the global indigenous political statement - "Nothing on us without us ever again" - that signifies to the international and to the scientific community the will to reverse relations of subalternity. We will reflect on the fact that indigenous issues, although territorialized, are no less universal (human and planetary). We will revisit the efforts of the SOGIP and JUSTIP projects to develop international and interdisciplinary collaborations with indigenous peoples and to contribute to the development of a more inclusive research field.

Marie-Dominik Langlois : (with the intellectual contribution of Rolando Magana Canul): Co-teaching as a strategy for decolonising the university? Reflections on the basis of a personal initiative

Linda Smith's seminal work (1999) highlights the negative impacts of colonisation and research on indigenous knowledge, which has suffered from cognitive imperialism (Battiste, 1998). How do we

'indigenise' such a rigid Western concept as research, asks Margaret Kovach (2015)? Critical studies and indigenous methodologies (Ray 2012) call for valuing indigenous knowledge (Kovach, 2010), including the creation of spaces in educational institutions for indigenous scholars and indigenous knowledge holders. The paper will reflect on the opportunities and constraints that arose in an experience of shared teaching between an Indigenous and a non-Indigenous co-lecturer, following a personal initiative. Adopting a critical reflective approach, the paper will propose methodologies from indigenous studies such as the values of reciprocity and relationality (Wilson, 2008) and land-based pedagogy (Wildcat et al., 2014, Corn tassel, 2019) to enhance the decolonising effects (Gaudry et al.) of co-teaching

15 minutes --- coffee break

17 : 00 — interpretation FR/ Portuguese

Closing plenary conference

- Ailton Krenak : Writer, indigenous leader Brazil

"Ideas for delaying the end of the world"

- Introduction and conclusion by **Renato Athias** and **Irène Bellier**

List of speakers

ABBAS Dana

Dana Abbas is an architect and researcher. She currently works at the Riwaq Center for Architectural Conservation as the lead architect for The Life Jacket project, which focuses on the rehabilitation and revival of rural areas in Jerusalem. In 2016, Abbas completed an MA in Research Architecture at Goldsmiths University in London. Her practice and research addresses issues of urban identity in Jerusalem and, more broadly, in Palestine.

ALTMAN Jon

Jon Altman is Professor Emeritus in the School of Regulation and Global Governance at the Australian National University and was the founding director of the Centre for Indigenous Economic Policy Research from 1990 to 2010. An economist/anthropologist by training, he is an academic/activist working on alternative indigenous development. He is a trustee of several not-for-profit organisations, including Original Power and the Karrkad-Kanjdi Trust.

ATHIAS Renato

Renato Athia, anthropologist, is the coordinator of the Centre for Studies and Research on Ethnicity (NEPE) at the Federal University of Pernambuco (Brazil), an associate professor in the postgraduate programme in anthropology at UFPE and in the master's programme in anthropology at the University of Salamanca in Spain. He studied Media and Television at the University of Southampton (UK) on a British Council scholarship. He has worked in anthropology with indigenous peoples in Brazil, on issues of shamanism, health, and then in visual anthropology on ethnographic collections and museology. He has developed numerous research projects with the indigenous peoples of Pernambuco and the Rio Negro region of the Amazon. He has published numerous books and articles and made films focusing on the politics of recognition and knowledge of the indigenous peoples of the Amazon.

AUDETTE Michelle

Michèle Audette a recognized indigenous leader of Canada, has been appointed as a senator by Justin Trudeau on July 29, 2021. The daughter of a Quebec father and an Innu mother, she is originally from the Innu community of Uashat mak Mani-Utenam in Quebec. She has played a key role in transforming the relationship between Aboriginal peoples and Quebec and Canadian society since the 1990s. At the age of 27, she was elected President of the Quebec Native Women's Association. In 2004, she was appointed Associate Deputy Minister at the Quebec Secretariat on the Status of Women. From 2012 to 2015, she was President of the Native Women's Association of Canada. In 2015, she participated in the creation of an innovative graduate program in Aboriginal public administration for the École nationale d'administration publique. Ms. Audette was appointed as one of five commissioners to conduct the National Inquiry into Missing and Murdered Aboriginal Women and Girls. Since 2019, she has been Assistant to the Vice-Rector for Academic and Student Affairs and Senior Advisor for Reconciliation and Aboriginal Education at Université Laval. In recognition of her significant contributions, Ms. Audette received the 2018 Woman of Distinction Award in the Inspiration category from the Women's Y Foundation of Montreal. She was named Woman of the Year in 2014 by the Montreal Council of Women and received the Queen Elizabeth II Diamond Jubilee Medal in 2012. She also received an honorary doctorate from the University of Montreal, in recognition of her extensive commitment to the cause of Aboriginal women and her tireless work on reconciliation between peoples. Audette studied visual arts at the Université du Québec à Montréal and art education at Concordia University.

BARONNET Bruno

Sociologist, teacher-researcher at the University of Veracruz, Mexico. His research focuses on racism, education and autonomy of the Nahua, Maya and Zoque peoples. Associate researcher at LAIOS since 2010. Co-author of the book *Les peuples autochtones à l'épreuve des (dé)mesures* (L'Harmattan, 2020).

BELLIER Irène

Irène Bellier, anthropologist, is director of research at the CNRS (emeritus). After completing her doctoral thesis at the EHESS on the relationship between Maihuna men and women in the Peruvian Amazon, she developed research in political anthropology and institutional anthropology (France, European Union). Since 2000, she has been working on the construction of indigenous peoples' rights at the UN, the international indigenous peoples' movement and the deployment of activism in global governance (human rights, culture, sustainable development, climate change). She has directed the SOGIP programme (Scales of Governance: The United Nations, States and Indigenous Peoples: Self-Determination in a Globalized World) (European Research Council) and coordinates the JUSTIP - Justice and Rights of Indigenous Peoples network (CNRS). She has supervised more than twenty doctoral students and published several books: *Peuples autochtones dans le monde. Les enjeux de la reconnaissance* (2013), *Terres, territoires et ressources : Politiques, pratiques et droits des peuples autochtones* (2014), *Quelle éducation pour les peuples autochtones ?* (with Jennifer Hays, 2016), *Indigenous Peoples' Rights: From the United Nations to Local Societies* (with Leslie Cloud and Laurent Lacroix, 2017), *Scales of Governance and Indigenous Peoples' Rights* (with Jennifer Hays, 2019).

BOIVIN Hélène

Hélène Boivin is originally from the community of Mashteuiatsh in Lac Saint-Jean and a member of the Pekuakamiulnuatsh Nation. She studied Social Sciences at the Université du Québec à Chicoutimi. For the past 35 years, she has worked in several fields in the Aboriginal community: mental health, culture, museology, arts, employment and training, economic development and politics. She is currently the government and strategic relations coordinator for her community's political support office. Since May 25, 2019, she has been the elected president of the Tipelimitishun ("self-governing") Commission, which is responsible for consulting the members of her nation on the content of a draft constitution, drafting a proposal and submitting it to a referendum. Very involved in her community, she has been a member of several associations, including the Sacred Park Association, for which she initiated the production and publication of the collection *Savoirs des Pekuakamiulnuatsh* on medicinal plants. She has also collaborated in the writing of various scientific articles.

BRODERSTAD Else Grete

Else Grete Broderstad holds a PhD in political science, is a professor of indigenous studies and coordinates the indigenous master's programme at the Centre for Sami Studies at UiT - the Arctic University of Norway. Her research interests include indigenous rights and political participation, and differences and similarities in governance in the circumpolar north. She is currently leading research projects on resource management and conflicts of interest between traditional indigenous livelihoods and large-scale industries.

CALDERON July

July Milena Calderón Segura, a PhD student in social anthropology and ethnology at EHESS- IIAC/LAIOS, coordinates the Observatory of Territorial Rights of Indigenous Peoples of the National Commission of Indigenous Territories. She has extensive experience in providing technical advice on public policies with an ethnic and gender approach to the indigenous movement, particularly on issues related to territorial rights, prior consultation, socio-political violence and strengthening of indigenous organizations.

The publications she has produced and coordinated can be consulted at this link: <https://cntindigena.org/informes-del-observatorio-de-derechos-territoriales-de-los-pueblos-indigenas/>.

CARRASCO Morita

Morita Carrasco is an anthropologist, retired professor and researcher at the University of Buenos Aires. She holds a PhD in Philosophy of Law from the UBA. Her work has been and continues to be focused on the rights of indigenous peoples. She is currently working in the field of criminal justice in the province of Misiones, Argentina. Her doctoral thesis is an in-depth and detailed analysis of the right of indigenous peoples to land ownership in case 12094 Asociación de Comunidades Aborígenes Lhaka Honhat v. the Argentine State. Judgment of the Inter-American Court of Human Rights condemning the Argentine State for violation of indigenous land rights (IACHR Court 6-02-2020).

CEVALLOS Sofia

A post-doctoral fellow at the University of Paris 8, the Latin American Faculty of Social Sciences FLACSO-Brasil and the University of Brasilia, Sofia Cevallos defended her thesis in anthropology at EHESS in 2019. Her research focuses on the political organisation of indigenous women in the Ecuadorian Amazon in the context of the struggle against oil extractivism in the 21st century.

CHABOT-MARTIN Camille

Camille Chabot-Martin holds a master's degree in political science from the Université de Montréal. Her research focuses on the participation of Aboriginal peoples in the impact assessment processes of natural resource development projects in Canada. She is currently working as a consultation project officer for the First Nations of Quebec and Labrador Sustainable Development Institute (FNQLSDI).

CLOUD Leslie

Leslie Cloud is a lawyer, responsible for the indigenous peoples' line of the CNRS Normandy Chair of Excellence for Peace. She also teaches indigenous peoples' law in the GENFUT Master's programme "Future generations and legal transitions" at the Caen branch of Sciences-Po Rennes. Her research, initiated in Chile where she lived for eleven years in a Mapuche community, focuses on the right to self-determination of indigenous peoples, the recognition of indigenous peoples' rights, indigenous jurisdictions and institutions, the right to heritage, as well as on the intercultural interpretation of human rights in justice and the dialogue of legal cultures. She is also working in the Central African Republic on the issues of Ba'aka participation in the transitional justice process. She notably co-authored with Irène Bellier and Laurent Lacroix the book *Les droits des peuples autochtones. Des Nations unies aux sociétés locales*, Paris, L'Harmattan, 2017.

COOCOO Christian

Christian Coocoo is originally from the Atikamekw community of Wemotaci, located in the province of Quebec, Canada. Trained in anthropology at Laval University in Quebec City, he has been the Coordinator of Cultural Services at the Atikamekw Nation Council since 1998. He works actively to promote and perpetuate the culture of his nation. He initiates and coordinates documentation, transfer and outreach activities on Atikamekw history, knowledge and traditional know-how. For several years, it has also collaborated on various research projects with organizations and researchers from different universities.

DESBIENS Caroline

Caroline Desbiens is a full professor in the Department of Geography at Laval University, Canada. Her research focuses on the territoriality of the Eeyou, Inuit and Innu peoples of Northern Quebec and on intercultural relations in the context of resource development, particularly in the hydroelectric sector. She is also interested in the impacts of industrial activities on Aboriginal women and the dynamics of Aboriginal urbanities. She is the author of the book *Power from the North: Territory, Identity, and the Culture of Hydroelectricity in Quebec* (2013) and numerous scientific articles published in French and English. She is a member of the board of directors of the DIALOG research network (<http://www.reseaudialog.ca>).

DUBERTRET Fabrice

Fabrice Dubertret is a geographer at Sorbonne Nouvelle University, IHEAL-CREDA. His thesis, defended in 2020, focuses on the new uses of maps and cyberspace by indigenous peoples to assert their land rights. He is co-founder of the LandMark platform, a global cartographic observatory of indigenous and community territories (www.landmarkmap.org).

FERAL François

François Féral is an emeritus Professor of Law at the University Via Domitia of Perpignan of which he was President from 2002 to 2007. He also spent part of his academic career as Director of Studies at the Ecole Pratique des Hautes Etudes. He has been a visiting professor at universities in Europe, Africa, North and Latin America and in China, where he has given lectures and led university cooperation programmes. From 2013 to 2019 he coordinated the work of the international LEGITIMUS programme on indigenous peoples' rights in the Pacific.

FOYER Jean

Jean Foyer is a socio-anthropologist, in charge of research at the Centre for Research and Studies on the Americas (CREDA-CNRS). After a thesis on the controversies surrounding biotechnologies in Mexico (transgenic corn, bioprospecting), he coordinated two projects on the transnational mega-events of global environmental governance (Rio+20 and COP21). He currently lives in Panama where he is conducting research with the Gunas and Emberas indigenous peoples.

GAGNON Justine

Justine Gagnon is an assistant professor in the Department of Geography at Université Laval and a member of the Canada Research Chair in Aboriginal Heritage and Tourism. She has recently co-published two articles on the role of memory as a vector of cultural continuity in the context of major environmental upheaval and on the importance of rivers in Innu ontology. She is leading research projects on "Entangled heritage: approaches and tools for the protection and enhancement of Innu cultural sites" and "Mapping the maritime vulnerability of Kuujuaq: a participatory approach co-constructed with local and indigenous knowledge". She has recently published with Manikuakanishtik'u, Desbiens, C. and Kanapé, É. (2021). "A river of names: the multiple voices of an Innu riverscape". *River Research and Applications*, 38(3), 412-421. 10.1002/rra.3876; with Desbiens, C. (2021). "Where you have to bypass": history, memory and the multiple temporalities of Innu cultural landscapes. *The American Indian Quarterly*, 45(4), 361-399. <https://doi.org/10.1353/aiq.2021.0026>

HENTY Suzannah

Suzannah Henty is a lecturer and researcher in art history and conservation at the University of Melbourne. Her research, teaching and public engagement are rooted in a community-oriented praxis. She has worked in Paris, Palestine and Melbourne on decolonial contemporary art since 2016. She is currently undertaking a joint, transdisciplinary PhD at the University of Melbourne and the École des Hautes Études en Sciences Sociales. She has taught gender studies and art history at the University of Melbourne, and has been a guest lecturer at the University of Victoria and SOAS University in London. Her recent writings have appeared in *Index Journal*, *Radical Philosophy* and *Kunstlicht*.

GOMEZ ISA Felipe

Felipe Gómez Isa is a Professor of Public International Law, a researcher at the Pedro Arrupe Institute of Human Rights of the University of Deusto (Bilbao, Basque Country, Spain), and the Vice-Dean for International Relations of the Law School of Deusto. He is the National Director of the European Master's Degree in Human Rights and Democratization organized by 40 European universities in the framework of the World Campus for Human Rights (Venice, Italy) since 2000. He was the Spanish representative in the working group for the elaboration of an optional protocol to the Convention on the Elimination of All Forms of Discrimination against Women (UN, 1998 and 1999). He has been a visiting professor at several European and Latin American universities. He has published extensively on issues related to the universal protection of human rights, in particular children's and women's rights; transitional justice or indigenous peoples' rights. In December 2019, he was elected Vice President of the Global Human Rights Campus, a leading global academic organisation dealing with human rights issues.

GONZALEZ GONZALEZ Veronica

Verónica González González has a PhD in Sociology from the École des hautes études en sciences sociales (EHESS) and the Institut des hautes études d'Amérique latine in Paris. Verónica has dealt with different aspects related to indigenous peoples, in her post-doctoral environment within the SOGIP team, as a teacher at Sciences-Po Toulouse and as an expert for various agencies of the National Unity system. Her areas of specialisation cover indigenous peoples' rights and indigenous environmental knowledge systems.

HAYS Jennifer

Jennifer Hays has been working with San communities in Namibia and Botswana since 1998, both as a researcher and consultant. She holds a PhD in anthropology from the State University of New York at Albany (2007) and is currently a full professor of anthropology at the University of Tromsø (UiT), Norway's Arctic University. Her main area of research is the role of education (including formal and traditional education) for indigenous communities, particularly hunter-gatherers. Her main case study has been the Nyae Nyae community in Namibia, but she has also conducted research on education issues for the San

throughout southern Africa, as well as on the global dynamics affecting hunter-gatherers. Her research links the concept of education to realistic livelihood opportunities, environmental issues, land rights and other aspects of indigenous rights. She is interested in the role of international programmes to promote indigenous rights (particularly those of the International Labour Organisation, ILO, and the Office of the High Commissioner for Human Rights, OHCHR) and how they influence national processes in Namibia, as well as local cases of indigenous rights. Hays is a founding member of the Hunter-Gatherer Education Research and Advocacy Group.

HERNANDEZ CASTILLO Rosalva Aída

Originally from Ensenada, Baja California, Mexico, she holds a PhD in anthropology from Stanford University and is currently a professor and researcher at the Centro de Investigaciones y Estudios Superiores en Antropología Social (CIESAS) in Mexico City. She trained in the art of writing through journalism, working as an editor in a Central American news agency from the age of 18. Since her student days, she has combined her academic work with outreach work in radio, video and print media. Her research has focused on the defence of women's and indigenous peoples' rights in Latin America. She has lived and conducted field research with Mexican indigenous communities in the states of Chiapas, Sinaloa, Guerrero and Morelos, with Guatemalan refugees on the southern border, with relatives of disappeared migrants in Honduras, and with North African migrants in Spain. She has published twenty-two books as a sole author or editor and her work has been translated into English, Spanish, French and Japanese. In 2003 she received the LASA/Oxfam Martin Diskin Memorial Award, shared with Dr Rodolfo Stavenhagen, for her contributions to socially engaged research, and in 2013 she was awarded the Simón Bolívar Chair by the Centre for Latin American Studies at Cambridge University in the UK.

IGREJA Rebecca LEMOS

Rebecca Lemos Igreja is an anthropologist, professor at the Institute of Social Sciences and the Faculty of Law of the University of Brasilia. Member of the International Superior Council of the Latin American Faculty of Social Sciences - FLACSO, founding researcher of the Latin American College of Global Studies, FLACSO/Brazil programme. Associate researcher at the Centre for the Study of Social Movements (CEMS/EHESS). Co-coordinator of the Laboratory of Access to Justice and Inequalities - LADES of the Faculty of Law of the University of Brasilia. Member of the Board of Directors of the Empirical Network of Legal Studies - REED (Brazil) and of the Institute of Justice for Afrodescendants in Latin America - OJALA (Florida International University [FIU]). Associate researcher at the Latin American Network of Legal Anthropology - RELAJU. Editor of the series Latin America in Perspective: Society, Culture and Politics - De Gruyter/Germany and of the journal ABYA-YALA on access to justice and rights in the Americas. His studies focus on the discussion of social, ethnic and racial categories, discrimination and racism, collective rights in public policy; political authoritarianism and rights; access to justice, the judiciary and legal-judicial reforms.

KRENAK Ailton

Ailton Krenak (born in Vale do Rio Doce, Minas Gerais, 1954) is a writer, journalist, philosopher and leader of the Brazilian indigenous Krenak movement. He was forcibly separated from his people, of whom only 130 remain (down from 5,000 at the beginning of the 20th century). Krenak played the role of representative of the povos indígenas during the debates on the Brazilian Constitution of 1988, where he ritually painted his face for a speech. He has co-founded or participated in several indigenous rights organisations, such as the Union of Indigenous Peoples, the Aliança dos Povos da Floresta (Alliance of Forest Peoples), the Nucleus of Indigenous Culture, among others. In 2000, he was one of the directors of the documentary Indians of Brazil for TV Escola. From 2003 to 2010, Krenak was special assistant for indigenous affairs to the governor of Minas Gerais. In 2016, he received an honorary doctorate from the Federal University of Juiz de Fora, where he teaches culture, history and traditional knowledge of indigenous peoples.

LANGLOIS Marie-Dominik

Marie-Dominik Langlois is a doctoral student in sociology at the University of Ottawa and in social anthropology and ethnology at the École des hautes études en sciences sociales (EHESS). Her research focuses on the resurgence of the Xinka people, their resistance to mining and their defence of the right to consultation and consent in southeastern Guatemala.

LAUNIERE-MATHIAS Jay

Jay Launière-Mathias is originally from the Ilnu community of Mashteuiatsh in Quebec. He is a member of the Pekuakamiulnuatsh Nation and the Anishinabe Nation. He completed a Bachelor's degree in Management Science and a Master's degree in Project Management at the Université du Québec à Montréal (UQAM). After working as a project manager in various Aboriginal organizations, he has been the Executive Director of Puamun Meshkenu since November 2021, where he has the opportunity to develop innovative projects for Aboriginal youth. In 2019, he was elected as a commissioner to sit on the Tipelimitishun Commission, which aims to develop a draft constitution for the Pekuakamiulnuatsh Nation. Proud of his origins, Jay is actively involved in his community in order to promote the Aboriginal issues and values that he holds dear. Through his involvement, he is actively working towards the self-determination of Aboriginal peoples.

LE BONNIEC Fabien

He is a professor in the Department of Anthropology and a full researcher at the Núcleo de Investigación en Estudios Interétnicos e Interculturales of the Catholic University of Temuco. He is also an associate researcher at the Institut de recherche interdisciplinaire sur les enjeux sociaux (IRIS-Paris). He teaches in a PhD programme in Intercultural Studies and participates in various research projects related to the relationship of Mapuche populations to Chilean state law. He has been appointed on several occasions as an anthropological expert to Chilean and international courts. In 2021, he published with R. Millamán, W. Martínez, & P. Nahuelcheo, "El lugar de la interculturalidad en la justicia chilena. Experiencia de investigación en torno a la elaboración de un protocolo de atención a usuarios mapuche en el sur de Chile". *Revista Austral de Ciencias Sociales*, (41), 219-237. <https://doi.org/10.4206/rev.austral.cienc.soc.2021.n41-11>; and with G. Payàs, "Entender la justicia y las injusticias en Wallmapu a través de los estudios interculturales como propuesta de con-vivir" in Samaniego, Mario (ed.), *Estudios Interculturales desde el sur*, Santiago: Ariadna Ediciones, <https://doi.org/10.26448/ae9789566095262.10>

LE BOULER PAVELIC Nathalie

Nathalie Le Boulter Pavelic holds a PhD in Culture and Society from the Pluridisciplinary Programme in Culture and Society (Pós-Cultura) of the Federal University of Bahia (UFBA, Brazil) and in Social Anthropology and Ethnology from the École des Hautes Études en Sciences Sociales (EHESS, Institut Interdisciplinaire d'Anthropologie du Contemporain, Laboratoire d'Anthropologie des Institutions et des Organisations Sociales-LAIOS). Her thesis focused on the process of indigenous school education and its subsequent consolidation as a project in the Tupinamba community of Serra do Padeiro (Bahia-Brazil). She is an associate researcher at the Research Programme on Indigenous Peoples of the Brazilian Northeast (PINEB/UFBA) and a member of the Justice and Indigenous People Rights Network (JUSTIP/EHESS). Since 2011 she has been involved in the projects of the Associação Nacional de Ação Indígena (Anaí, Salvador-Bahia), where she is currently part of the team of the Cunhataí Ikhã project supported by the Malala Foundation to improve the education of indigenous girls in the state of Bahia.

LECLAIR Jean

Member of the Quebec Bar since 1987, Jean Leclair has been a full professor (UdeM) since 2002; Pierre Elliott Trudeau Foundation Laureate 2013. André Morel Award 2016-2017 for excellence in teaching. Member of the Advisory Board of the International Work Group on Indigenous Peoples (IWGIA) (institutional member of IWGIA). His teaching and research interests include constitutional law (federalism, constitutionalism and fundamental rights), comparative constitutional law, the rights of indigenous peoples, Quebec and Canadian legal history, epistemology and legal theory. He has recently published Jean Leclair (with Ghislain Otis and Sophie Thériault), *Applied Legal Pluralism: Processes, Driving Forces and Effects*, Routledge, London, 2022; in French: *La vie du pluralisme*, Librairie générale de droit et de jurisprudence, Paris, forthcoming; and Leclair, J. (co-written with Martin Papillon & Hubert Forget) "Les protocoles de consultation autochtones au Canada: Un modèle de convergence des systèmes juridiques autochtones et étatique?" (2020) Vol. XLIX, No. 2 *Recherches amérindiennes au Québec* 25-36. Online publications: <http://ssrn.com/author=479188>

LEVESQUE Carole

Carole Lévesque is a full professor at the Institut national de la recherche scientifique. An anthropologist by training, Carole Lévesque has been working closely with Quebec's Aboriginal communities, organizations and authorities for 50 years. She has experimented and developed several formulas for shared research and the co-construction of knowledge with the First Nations and Inuit of Quebec and has conducted numerous field surveys in territorial communities as well as with urban Aboriginals. In 2001, she founded the Indigenous Peoples' Research and Knowledge Network (DIALOG), which was awarded the Impact Connexion Prize by the Social Sciences and Humanities Research Council of Canada in 2021.

LOPEZ-MALDONADO Yolanda

Yolanda Lopez is an indigenous thinker in integrative science for sustainability, working on understanding the social dimensions of nature conservation, with a strong background in defending the diversity of ideas, knowledge, values and forms of self-expression of indigenous peoples. She has collaborated with international academic and non-academic organizations, has consistently achieved high-level results, and has engaged in policy by collaborating with various social and scientific institutions, including UNPFII, UNESCO, IPBES and CBD. Her areas of expertise are based on an in-depth knowledge of theories, frameworks, methods and analytical techniques for studying complex systems undergoing global change.

LOPEZ TORO Viviana

Viviana Lopez Toro is a lawyer specialized in human rights. She is currently a doctoral student in political and institutional anthropology at EHESS, attached to the Laboratory of Anthropology of Social Institutions and Organisations (LAIOS) and the Laboratory of Political Anthropology (LAP). She is interested in the implementation of international legal mechanisms and their impact on local populations and on political and legal life, particularly in Colombia.

MAGAÑA CANUL Rolando

Rolando Magaña Canul is a postdoctoral fellow at the School of Indigenous Studies at UQAT. He is interested in indigenous movements, extractivism and decolonial studies. D. in anthropology from Laval University, he studied sociology and anthropology at the University of Lyon II in France, as well as in Yucatan (UADY) and Puebla in Mexico. His doctoral thesis was awarded the Jorge Alonso Chair of the University Centre for Social Sciences and Humanities (CUCSH) of the University of Guadalajara (UDG) and the Centre for Research and Advanced Studies in Social Anthropology (CIESAS) and was published as a book entitled: "La defensa de las tierras comunes. Estudio sobre neoliberalismo y apropiación de la identidad maya en Yucatán [The defence of common lands. A study on neoliberalism and the appropriation of Mayan identity in Yucatán]".

MARTINEZ DE BRINGAS Asier

Asier Martinez de Bringas has a PhD in Philosophy of Law and is a professor of Constitutional Law at the University of Deusto, with extensive experience working with indigenous organisations in Latin America. He has numerous publications on collective rights, free, prior and informed consent of indigenous peoples, interculturality, territoriality, autonomy and legal pluralism. He was director of the UN Fellowship Programme for Indigenous Leaders in South America at the University of Deusto (2004-2006). He has extensive experience in advising on human rights and constitutional law issues for indigenous peoples in Latin America. He participated in the Constituent Assembly of Ecuador as an advisor.

MAURI MARTINEZ Monica

Mònica Martínez Mauri, an ethnologist specializing in indigenous America, has carried out extensive ethnographic fieldwork in the Gunayala region (Panama, since 2000), with Mapuche women (Chile, 2015) and with Emberá communities in the Éjuā So territory (Panama, 2018). She is an associate professor of the Serra Hunter programme at the Department of Social Anthropology of the University of Barcelona (UB). In 2007, she defended a doctoral thesis in cotutelle at the Universitat Autònoma de Barcelona and at the École des Hautes Études en Sciences Sociales. Her publications focus on cultural mediation, environmental representations, local tourism management, implementation of indigenous rights, intellectual property regimes and indigenous media. Since 2013, she has been working with other ethnologists on the characterization of the Isthmocolombian space. Mònica Martínez Mauri has been a member of the Anthropology and History of the Construction of Social and Political Identities (AHCISP) research group

at the UAB since its foundation in 2003 and of the CINAf (Culturas Indígenas y Afroamericanas) group at the UB since 2011.

MÜLLER Birgit

Birgit Müller, director of research at the CNRS, practices a political and environmental anthropology that examines the workings of the master plans of "high modernity" by shifting the focus to the living beings (plants, animals, bacteria, etc.) that play key roles in their deployment. In Canada and Nicaragua she explores how farmers, soils and seeds are coping with the new global conjunctures of climate-smart agriculture. She explores the passions and disasters of encounters between human wills and 'non-human' actions in agriculture, with a focus on the political relations shaped by modern socio-technical devices and property relations.

MAPOU Raphaël

Raphaël MAPOU was born in 1955 in the Unia tribe in Yaté, New Caledonia. A Kanak customary and clan chief of the Unia Chiefdom, he holds a doctorate in Public Law from the University of Perpignan. Following numerous political commitments as a Kanak nationalist activist and leader, he was from 2004 to 2017, collaborator and then Cabinet Director of the Presidency of the Customary Senate of New Caledonia, an institution of New Caledonia, representative of the Kanak indigenous/customary people created by the Nouméa Accord. Indigenous researcher of the Pacific research group, he collaborated with Professor Ghislain Otis in the framework of the Chair of Legal Pluralism of the University of Ottawa from 2014 to 2019. Engaged in the fight for the respect of indigenous rights and environmental protection, his thesis is on a "*Dialectical analysis of legal transformations in New Caledonia: the colonial republican state facing Kanak legal institutions*". Since January 2022, he has been providing legal assistance to the Customary Senate of New Caledonia on the subject of the consolidation of customary law in the system of legal and institutional pluralism post-Nouméa Agreement.

OLIVA MARTINEZ J. Daniel

Daniel Oliva Martínez is a lawyer and anthropologist and holds the Chair of Indigenous Peoples and the Chair of Sustainability, Social Inclusion, Diversity and Human Rights at the Universidad Carlos III de Madrid. He is also deputy director of the Department of International Law, Ecclesiastical Law and Philosophy of Law and of the Master's Degree in International Solidarity Action and Social Inclusion; co-director of the Expert Diploma in Indigenous Peoples, Human Rights and International Cooperation, as well as director of the University Group for Cooperation with Indigenous Peoples and the Qualitative Studies Group. He is the author of numerous scientific publications, including nine books. One of his main lines of research, coming from the field of international public law and anthropology, is related to the study of the international status of protection of the collective rights of indigenous peoples, their political proposals and their particular cultures and worldviews. In 2015, he assumed the technical direction of the Fund for the Development of Indigenous Peoples of Latin America and the Caribbean at its headquarters in the city of La Paz, Bolivia. His latest book, *Diversidad, resistencia y utopía. Los pueblos indígenas de nuestro tiempo*, Tirant Lo Blanch, was published in Valencia, 2022.

ONYANGO Susan

Susan Onyango is a doctoral student in anthropology at the Ecole des Hautes Etudes en Sciences Sociales (EHESS) in Paris. She is attached to the Laboratory of Anthropology of Social Institutions and Organisations (LAIOS). She holds a Master's degree in Development Communication from Daystar University in Nairobi, Kenya. Her current research, conducted in the form of action research, focuses on geothermal populations in Kenya and Ethiopia. She is currently finalising a PhD examining, from a gender perspective, the aspect of their participation in geothermal development processes taking place in their territories.

OTIS Ghislain

Ghislain Otis holds the Canada Research Chair in Legal Diversity and Aboriginal Peoples, Faculty of Law, University of Ottawa. In addition to his scientific articles, the books he has edited and co-authored in recent years include *La vie du pluralisme juridique*, LGDJ (2022, with Jean Leclair and Sophie Thériault), *La rencontre des systèmes juridiques autochtones et étatique : confrontation ou coopération? Contributions à l'étude des systèmes juridiques autochtones et coutumiers*, Presses de l'Université Laval, Québec, (2018), *L'adoption coutumière autochtone : les défis*

du pluralisme juridique, Presses de l'Université Laval, Québec, 230, 2013; *Le juge et le dialogue des cultures juridiques*, Karthala, Paris, (2013) ; *Méthodologie du pluralisme juridique*, Karthala, Paris, (2012).

PAPILLON Martin

Martin Papillon is a full professor in the Department of Political Science and Director of the Centre for Research on Social Development and Policy (CPDS) at the Université de Montréal. His work focuses on treaties and Aboriginal self-government in Canada and on the implementation of the United Nations Declaration on the Rights of Indigenous Peoples. He is currently coordinating a research project on the translation mechanisms of the principle of free, prior and informed consent in the Americas.

RICAUD ONETO Emmanuelle

Emmanuelle Ricaud Oneto is a doctoral student in anthropology at the École des Hautes Études en Sciences Sociales (EHESS) in Paris. She is attached to the Laboratoire d'Anthropologie des Institutions et Organisations Sociales (LAIOS) and the Interdisciplinary Institute for Contemporary Anthropology. She holds a master's degree in ethnoecology from the Muséum national d'histoire naturelle and has been conducting research in the Peruvian Amazon since 2011. Initially, she was interested in the dietary changes of the Maijuna indigenous people (from the western Tukano language family). She is currently finalising a PhD on a national school feeding programme in Peru, and how it is perceived, adapted and negotiated by the Maijuna and Napuruna peoples in the Peruvian Amazon.

SACHA FLORES Andy Zumak

Andy Zumak Sacha Flores, former 2017 OHCHR Indigenous Peoples' Fellow - OHCHR Indigenous Peoples' Section, Switzerland-Geneva, is a human rights specialist for indigenous peoples at the University of Deusto, Basque Country, Bilbao, Spain

SANTOS Suzenilson da Silva

Leader of the Kanindé people of Ceará State, Suzenilson da Silva Santos defended the thesis "An indigenous museum as a strategy of interdisciplinary formation among the Kanindé of Ceará", for the Interdisciplinary Master in Human Sciences (MIH), at the University of International Integration of Afro-Brazilian Lusophony (Unilab). Coordinator of the National Forum of Social Museology and Indigenous Museums.

SANTOS Antônia da Silva

Antônia da Silva Santos, an indigenous person from the Kanindé people of Aratuba (Ceará), is currently a graduate student in museology at the Federal University of Recôncavo da Bahia (UFRB). She is a member of the Indigenous Students Collective of the UFRB and of the Recôncavo Arqueológico research group. She was recently awarded the scientific initiation grant of the project "For a path towards new epistemologies": Dialogue between Amerindian perspectivism and rock art, and was a volunteer instructor at the Memory Point of the Kanindé Indigenous Museum.

TAYLOR Curtis

Curtis Taylor works with RPM Project Management, AIWA Aboriginal Interpreting Western Australia and Curious Works Past: Parnngurr Community and Artist. He is a filmmaker, screen artist, sculptor and Martu youth leader. Having grown up in remote Martu desert communities and in the city, Curtis combines traditional Martu knowledge with contemporary influences. He studied at Murdoch University and lives in Perth, Western Australia.

TEITELBAUM Sara

Sara Teitelbaum is an associate professor at the Université de Montréal. She studies the participatory dimensions of natural resource governance in northern regions. Through comparative studies in boreal regions, she examines the evolution of governance mechanisms, including decentralization, public participation and co-management systems. Her most recent research focuses on forest certification and the articulation of indigenous rights requirements...

THOM Brian

Brian Thom is Associate Professor of Anthropology at the University of Victoria, and was appointed UVic's Provost's Engaged Scholar in 2021. He has worked with Coast Salish communities for over 30 years on

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TUPINAMBÁ Glicéria Jesus da Silva (Célia)

Célia Tupinamba is an Indigenous representative, a teacher, an intellectual and an artist from the community of Serra do Padeiro, located in the Terra Indígena Tupinambá de Olivença (South Bahia, Northeast Brazil). Her research focuses on the contemporary efforts of the Tupinamba to recover their language and aspects of their material culture, which are closely linked to their struggle for land. Specifically, she is investigating the links between the ancient scarlet ibis feather capes produced by the Tupinamba during the 16th and 17th centuries - all of which are currently preserved in European museums -, the ancient Tupi language and the production of contemporary capes, in the context of territorial recovery.

VARISON Leandro

Leandro Varison is in charge of research at the Musée du Quai Branly - Jacques Chirac. After a dual training in law and anthropology, he has been working for more than fifteen years with indigenous organisations, particularly at the international level. His research and teaching focus on indigenous peoples' rights, intellectual property, the protection of knowledge and cultural expressions, as well as on the relationship between indigenous peoples and museums.

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