



ABSTRACTS AND NOTES ON CONTRIBUTORS

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**Refusing (Mis)Recognition:
Navigating Multiple Marginalization
in the U.S. Two Spirit Movement**

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I focus on the discursive strategies within Two Spirit events and groups that center the definition of ‘Two Spirit’ first and foremost as an Indigenous identity by using both unifying/mass terms (Native American, gbtqi) and culturally & community specific terms (specific tribe names, Two Spirit). Rather than selecting a ‘right’ term, such conversations highlight the constant, simultaneous positionings negotiated by Two Spirit people in their daily lives, and the tensions between recognizability and accuracy, communality and specificity, indigeneity and settler culture, and the burden multiply marginalized people carry in negotiating between all of these metaphorical and literal spaces. Drawing on Audra Simpson’s (2007, 2014) concept of the politics of refusal, I demonstrate how Two Spirit individuals utilize available categories of identity, not as either/or binaries but rather as overlapping concepts—differentiated along micro- and macro-scales—to refuse attempts to both reduce the Two Spirit identity to one that is based either in gender or sexuality, and the appropriation of the identity and movement by non-Indigenous individuals and groups within broader national and global queer movements.

Keywords: Two Spirit; Refusal; Indigenous social movements

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Her 2018 book from the University of Arizona Press, *Talking Indian: Identity and Language Revitalization in the Chickasaw Renaissance* received the 2019 Beatrice Medicine Award for Best Monograph in American Indian Studies. It and additional publications focus on Chickasaw language revitalization (*Language and Communication*, 2016 and *The Changing World Religion Map*, 2015). In addition, she has published in a number of topics and fields, including gendered representations in Breton language revitalization media (*Gender & Language*, 2012); the discourses about language endangerment in media (*Language Documentation & Description*, 2017); the intersections of gender and sexuality in language revitalization (*Oxford Handbook of Language and Sexuality*, forthcoming); and language, Indigeneity, and gender/sexuality in Two Spirit identity (*Queer Excursions*, 2014). Her 2014 co-edited volume from Oxford University Press, *Queer Excursions: Rethorizing Binaries in Language, Gender, and Sexuality*, was awarded the Ruth Benedict Book Prize from the Association for Queer Anthropology and the American Anthropological Association.

ELIZABETH HOOVER

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**“Fires were lit inside them:”
The Pyropolitics of Water Protector Camps at Standing Rock**

The language of fire has sometimes been used in illustrative ways to describe how social movements spark, flare, and sometimes sputter out. Building on recent scholarship about protest camps, as well as borrowing language from environmental historians about fire behavior, this article draws from ethnographic research to describe the pyropolitics of the Indigenous-led anti-pipeline movement at Standing Rock—examining how fire was used as analogy and in material ways to support and drive the movement to protect water from industrial capitalism. Describing ceremonial fires, social fires, home fires, cooking fires, and fires lit in protest on the front line, this article details how fire was put to work in myriad ways in order to support the movement against the Dakota Access Pipeline (DAPL), and ensure social order and physical survival at the camps built to house supporters of the movement. This article concludes with descriptions of how these sparks ignited at Standing Rock followed activists home to their own communities, to other

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struggles that have been taken up to resist pipelines, the contamination of water, and the appropriation of Indigenous land.

Keywords: social movements, Native American, American Indian, fire, pyropolitics, #noDAPL, Standing Rock, protest camps, Indigenous

Elizabeth Hoover is Associate Professor of American Studies at Brown University where she also serves as the Faculty Chair of Brown's Native American and Indigenous Studies Initiative steering committee. Elizabeth is descended from Mohawk and Mi'kmaq communities, and her research focuses on environmental justice and food sovereignty in Native American communities. Her first book *The River is In Us: Fighting Toxics in a Mohawk Community* (University of Minnesota Press, 2017) is an ethnographic exploration of Akwesasne Mohawks' response to Superfund contamination and environmental health research. Her second book project-in-progress *From Garden Warriors to Good Seeds; Indigenizing the Local Food Movement* explores Native American farming and gardening projects around the country: the successes and challenges faced by these organizations; the ways in which participants define and enact concepts like food sovereignty and seed sovereignty; the role of Native chefs in the food movement; and the fight against the fossil fuel industry to protect heritage foods. She also recently co-edited a book *Indigenous Food Sovereignty in the United States* with Devon Mihesuah (2019 University of Oklahoma Press). Elizabeth has published articles about Native American food sovereignty and seed repatriation; environmental reproductive justice in Native American communities; the cultural impact of fish advisories on Native communities; and tribal citizen science. Outside of academia, Elizabeth serves on the executive committee of the Native American Food Sovereignty Alliance (NAFSA), and the newly formed Slow Food Turtle Island regional association.

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**Traditional Ecological Knowledge and Indigenous Foodways
in the Andes of Peru**

This article explores the Quechua peoples' food systems as seen through a traditional ecological knowledge (TEK) lens and reflects on the vital role of Indigenous peoples' knowledge for global food security. Data was collected from two Quechua communities, Choquecancha and Rosaspata, in the highlands of Peru, from March 2016 to August 2018. This data was collected via participatory action research, talking circles with female farmers, oral history interviews with elders, and Indigenous gatherings at chacras with community leaders and local agroecologists. Analysis of this data suggests that Quechua people's in-depth and locally rooted knowledge concerning food security provides an Indigenous-based theoretical model of food sovereignty for the revitalization of Indigenous

foodways and collective rights to food rooted in often under-recognised aspects of their Indigeneity and TEK.

Keywords: Traditional ecological knowledge (TEK); Indigenous food ways; Food Security; food sovereignty; Quechua people

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ZUZANNA KRUK-BUCHOWSKA

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**Food Sovereignty Practices at the Oneida Nation of Wisconsin
Tsyunhekw[^] farm: The Three Sisters, Ceremony and Community**

The paper looks at the role of traditional foodways and related cultural practices in Oneida’s contemporary food sovereignty efforts, and the various understandings of the continuity of food and agricultural traditions in the community. The Oneida Nation of Wisconsin are located west of the city of Green Bay, in the northeastern part of the state, which in turn is in the north of the Midwest region of the U.S. The tribe’s Tsyunhekw[^]’s (joon-hen-kwa) farm, whose name loosely translates into “life sustenance” in English, serves important cultural, economic and educational purposes. It grows Oneida white flint corn, which is considered sacred by the tribe and is used for ceremonial purposes, and tobacco for use in ceremonies and runs a traditional Three Sisters Garden. The Three Sisters—corn, beans and squash, are an important part of the Oneida creation story, as is the vision of Handsome Lake—a Seneca prophet from the turn of the nineteenth century, who played

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a significant role in the revival of traditional religion among the People of the Longhouse. They inform the work done at Tsyunhekw[^] to provide healthful food for the Oneida community.

Keywords: Oneida Nation of Wisconsin, Indigenous food sovereignty, cultural revival

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“Bringing Things Together”: Tribalography, Lakota Language, and Communal Healing in Frances Washburn’s *Elsie’s Business* and *The Sacred White Turkey*

In this article I analyze two novels by Frances Washburn (Lakota/Anishinabe), *Elsie’s Business* (2006) and *The Sacred White Turkey* (2010), through the prism of LeAnne Howe’s concept of tribalography. A critical approach that has been gaining influence in Native American Studies, tribalography emphasizes how Native epistemologies pinpoint various interrelations between Native and non-Native communities, histories, geographical places, and temporal dimensions and calls for multidisciplinary perspectives in reading Native American cultural productions. Applying tribalography in the reading of Washburn’s fiction illuminates how indigenous communities in her texts engage in cultural practices such as storytelling, speaking Lakota language, and observing Lakota ceremonies and thus revitalize their culture in the colonial context. Preserving indigenous culture is seen as an act with wider implications than solely strategic resistance: it is also an act of healing and restoring harmony in often troubled communities..

Keywords: tribalography, Lakota culture, language revitalization, healing, storytelling, community

Joanna Ziarkowska is Assistant Professor at the University of Warsaw, Poland. She is the author of *Retold Stories, Untold Histories: Maxine Hong Kingston and Leslie Marmon Silko on the Politics of Reclaiming the Past* (2013) and the co-editor of *In Other Words: Dialogizing Postcoloniality*,

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Race, and Ethnicity (2012). She has published several articles on Native American literature and is currently working on representations of diseases and healing in Native American literature.