

Day 5

Keynote Speaker: Pounamu Skelton

<https://perc.ac.nz/wordpress/indigeneity-and-decolonization>



[Pounamu Skelton](#) of Te Āti Awa Taranaki and Ngati Ruanui Iwi, is a lecturer at Ara Institute of Canterbury and is a very active member of the Taranaki community. A keen educator and Hua Parakore practitioner, Pounamu has a number of projects underway which we asked her to share with us.

Panel VII. Indigeneity and Decolonization

Expressing post-human legalities in Andean community life-projects: Decolonising human rights from below

David Jefferson, University of Canterbury, New Zealand and Rosemary Coombe, York University, Canada

In a decolonial determination to resist the modern ontological separation of nature from culture, political ontologies and posthuman legalities in Andean Community countries increasingly recognise natural and cultural forces to be inextricably interrelated under the principle of the pluriverse. After years of Indigenous struggles, new social movement mobilisations, and citizen activism, twenty-first century constitutional changes in the region have affirmed the plurinational and intercultural natures of the region's polities. Drawing upon extensive interdisciplinary ethnographic research in Ecuador and Colombia, the article illustrates how Indigenous, Afro-descendant and campesino communities express multi-species relations of care and conviviality in opposition to modern extractivist development through the concept of buen vivir. These grassroots collective life projects and life plans articulate rights 'from below' to support new practices of territorialisation that further materialise natures' rights and community ideals. Although human rights have modern origins, the implementation of third generation collective biocultural rights to fulfill natures' rights may help to materially realise community norms, autonomies and responsibilities that exceed modern ontologies. The ecocentric territorial rights struggles and posthuman legalities we explore are examples of a larger emergent project of decolonising human rights in a politics appropriate to the Anthropocene.

Dr David J Jefferson (he/him) is a Lecturer at the University of Canterbury School of Law, where he teaches Environmental Law, Land Law, and Intellectual Property courses. David's research examines how the law sets the terms for human interactions with the world beyond the human, including through the governance of biodiversity, biotechnologies, agricultural crops, and food. David's research sites are in Australasia and Latin America. His 2020 book, *Towards an Ecological Intellectual Property: Reconfiguring Relationships Between People and Plants in Ecuador* recounts a story of experimental lawmaking, where over the past decade Ecuadorian legislators, administrators, and judges have attempted to develop and enact "ecocentric" policies that are consistent with both Indigenous Andean cosmovisions and the country's international obligations.

David holds a PhD in Law from the University of Queensland, a Juris Doctorate from the University of California, Davis, and a Master of Arts in Psychology from Suffolk University. In 2016, David received a United States Fulbright Fellowship to study the making of a new intellectual property law in Ecuador.



How do we remap the settler-colony? Encounters between Maori cultural mapping, expert knowledges and multi-functional landscape design in Aotearoa NZ

Ritodhi Chakraborty and Hirini Matunga, Lincoln University, New Zealand

Indigenous communities in settler colonies have articulated a powerful challenge to the territorial ordering and land management aspirations of the colonial state. Their charge holds accountable the inequitable and insidious processes of colonial cartography, which emerged from a collusion between euro-western visions of human-nature relationships, the extractive and exploitative machinations of industrial capitalism and a starkly material rendition of land, bereft of any spiritual or emotional attributes. In recent years this indigenous critique has fought its way onto decision making collectives attempting to co-produce more equitable and sustainable policies and designs for land management. Such a vision echoes the foregrounding of commons and commoning, championed by convivial scholarship, which challenges notions of enlightened self-interest that manifest as private ownership of land and its management for personal gain at the cost of communal wellbeing. Additionally, indigeneity's critiques of sustainability discourses and policy reverberate with convivial thinkers who reveal the insidious eco-modernist manifesto masquerading as projects that claim to 're-balance' current human-nature relationships. However, the presence of indigenous voices within such 'transdisciplinary' undertakings are usually contentious, given the divergent visions of equity, justice and sustainability, echoing the underlying cosmological plurality. But, despite such processual frictions, plural knowledge frameworks that foreground indigenous autonomy and justice are critical for re-designing settler colonial landscapes. Our work explores the perils and the potentials of such an undertaking in Aotearoa NZ. We present a case study which highlights the complications of re-designing a high-country sheep farm which is at once seen as a profitable commercial artefact, a possible future model for regenerative agricultural practices, a site to experiment with carbon positive designs but also, a piece of land, that along with thousands of hectares surrounding it, was confiscated by the colonial settlers from the indigenous Maori. In doing so, we reveal an intimate portrait of the struggle for conviviality, waged from within a techno-managerial machine, ignorant to its powerful allegiance to euro-modernity and aspiring to control the futures of an agro-ecological landscape still held in bondage by coloniality.



My research focus is Māori self-determination through planning, design, environmental management and policy analysis and Indigenous people's experience. Taking the view that 'being Māori' or 'being indigenous' in a colonial context is a research project in itself, 'self-analysis', 'self-reflection', and theorising the role that Māori/Indigenous planning, design, policy, environmental management might play in decolonising processes has been a primary focus alongside hypothesising what 'Māori/Indigenous planning, design, and environmental policy might be. This is highly interdisciplinary and 'praxis heavy' but 'theory light' requiring a considerable amount of theorising to better understand not only the praxis, experiential dimension of 'Māoriness', and 'indigeneity', but to organise these dimensions and their component parts and concepts into coherent, integrated theoretical approaches. I have theorised, and published an approach to move beyond artificial constraints of Cultural Impact Assessments to Strategic Indigenous Impact Assessment and am currently writing a theoretical reorientation of urban heritage and landscape management to accommodate indigeneity. Decolonising 'settler' planning, architecture, urban design, policy and the environment is my aim; indigenisation of these disciplines to accommodate Māori and Indigenous ontologies, epistemologies and axiologies, is my end goal.

Hirini Matunga

Conviviality

Presentation Abstracts and Presentation Biographies
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I am a political ecologist and interdisciplinary social scientist that collaborates with indigenous and agrarian communities to explore pathways of environmental and social justice. For the past decade, I have worked with various universities, think-tanks, public and civil society institutions in United States, India, Bhutan, China and Aotearoa New Zealand on issues of plural knowledges, environmental and social justice, rural transformation, youth subjectivities, climate change and agriculture, as an activist, educator and analyst.



Ritodhi Chakraborty

Panel VIII. Convivial Placemaking: A Roundtable Discussion

Let's start with nature connection: Practicing, sharing, learning and trying to understand it

A digital roundtable discussion led by Dr. Vitalija Povilaityte-Petri, University of Mons, Belgium

In our work we are exploring how diverse nature environments like urban gardens or forests where biocultural knowledge is being created and shared, could support our deep conversations, learning together, self-organisation and societal transformation processes towards regenerative culture and convivial conservation. We are trying to discover innovative ways how nature connection could be a resource for growing food and people, self-care and transformation of complex urban systems into resilient places for living and healing. We believe that by integrating nature connection and nature-based health practices into our daily lives we could create meaningful, flourishing and inclusive, relationships in our diverse and inclusive intentional communities that aim to experience and promote convivial practices. **This is a digital roundtable discussion.** We will try to make it as inter-active as possible. After introduction into our nature connection research and work, we will invite participants in big and small virtual circles to share their life and work experiences on nature connection and convivial nature-based health practices. We will harvest co-creation inputs as bases for a practical toolbox of supportive practices on nature connections work and experiences.



Dr. Vitalija Povilaityte-Petri (LT/BE) studies sustainable and responsible use of food and medicinal plants. She analyses how urban green spaces, therapeutic landscapes (gardens and urban forests) and traditional knowledge contribute to human connectedness with nature and regeneration of healthy ecosystems. She investigates what role nature medicine, biodiversity restoration, city gardening, nature-based health practices, healthy nutrition, ethnobotanical knowledge and participation in creation of sustainable local communities play in addressing societal, environmental and economic challenges.