

Program for Presence and Survivance: Indigenous Practices of Sovereignty

Feb. 6-7 & 9, 2024, UBO, Brest

Faculté Victor-Segalen, conference room Yves-Moreau

February 6th: a day dedicated to two guests from the Pawnee and Yakama nations:
Walter and Pauline ECHO HAWK

9:45 Welcoming words by Camille Manfredi (Head of the Research Unit HCTI), **gilda charrier & Jean-Marc Serme** (delegates of the Institute of the America-Brest)

10h - 11h30 Plenary talk by Walter Echo-Hawk (Pawnee)

"Indigenous Self-Determination in the United States: A Story of Repression, Resilience, and Revival"

Moderator: **Fabrice le Corguillé**

Pause

11:45am - 12:30pm Presentation of Walter Echo-Hawk's book (*The Sea of Grass, A Family Tale from the American Heartland*) **translated by Fabrice Le Corguillé**, *Dans un océan d'herbe* ("Nuage Rouge" collection, éditions du Rocher)

Lunch

2pm – 2:30pm Plenary talk by Pauline Echo-Hawk (Yakama)

"The Native American Beadwork Tradition: Resilience and Continuity"

Moderator: **Fabrice le Corguillé**

2:30 – 5 pm Beadwork Workshop with Pauline Echo Hawk for 2d year English students

Pause

5:15-6:30 pm Round-table 1 Introduction to contemporary Latin American artists **Thibaut Cadiou** (doctoral student, Université Lumière Lyon 2) "Permanence and renovation of myths in contemporary indigenous painting in the Peruvian Amazon"

This presentation examines mythological narratives as the basis for both traditional and contemporary visual creations by indigenous people in the Peruvian Amazon. It examines how the representation of myths and their implications have been updated in the modern era.

Fabrice Le Corguillé (HCTI, UBO): "Artistic sovereignty and aesthetic presence: Kent Monkman"

How does Cree/nehiyawak artist K. Monkman provocatively assert the corporeal presence of indigenous peoples in subversive works designed to change the way we look at Native Americans?

Sophie Gergaud (Independent scholar in visual anthropology – Indigenous cinema): "Indigenous cinemas and futurisms: issues, challenges and concrete exercises of cultural sovereignty")

The sovereignty of North America's indigenous nations is often approached solely from legal and political perspectives, in order to assess the degree of genuine autonomy enjoyed by tribal governments. By tracing the history of the emergence of Aboriginal cinema and examining the burgeoning movement of Aboriginal futurism, we will see how these works have expanded the concept of sovereignty into the cultural and artistic realms. We will also explore the issues and challenges of this indigenous cinematographic creation as a concrete exercise of asserted visual sovereignty.

February 7th: a day devoted to questions of sovereignty practices

9:30 am – 11:00 am Round-table 2 on Indigenous literatures

Moderated by **Elisabeth Bouzonviller** (Université de St Étienne)

"Sewing, embroidery, beading: a craft and literary metaphor for hybridity"

Louise Erdrich's passion for quilling, a traditional Native American craft using colorful porcupine quills, often features Native American women embroidering beads and sewing patchwork garments and blankets. These hybrid craft creations seem to embody American métissage through the materials used. We therefore propose to observe how sewing marks

her works and those of a few other Native American women writers, offering a metaphor for métissage but also for writing in general.

Fiona Perret (Master's student, UBO): "Literary representation of indigiqueer futurity in Joshua Whitehead's *Full-Metal Indigiqueer* (2017)"

Two-Spirit/Indigiqueer folks have been reclaiming their existence and intimacies within their communities as a decolonial practice of survivance. My intervention will focus on some of the literary strategies that poet Joshua Whitehead uses to represent Indigiqueer futurity in *Full-Metal Indigiqueer*, an unsettling poetic tale presenting a cyberpunk trickster foraying into both the physical page and the heteropatriarchal system of settler-colonialism.

Christelle Centi (UBO): "Childhood and sovereignty: poethics of family and tribal laws in Louise Erdrich's *LaRose*"

In her novel *LaRose*, Louise Erdrich unfolds the intertwined stories of two families already tied by blood. When Landreaux accidentally kills Peter and Nola's son Dusty during a hunting session, he and his wife Emaline agree to follow tradition and give them their own son, LaRose, in exchange. The balance between family, tribal, and institutional laws is embodied in the text through a po-ethic language that questions what is right, where sovereignty is located, and what ultimately binds human beings to each other through time, violence, space, and ancestry.

Grzegorz Welizarowicz (University of Gdansk): "Deborah A. Miranda's *Bad Indians: A Tribal Memoir*"

In the presentation, I interpret Deborah A. Miranda's *Bad Indians: A Tribal Memoir* (2013) as a vehicle for Native epistemology. I offer four areas of interpretation: the ethical and procedural purpose, generic location, metalinguistic strategy, and narrative as a vehicle of Native knowledge. I posit that Miranda is the writing storyteller whose tale is an origin story which provokes its active co-creation and becomes an animated entity. I also argue that the work is part of the Native life writing tradition and represents an intervention into the genre of memoir/autobiography.

Franck Miroux (Université de Pau et des Pays de l'Adour): "Creefying" English and "auralising" the novel: strategies of survivance in Tomson Highway's *Kiss of the Fur Queen*

This presentation will examine how Nehiyaw/Cree writer Tomson Highway exploits the full potential of the English language and of the novel as a literary genre to deconstruct, expand and reshape their very structures. It will show that Highway is engaged in a process that Gerald Vizenor identifies as survivance — that is to say the refusal of both colonial domination and "victimry" — the recovery of one's and one's people's agency by reclaiming control over individual and tribal narratives.

11:30-1pm Round-table 3 on cartographic issues related to tribal lands and the challenges of the colonial matrix to Indigenous territorial sovereignty

Moderated by **Aude Chesnais** (CRBC, UBO, research director for the Native Lands Advocacy Project, www.nativeland.info and co-creator of the online publication *Plurivers*)

Agnès Trouillet (Université Paris Nanterre): "Lenape maintaining their territorial sovereignty in 17th-Century Delaware River Valley: A Cartographic Approach"

This presentation will focus on the Delaware Valley in the 17th century, where the Lenape (Delaware Indians) were able to maintain territorial sovereignty, dictating their conditions to the Dutch, Swedes, and English, who in turn controlled the region. It will examine their various modes of resistance until, in contrast to their father's, William Penn's heirs' Indian land policy in the 1730s would irremediably thwart the Lenape. After a few introductory remarks on the notion of sovereignty, several colonial maps will help visualize the events on the ground, all the while demonstrating one of the processes through which Europeans attempted discarding Indigenous presence, by literally erasing them from the map.

Alwena Le Coadou (Master's student, Université de Bretagne Sud): "The Great Māhele: Opening up Hawaiian lands to private ownership, 1848"

During the reign of Kamehameha III, following the arrival and influence of Europeans and Americans in Hawai'i, the kingdom found itself in need of modernization and adaptation to the Western world in order to ensure its recognition and legitimacy of existence. This is how the "Grand Mahele" of 1848 came about - the division of land and the introduction of

private ownership to the archipelago. This very Western concept, previously non-existent in Hawai`i, enabled Euro-American foreigners to monopolize 2/3 of the Kingdom's land.

This event continues to have a significant impact on the Hawaiian population today. Some learn nearly 200 years later that parcels of land their ancestors owned still belong to them today, fueling a sense of resistance and a need to claim their right to live and work on the very sacred "Āina".

Lunch

2:15 pm – 3:45 pm Round-table 4 on minority languages

Moderated by **Erwan Le Pipec** (CRBC, UBO)

Walter Echo-Hawk & Pauline Echo-Hawk

Gildas Grimault (Doctoral student at the CREAD, Université Rennes 2): "What if it was better to learn Breton as an adult?"

Educational policies to revitalize minority languages tend to focus on developing learning for children. Adult education often takes a back seat. Against this trend, the Welsh linguist Jones asserts that "in the process of language restoration, the determining factor is and must be adult education (1993)." It is this assertion that will be examined here, through a comparative study of teaching children and teaching adults.

Léa Josselin (Master's Student, UBO): "Sherman Alexie's ambiguous relation to the preservation of the Spokane and Coeur d'Alene dialects of interior Salish"

My research focuses on *The Absolutely True Diary of a Part-time Indian* by Sherman Alexie, and questions the concept of being "part-time Indian". What does it mean regarding cultural preservation? And what are the reasons for this choice taken by Arnold, the main character? I study assimilation as a multidimensional notion in terms of places (school and the reservation), and of tools (basketball and polymorphic violence) which are deeply marked by the boarding schools' period and trauma. My work deals with the way Arnold expresses his in-between position through the use of iconotextuality.

Jean-Marc Serme (UBO): "The Nā Hopena A'o (HĀ) framework: focusing back to Hawaiian linguistic and cultural sovereignty in the state Department of Education"

Since 2012, there has been a wide-ranging undertaking at hawaiianizing the state public school system in Hawai`i on the basis of increased references to and grounding in the traditional and contemporary cultures of the islands of Hawai`i. Students, teachers, and administrative staff have been involved in this cultural recentering and the school system means to change its curriculum as well as its learning outcomes and its assessment process to include more Hawaiian values not only at school, but further down the road, in the archipelago's society at large.

Pause

4:00 – 5:30 Round-table 5 "Environmental justice. Care, pressure and innovation in indigenous territories"

Moderated by **Géraldine le Roux** (anthropologist McF HDR (CRBC-UBO/JCU) and director of the multidisciplinary project OSPAPIK - Ocean and Space Pollution, Artistic Practices and Indigenous Knowledges (<https://ospapik.eu/en/>):

Arnaud Morvan (OSPAPIK researcher, CRBC/UBO & University of Melbourne):

"Totemic affiliation and rights of nature in Australia: the case of the Birrarung River (Yarra)".

The aim is to briefly present the principle of human affiliation to places in Aboriginal cultures, and to see how this concept can nourish the legal construction of rights of nature. In particular, the case of the Birrarung (Yarra) river in the state of Victoria, which has been granted the beginnings of legal recognition and the creation of a representative council, the Birrarung Council.

Christophe Rulhes (GdRA): "Feedback from French Guiana: ethnographic theater as a means of bringing out and resonating voices"

Author, director, doctor of anthropology and co-founder of GdRA, Christophe Rulhes will explain how his ethnographic theater expresses cultural singularities and resonates with certain issues raised by the notion of environmental justice. Mercury-polluted rivers, atmospheric pollution and the presence of permanent waste will be among the examples discussed.

Oscar Ivan Garcia (ATER at UBO/ CRBC; Social Anthropology Laboratory): "The carbon market: Examples from the Amazon"

The Amazon carbon market raises major concerns about the unequal participation of indigenous communities in global strategies to combat climate change. This market, initiated after the Kyoto Protocol, aims to reduce greenhouse gas emissions by assigning a financial value to carbon emissions. Amazonian communities participate in this market through "carbon offset projects", receiving remuneration for their contribution to forest preservation. However, the application of this system reveals worrying flaws from the point of view of environmental justice.

Victoria Gallion Licata (doctoral student at the AGORA CY laboratory, Cergy Paris Université): "Issues of sovereignty for Peru's indigenous midwives: between disappearance, transmission and monopolization of their obstetrical knowledge"

Since the arrival of European obstetrics in Peru in the 19th century, parteras - traditional midwives - have been invisibilized and demonized. Over the centuries, their knowledge has been lost and their numbers have dwindled. Nevertheless, they survived and mobilized, notably through the Centre de Cultures Indigènes du Pérou (CHIRAPAQ). Today, there is a certain revival of their knowledge, with the trend towards humanized childbirth (parto humanizado) and the creation of birthing centers inspired by ancestral knowledge, such as Casa Pakarii in Lima or Ruruchay in Cusco. However, this does not necessarily benefit indigenous parteras and parturientes, who often come from rural areas, and raises questions about the path to their sovereignty.

February 9: an afternoon devoted to the Kiowa nation and its emblematic writer, poet and academic, N. Scott Momaday

1:45 pm Opening and presentation of the afternoon (Fabrice Le Corguillé)

2pm-3:30 Round-table 6 on N. Scott Momaday's life work and the future of tribal nations

Bernadette Rigal-Cellard (Université Bordeaux-Montaigne) "N. Scott Momaday: an American literary genius"

Although many American Indians published excellent works as early as the 18th century, and especially in the 19th century and the first half of the 20th century, this literature remained unknown to the general public, and it was only thanks to Scott Momaday's novel *House Made of Dawn*, published in 1968, that the public discovered it. The novel won the Pulitzer Prize in 1969, and soon afterwards other Native American authors published powerful texts. Contemporary Amerindian literature was to attract a wide readership, both in the U.S. and in Europe, notably in France, where it was translated and published over the years (*House Made of Dawn* was published by Nuage Rouge by Olivier Delavault in 1993). However, Scott Momaday, like his fellow novelists and poets, should not be seen as dealing with strictly ethnic characters and themes, since both his writing and his preoccupations belong to the vast body of American and universal literature (for example, *House Made of Dawn* cannot be isolated from the Faulknerian tradition). We will discuss several of his writings, including *The Way to Rainy Mountain* (1969), *The Names* (1976) and *The Man Made of Words*, as well as his activities to date to promote pride among the younger generation.

Anne Garrait-Bourrier (Université Clermont Auvergne) : "N. Scott Momaday, the child of unforgettable times"

This talk retraces some of the memories and anecdotes shared with Momaday during meetings in France and the United States. It also testifies to more than twenty years of 2.0 correspondence, and concludes with a 2003 interview with the writer.

This often intimate insight reveals in a new light the personality of an author who has never really left the territory of childhood, and whose sense of humor remains intact despite the passage of time.

Tatiana Viallaneix (Université de Picardie Jules Verne): "The survivance and recovery of sovereignty among tribal nations of Oklahoma: a creative overcoming of historical and natural catastrophes"

Oklahoma, formerly known as Indian Territory, is a unique crucible of Native American tribes. Nearly all 39 federally-recognized tribal nations who call it home today were deported there throughout the 19th century to clear the path for the colonizer. Despite a tragic and

damaging deterritorialization process and throughout their common history, these groups have displayed an exceptional ability to survive and are on the forefront of Native American advances towards sovereignty, through workings we will analyze in their global dynamics and in a landscape still marked by subalternity.

3:45-4:30 Screening of Jill Scott Momaday's documentary Return to Rainy Mountain

Break

4:45-5:30 Videoconference with Jacob Tsotigh (Vice-President of the Kiowa Nation)

5:45 Closing words of gratitude and good wishes to our guests and to all participants