

WEBVTT

1

00:00:22.650 --> 00:00:23.640

Center for Race & Gender: bear with me a second.

2

00:00:26.580 --> 00:00:32.340

Leti VOLPP: i'll come to everybody we're just getting some tech she's an order and we'll start in a minute.

3

00:00:48.870 --> 00:00:58.560

Leti VOLPP: Good afternoon and welcome to our event today the colonizing indigenous migration violence settler capitalism, gender and law.

4

00:00:59.220 --> 00:01:06.990

Leti VOLPP: Before we begin, let me notice that there's captioning available, you can click the button on the lower right hand of the screen.

5

00:01:07.740 --> 00:01:20.550

Leti VOLPP: And let me begin with the land acknowledgement, we take a moment to recognize that Berkeley sits on the territory of who chin the ancestral and unseated land of the church annual speaking alone, the people.

6

00:01:21.150 --> 00:01:25.890

Leti VOLPP: The successors of the historic and sovereign Verona band of alameda county.

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00:01:26.580 --> 00:01:35.400

Leti VOLPP: This land was and continues to be of great importance to the Malacca alone, a tribe and other familial descendants of the Verona band.

8

00:01:35.940 --> 00:01:42.960

Leti VOLPP: We recognize that every member of the Berkeley community has and continues to benefit from the use and occupation of this land.

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00:01:43.770 --> 00:01:56.340

Leti VOLPP: Since the institutions founding in 1868 consistent with our values of Community and diversity, we have a responsibility to

acknowledge and make physical the university's relationship to native peoples.

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00:01:56.760 --> 00:02:08.040

Leti VOLPP: By offering this land acknowledgement we affirm indigenous sovereignty and will work to hold the University of California Berkeley more accountable to the needs of American Indian and indigenous peoples.

11

00:02:08.880 --> 00:02:13.590

Leti VOLPP: My name is Lenny Vault and I'm the director of the Center for race and gender here at UC Berkeley.

12

00:02:14.010 --> 00:02:25.710

Leti VOLPP: Let me first thank our co-sponsors for today's event: the Berkeley interdisciplinary migration-ish initiative, the Joseph A. Meyer Center for research on native American issues at UC Berkeley.

13

00:02:26.250 --> 00:02:39.660

Leti VOLPP: Native American studies at UC Berkeley, the American Indian Study Center at UCLA, the Native Nations Law and Policy Center at UCLA Law School, and the University of Colorado American Indian Law Program.

14

00:02:40.290 --> 00:02:51.270

Leti VOLPP: This is an event created by the Center for Races and Genders, Native Immigrant Refugee Crossings Research Initiative, which I created with my colleague Beth Pieta.

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00:02:52.140 --> 00:03:06.150

Leti VOLPP: The purpose of this initiative is to put the siloed categories or communities or fields of study of native immigrant and refugee and conversation, so I am so excited for today's speakers, whose work is doing exactly that.

16

00:03:06.840 --> 00:03:19.830

Leti VOLPP: Let me now introduce our three amazing speakers for today and after each has a chance to present we'll open it up for discussion, please post any questions or comments to the Q&A button on your screen.

17

00:03:20.220 --> 00:03:22.140

Leti VOLPP: And we will try to address all of them.

18

00:03:22.860 --> 00:03:35.850

Leti VOLPP: Shannon speed is a tribal citizen of the chickasaw nation of Oklahoma and Professor of gender studies and anthropology at UCLA where she also serves as the director of the American Indian Studies Center.

19

00:03:36.360 --> 00:03:47.550

Leti VOLPP: Professor speeds research spans decades of work on issues of indigenous autonomy sovereignty gender neoliberalism, violence, migration, social justice and activist research.

20

00:03:48.000 --> 00:03:52.980

Leti VOLPP: I was going to say that this stunning and award winning book.

21

00:03:53.640 --> 00:03:59.790

Leti VOLPP: You could see it here incarcerated stories indigenous woman migrants and violence in the settler capitalist state.

22

00:04:00.150 --> 00:04:09.180

Leti VOLPP: Is the most recent of her seven books and edited volumes, but I just saw online that two weeks ago I think her latest actually came out.

23

00:04:09.600 --> 00:04:16.770

Leti VOLPP: coated with Lynn Stephen indigenous women and violence feminist activist research and heightened states of injustice.

24

00:04:17.700 --> 00:04:24.540

Leti VOLPP: Kristen carpenter is the Council tree professor of law and director of the American Indian law program at the University of Colorado.

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00:04:25.020 --> 00:04:35.880

Leti VOLPP: Professor carpenter was recently named to the shawnee tribes inaugural Supreme Court, and as the North American member of the UN expert mechanism on the rights of indigenous peoples.

26

00:04:36.240 --> 00:04:43.230

Leti VOLPP: Her research focuses on property cultural property

American Indian law, human rights and indigenous peoples and international law.

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00:04:43.860 --> 00:04:52.890

Leti VOLPP: She will be presenting with Professor Angela Riley, who is a member of the citizen potala Tony nation and professor of law at UCLA law school.

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00:04:53.250 --> 00:05:03.390

Leti VOLPP: where she directs the native nations law and policy Center Professor Riley has served as Chief Justice of the Supreme Court of the citizen potala Tommy nation of Oklahoma.

29

00:05:03.750 --> 00:05:09.060

Leti VOLPP: And also serves as Co chair for the United Nations indigenous peoples partnership policy board.

30

00:05:09.420 --> 00:05:17.130

Leti VOLPP: Her research focuses on issues related to indigenous peoples rights, with a particular emphasis on cultural property and native governance.

31

00:05:17.580 --> 00:05:26.280

Leti VOLPP: Both professors Riley and carpenter are renowned and prolific scholars, whose work has been published in books, as well as the nation's leading law reviews.

32

00:05:26.640 --> 00:05:38.970

Leti VOLPP: They will be speaking from their most recent work together de colonizing indigenous migration, which is hot off the press i'm very proud, it was just published by the California law review.

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00:05:40.050 --> 00:05:44.850

Leti VOLPP: So without further ado i'm going to turn it over first titian speed, thank you.

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00:05:47.490 --> 00:05:57.510

Shannon Speed: to catch the catch of my God really you're talking about a block of code yeah i've been a full he's the one she became a token actually mentally.

35

00:05:58.080 --> 00:06:07.290

Shannon Speed: Good afternoon, everyone agree to do in our language, and I acknowledge the company over as the traditional and caretakers of the nc last one, which is today.

36

00:06:08.010 --> 00:06:21.090

Shannon Speed: And and chuck musky Thank you to both in the Senate race and gender and all of the sponsors for organizing this event it's an honor to be with you all today and to share this discussion with my dear colleagues, in July and Kristen.

37

00:06:23.250 --> 00:06:29.460

Shannon Speed: So my comments today are from not my most recent book, but the one you saw the cover of a moment ago.

38

00:06:30.690 --> 00:06:36.510

Shannon Speed: And it's called incarcerated stories indigenous women migrants and violence in the settler capitals state.

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00:06:37.260 --> 00:06:45.690

Shannon Speed: And that book is based on the oral histories of indigenous women migrants from Mexico and Central America, most of them, I met immigration detention centers in Texas.

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00:06:46.110 --> 00:06:56.640

Shannon Speed: And in I depart from the women's stories to analyze how power is working in the contemporary state and, in particular, how settler logics of race and gender.

41

00:06:57.150 --> 00:07:10.920

Shannon Speed: or, more accurately, white supremacy and patriarchy intersect to render the women multiple vulnerable violence at home in their journeys and one thing to the United States, and I want to start with one woman story, just as it appears in the book.

42

00:07:12.840 --> 00:07:19.590

Shannon Speed: Because they might my mom woman from San Marcos what the mala flooding uncle who killed her father overland dispute.

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00:07:20.070 --> 00:07:25.380

Shannon Speed: And that the 19 year old was she was detained at the teton head of immigration detention Center and Taylor Texas.

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00:07:25.920 --> 00:07:31.320

Shannon Speed: With a slight four foot 11 frames she spoke softly and halting Spanish and often if you're on the verge of tears.

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00:07:31.860 --> 00:07:42.150

Shannon Speed: Slowly she began to tell her story, as I visited weekly through the head of visitation program which provides human rights a company to women in the infamous detention Center after her father's death.

46

00:07:42.210 --> 00:07:43.830

Shannon Speed: uncle her father sister's.

47

00:07:43.830 --> 00:07:47.580

Shannon Speed: husband began beating her and raping her eventually leaving her pregnant.

48

00:07:48.300 --> 00:07:56.400

Shannon Speed: He was sick she explained and drank heavily because he had had terrible experiences during love your lens yeah what the mothers 36 year genocidal civil war.

49

00:07:57.150 --> 00:08:02.220

Shannon Speed: it's like a flood when her child was two months old after repeated attempts to get the police to intervene went nowhere.

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00:08:02.790 --> 00:08:11.310

Shannon Speed: Her journey to us was harrowing she traveled in the company of several migrants from us from Guatemala City, who were playing game extortion and death threats.

51

00:08:11.760 --> 00:08:17.850

Shannon Speed: These male components protected her, she said when to gang members models would boarded the train on which they were writing rate.

52

00:08:18.810 --> 00:08:22.290

Shannon Speed: She eventually reached the border, only to be abducted by carnival games and reynosa.

53

00:08:22.980 --> 00:08:28.170

Shannon Speed: With her limited Spanish she struggled to understand the demands that you call someone to obtain a ransom for leads.

54

00:08:28.680 --> 00:08:34.740

Shannon Speed: In any case, she had no one to call and was detained for at least a week before she was people I believe threatened and finally.

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00:08:35.580 --> 00:08:45.180

Shannon Speed: She turned yourself into the border patrol believing shade we've safety when she expressed fear of returning to our country, she sent into the vast immigration detention system to await her face as an asylum seeker.

56

00:08:45.780 --> 00:08:51.810

Shannon Speed: she'd already been detained for months, when I met her and her detention dragged on Salim office look for a mom interpreter.

57

00:08:52.440 --> 00:09:00.720

Shannon Speed: I watched her emotional scale not good to begin with the quite week by week she waited and waited spending hours working better infant daughter with her and she'll be returned to.

58

00:09:02.250 --> 00:09:07.170

Shannon Speed: Finally, after year in detention, she was so desperate to get out of her, she nearly to voluntary departure.

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00:09:07.680 --> 00:09:15.930

Shannon Speed: As sympathetic immigration judge noting the strength of our case set of free without barn she moved into customization ella mnemonic shelter in Austin.

60

00:09:16.380 --> 00:09:32.160

Shannon Speed: But there she often seem to be in shock, you will do like a short life whirlwind of salts less than a month later, she disappeared roommate at the shoulder set of say mentioned she might be going to work Washington a friend that seemed odd since she had recorded had enough.

61

00:09:33.690 --> 00:09:37.440

Shannon Speed: When people from pastor call the number they found on a tiny piece of paper in a room, a man.

62

00:09:38.400 --> 00:09:45.390

Shannon Speed: He has Firstly I heard multiple places in a state of him on the phone sending nervous and the national after a moment the language that.

63

00:09:45.840 --> 00:09:54.930

Shannon Speed: That was six years ago, we never heard from staging we don't know for sure what happened to him what we believe is a victim of human traffickers that prey unbelievable money.

64

00:09:56.850 --> 00:10:04.800

Shannon Speed: So it was stories like that it was today that led me to project which emerged, not long after I began using the header facility in 2010.

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00:10:05.190 --> 00:10:10.920

Shannon Speed: That photo visitation program was new at the time and, as I mentioned that was providing human rights company net to the women and the.

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00:10:11.400 --> 00:10:26.910

Shannon Speed: Facility, a form or medium security prison, which had recently been the subject of an aclu lawsuit against the Homeland Security for retaining families in prison, like conditions, the outcome of which ended family detention, at least for a short period us.

67

00:10:27.930 --> 00:10:33.630

Shannon Speed: I was particularly drawn to the project very reports that there were significant number of indigenous women from Latin American already.

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00:10:33.900 --> 00:10:40.200

Shannon Speed: My long work with my and other indigenous women in Mexico and Central America, and I was really troubled by the idea I knew.

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00:10:40.620 --> 00:10:47.970

Shannon Speed: incarcerated in this awful place so I began visiting

specifically with indigenous women and, as I visited Their stories which.

70

00:10:48.840 --> 00:11:00.450

Shannon Speed: If we're invariably them to a one about violence Their stories were powerful and compelling spoke, you know much more of their sins encourage them to their victimization.

71

00:11:00.810 --> 00:11:10.740

Shannon Speed: Many had experienced domestic violence, serious enough to compel them to leave home to the family and undertake a dangerous journey with an outcome others undertook that precarious journey man.

72

00:11:11.250 --> 00:11:19.290

Shannon Speed: gang violence health authorities in the home countries were unwilling or unable to detect those in the silencer to hold accountable, those who perpetrated.

73

00:11:20.280 --> 00:11:31.320

Shannon Speed: Their journeys inevitably to Mexico where they were potentially experienced violence at the traffickers pay criminals gangs cartels, as well as the military, police and immigration authorities.

74

00:11:32.040 --> 00:11:40.080

Shannon Speed: Once the end of the United States as immigrants, they face potential incarceration under immigration laws and policies defensively designed to impede terrorism.

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00:11:40.590 --> 00:11:52.530

Shannon Speed: Those who avoid detention or get past it without being recorded but remain and documented offices new vulnerabilities violence strangers for family members, because here and reporting ultimately therapy for occasion.

76

00:11:53.700 --> 00:12:00.300

Shannon Speed: So violence so for really marks the lives of indigenous women, I agree that it's hard for me to imagine a life which they are not vulnerable.

77

00:12:00.870 --> 00:12:13.860

Shannon Speed: But their stories really reflect and I hope you can see

this in the sky is is that that vulnerability is not a condition of themselves, but rather a structural condition and multiple and seemingly disparate forms of violence or in fact in a related.

78

00:12:14.880 --> 00:12:15.330

Shannon Speed: To.

79

00:12:16.350 --> 00:12:32.190

Shannon Speed: And so I argue that this condition vulnerability was created through the settler capitals process and, though it has been some differently across space and time it has consistently been with racial and gender ideologies manage the business settler occupation and capitalism location.

80

00:12:33.360 --> 00:12:40.800

Shannon Speed: And, just to mention at times that they're capitalism settler colonialism capitalism together was an overarching concern of the book.

81

00:12:41.190 --> 00:12:49.710

Shannon Speed: And as a citizen of a native nation located within what we call the United States but doing academic and political working on currently researchers Latin America.

82

00:12:50.400 --> 00:13:00.840

Shannon Speed: i've long been frustrated by the lack of engagement between indigenous scholars and scholarship North north and south of the US Mexico border a settler impose distinction that we too often reified.

83

00:13:01.320 --> 00:13:14.640

Shannon Speed: So in the book I try to address what identifies the jewel direct divide that I think is a direct result of the lack of engagement and in indigenous studies in North analytics frame of settler colonialism, has provided insights.

84

00:13:15.900 --> 00:13:25.500

Shannon Speed: into the nature of the state of key tenet a fella colonialism of courses at the colonizers came to stay necessitating dispossession and elimination of existing indigenous population.

85

00:13:26.010 --> 00:13:36.150

Shannon Speed: And we'll see how ubiquitous word sentence structure, not an event which means that settler occupation is ongoing and its structural lodges are enduring as well.

86

00:13:36.750 --> 00:13:46.290

Shannon Speed: Well, until very recently this analytic lens it's only been applied to the angle from world I argue that European settlers came stayed and just invest, often in very similar ways in Latin America.

87

00:13:46.740 --> 00:13:50.610

Shannon Speed: So we need an understanding of ongoing settler colonialism Latin America.

88

00:13:51.330 --> 00:14:00.300

Shannon Speed: Conversely, indigent studies in indigenous faceless have we've done a pretty good job of balancing capitalism is working and effects, particularly the most recent visit me a liberalism.

89

00:14:00.690 --> 00:14:10.680

Shannon Speed: However, native studies in the north rarely address capitals European colonial expansion occurred in tandem with expansion of capitalism and they're putting the same process so.

90

00:14:11.490 --> 00:14:21.150

Shannon Speed: it's other states have continuously facilitated capitalism's changing meet so you can't understand one without the other so that's the largest anyways the consumer capitalism throughout.

91

00:14:22.830 --> 00:14:32.310

Shannon Speed: But the book from their followers women on on their journeys to make several interrelated interventions and try to make this capitalists structures.

92

00:14:33.420 --> 00:14:46.710

Shannon Speed: And so, a number of the between arguments are present in the States story and first chapter is for the violence that women experience at home and its roots in the colonial position of head up pick up more.

93

00:14:47.430 --> 00:15:01.170

Shannon Speed: As well as the discursive construction of indigenous women by label and have justified sexual violence, that was a fundamental part of the process of colonization racialized prob with a primitive and disappearing Indian which also underpins historical.

94

00:15:02.280 --> 00:15:13.710

Shannon Speed: Violence that's waged against women, and it kind of your feminine side of violence extreme to women, a day or liberty and what my line less than 1% of those pieces whatever trial.

95

00:15:14.220 --> 00:15:25.500

Shannon Speed: The settler construction of indigenous women as objects of racialized sexual and gender control is fundamental understanding, but the violence against them food in domestic violence and then your total impunity for it.

96

00:15:26.130 --> 00:15:34.290

Shannon Speed: discourses race and gender that were formed in the colonization process continue to shape the contemporary settler state, because of course colonial occupations ongoing.

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00:15:35.700 --> 00:15:41.640

Shannon Speed: And I also make an argument that interest familial balances inseparable from state violence and and that even.

98

00:15:41.940 --> 00:15:48.420

Shannon Speed: You know the cause of the continuum of violence that feminism forward to get past the public, private dichotomy tends to leave.

99

00:15:48.810 --> 00:15:58.470

Shannon Speed: Interest chameleon violence at one end of the continuum and state violence at the other rather than seeing a relationship, and you can see that in a scary story and.

100

00:15:59.100 --> 00:16:05.340

Shannon Speed: where she specifically flag guatemala's genocidal civil war is having been the cause of her uncle's abusive behavior.

101

00:16:05.820 --> 00:16:13.320

Shannon Speed: That were was wondering which whites that we released few their political and economic controls risk and responded by waging

highly racialized in gender violence.

102

00:16:13.740 --> 00:16:21.330

Shannon Speed: The war resulted in more than 200,000 deaths 83% of the
mind, and when we were subjected to race and gender violence on a
massive scale.

103

00:16:22.320 --> 00:16:24.990

Shannon Speed: official reports are more than hundred thousand women
right.

104

00:16:25.770 --> 00:16:33.120

Shannon Speed: The vast majority of those crimes were never prosecuted
impunity for the violence against indigenous women is another point to
draw out from this story.

105

00:16:33.480 --> 00:16:38.880

Shannon Speed: Israel was compelled to migrate by the police, would
not help, despite repeated attempts to get them to intervene.

106

00:16:39.360 --> 00:16:48.810

Shannon Speed: civil war and lack of any accountability for the
genocidal violence set a model for LEADER dynamic and decree sanford
offices effectively from genocide to femicide.

107

00:16:49.380 --> 00:16:58.380

Shannon Speed: So I make an argument that is tentatively distinct
forms of violence, such a state sponsored genocide me a little
violence went back to leave them together even regenerative.

108

00:16:59.760 --> 00:17:07.710

Shannon Speed: Then I look at the women's journeys across Mexico and
how race and gender play a role in indigenous women led to multiple
social actors.

109

00:17:08.220 --> 00:17:15.450

Shannon Speed: That these games Marcos and state authorities it's the
encounters cartel gang violence in the border kind of right now so.

110

00:17:15.870 --> 00:17:26.160

Shannon Speed: Most of the women, I talked to in this project we're

also held for ransom reynosa the vulnerability of central my Central American migrants to these cartels which control everything.

111

00:17:26.760 --> 00:17:38.820

Shannon Speed: territories is tremendous report by the Mexican National Human Rights Commission couple of years ago, showed that 10,000 migrants has been abducted me rental period of six months it's about 56 people a day.

112

00:17:39.660 --> 00:17:48.060

Shannon Speed: And again demonstrated the complicity of the police and military nearly 50% of those interview to public officials later direct role in their kidnapping.

113

00:17:49.380 --> 00:18:04.530

Shannon Speed: And unfortunately those abductions don't always send in ransom, at least as the mask rates for Central American bodies, continue to be discovered, most recently the 15 indigenous Guatemalans founding families, less than two months ago January demonstrate.

114

00:18:05.580 --> 00:18:13.200

Shannon Speed: indigenous people stand out from other migrants, and of course funny more vulnerable than stand up phenotypically sometimes because of their dressing language ability.

115

00:18:13.710 --> 00:18:21.210

Shannon Speed: Coming from and moving through countries that are hierarchically organized membership criteria there Marcus people without rights and without protection.

116

00:18:22.530 --> 00:18:31.470

Shannon Speed: women migrants and particularly because they are liking hierarchies of race and gender or markets at risk and by label, we saw any intention of the models on the train yourself to stay there.

117

00:18:32.070 --> 00:18:37.860

Shannon Speed: For women with limited Spanish the entire experience of migration, maybe compounded by limited understanding what's happening.

118

00:18:38.160 --> 00:18:48.000

Shannon Speed: and ability to communicate about it, this can greatly increase their vulnerability violence, as we saw yesterday story when

she was brutalized by the captors for failing to understand orders.

119

00:18:49.140 --> 00:18:57.000

Shannon Speed: One of the things i'm trying to fear isn't that examination of their experiences Mexico is how we got to set up a violent screens and.

120

00:18:57.480 --> 00:19:05.820

Shannon Speed: The 1990s, a time that I live through mostly in Chiapas Mexico had been the time of have at least in some regards for indigenous people in Latin America.

121

00:19:06.360 --> 00:19:15.270

Shannon Speed: Globalization even with all its negative connotation seem to mandate, a wave of democratization and expansion of rights, in tandem with the spread of the liberal economics.

122

00:19:15.870 --> 00:19:22.650

Shannon Speed: and Mexico and Central America, this net constitutional reforms and changes to legal regimes, both to facilitate the opening of enemies to foreign capital.

123

00:19:23.010 --> 00:19:36.090

Shannon Speed: And to establish basic democratic rights necessary computing social order and absence of governmental control which principles indigenous peoples were recognized for the first time and granted someone writes.

124

00:19:38.040 --> 00:19:53.490

Shannon Speed: However, as history unfolded in the region, you liberal free market economies quickly expanded and grew out of control of any legal regimes meanwhile the nascent democratic tendencies and fledgling rights regimes, however, limited we're quickly sucked into the vortex of mass scale legal.

125

00:19:54.630 --> 00:20:04.020

Shannon Speed: Drug gun and human trafficking expanded as the cartels in Mexico feeding on widespread questions with government military deregulated money flows reserve army.

126

00:20:04.530 --> 00:20:12.900

Shannon Speed: Published generated by neoliberalism doesn't in turn

expanded to Central America hungers, for example, the PowerPoint created by the US supported.

127

00:20:14.580 --> 00:20:22.380

Shannon Speed: open space for Narco traffickers to flourish and create an illicit collaboration between government cartels and international corporations engaged in making.

128

00:20:22.950 --> 00:20:35.070

Shannon Speed: Exceptions industries increasingly authoritarian and militarized governance has become the norm human rights in indigenous rights faded into obscurity, in the face of obscene levels of bloodshed and massive community.

129

00:20:35.640 --> 00:20:42.180

Shannon Speed: I characterize this as an illegal multi criminal ISM contrast it to the former phase of neoliberal multiculturalism.

130

00:20:43.350 --> 00:20:47.130

Shannon Speed: Again, it says the multiple stages in meshed in that reality.

131

00:20:48.480 --> 00:20:57.030

Shannon Speed: And I should note that, in the book i'm very much enjoying the United States into this analysis and isn't the law abiding orderly us on the side of the border and the messy violence folks down there.

132

00:20:57.300 --> 00:21:03.840

Shannon Speed: Rather, I focused on how under the Obama administration, and I should say, most of the research was done before the trump era.

133

00:21:04.350 --> 00:21:15.210

Shannon Speed: He was was very much a part of the criminal networks affecting Mexico and Central America and also how the US was in violation of international law and the treatment refugees treatment of women and children are writing order.

134

00:21:15.810 --> 00:21:25.020

Shannon Speed: say, of course, provides her journey through Mexico only to reach the lesson be detained by the border patrol so another

chapter explore the changes to immigration post 911 and the growth.

135

00:21:25.410 --> 00:21:37.050

Shannon Speed: Of the for profit prison industry into immigration detention private publicly traded corporations to and the corrections corporation of America, providing congressionally mandated bed for became my guest.

136

00:21:37.680 --> 00:21:44.760

Shannon Speed: Look at the multiple ways indigenous women are rendered vulnerable by the neck context, including to direct abuse by contract guards, especially.

137

00:21:45.390 --> 00:21:54.210

Shannon Speed: Limited difficult for them to report similarly difficult for them to demand the healthcare and other social services they might need or be entitled to.

138

00:21:55.350 --> 00:22:05.400

Shannon Speed: a quarterly basis, violence is also done when they're very identity as indigenous peoples is erased by their categorization as the Mexican nationals and Guatemala nationals, which is what happens when I go.

139

00:22:06.420 --> 00:22:15.750

Shannon Speed: swimming Angela and Kristen also flag article, so I link this to the long series of technology is used by southern states will eliminate indigenous peoples.

140

00:22:16.560 --> 00:22:26.550

Shannon Speed: And it's three stories we know it ends with her possibly being a victim of human traffic, the next chapter explores the range of ways, indigenous women are made vulnerable post attention or outside detention.

141

00:22:27.030 --> 00:22:39.510

Shannon Speed: Of note once again is the way the US park and being zone of legality post against that of Mexico and Central America is intricately bound up in and generative of the web, to the gallery, that we have across the borders with levels of infinity similarly.

142

00:22:40.620 --> 00:22:50.280

Shannon Speed: And, of course, with trump's election all semblance of adhering to laws national, international or domestic would evaporate and he would be more visible situate Mr the Multi.

143

00:22:51.600 --> 00:22:55.200

Shannon Speed: So to close the Book of circle back to the concept of settler capital escape.

144

00:22:55.530 --> 00:23:03.150

Shannon Speed: order to draw the lens out from the moment and emphasize again continuity of overarching structures logics that generate these liabilities.

145

00:23:03.450 --> 00:23:11.850

Shannon Speed: Your considerations with that set of sovereignty is upheld through the policing what subjects and entering territory sovereign power has the right to exclude.

146

00:23:12.360 --> 00:23:21.210

Shannon Speed: And I highlighted ideologies of race and gender or settler generated ideologies that have persisted through time and, while they do play differently in different contexts and phases of capitalism.

147

00:23:21.630 --> 00:23:30.750

Shannon Speed: For example, the resale program or the Chinese exclusion act it continue the same more controlling and managing populations perceived as a risk, the settler state power.

148

00:23:31.140 --> 00:23:42.330

Shannon Speed: Immigration prisons, for the new liberal multi criminal era service space for the settler State law and policy to performance sovereignty certainly it's right to be into rural in this territory.

149

00:23:43.650 --> 00:23:50.070

Shannon Speed: By the time I got to revising that conclusion into the trump administration and the horrific and and raging FM separation.

150

00:23:50.610 --> 00:23:56.100

Shannon Speed: And many senses that represented the culmination of a very processes i'm tempted to document through the women's stories.

151

00:23:56.520 --> 00:24:04.830

Shannon Speed: Well, I thought to show through those stories how multiculturalism ultra violence in Mexico and Central America link other forms of violence and legality in the United States.

152

00:24:05.160 --> 00:24:12.120

Shannon Speed: until November 2016 United States still presented a general commitment to legality, that when you look beyond to violence.

153

00:24:12.900 --> 00:24:20.370

Shannon Speed: or get the immigrants, particularly refugee women and children with the most readily visible plaque in the facade of neoliberal cultural is in the United States.

154

00:24:20.730 --> 00:24:29.190

Shannon Speed: With Donald trump selection that facade would promote any State descend into disaster escape illegality convened by open the sodomy supremacy.

155

00:24:29.730 --> 00:24:36.030

Shannon Speed: I suggested, this is not surprising at all, because of the nature of those logic which are structuring logic to see.

156

00:24:36.600 --> 00:24:47.400

Shannon Speed: The multicultural model that partly mitigated cynically simply obscured the workings of patriarchy and white supremacy crisis Council election simply brought to the fore contradictions are you there.

157

00:24:47.970 --> 00:24:53.640

Shannon Speed: And even the United States, a long path and i'm like that of Mexico and Central America and necessity for terrorism.

158

00:24:54.000 --> 00:25:00.480

Shannon Speed: ruthless pursuit of the welfare of the few over the many and the brutal elimination of this we're going to use less threatening to this project.

159

00:25:01.320 --> 00:25:07.380

Shannon Speed: So following on my understanding that shift in how race and gender logic deployed are tied to shifting capitalism I speculate

and.

160

00:25:07.680 --> 00:25:15.720

Shannon Speed: conclusion that trump's election and the unraveling of multiculturalism and festival, the crisis of the liberalism, the contradictions of which are capable.

161

00:25:16.170 --> 00:25:22.560

Shannon Speed: Much of trust 2016 campaign rhetoric was against precisely this globalized neoliberalism, which he associated clinton's.

162

00:25:23.070 --> 00:25:29.580

Shannon Speed: Taking up the banner of the white working class he argued that he bring the jobs back home get these pesky immigrants out and america's greatest.

163

00:25:30.180 --> 00:25:40.290

Shannon Speed: Ensure he promised to protect them from the ravages of the neoliberal logic that sacrifice their economic possibilities on the altar of the free market is sure that the White settler state white.

164

00:25:40.830 --> 00:25:45.330

Shannon Speed: Neo liberal multicultural moment with it's something discourse of rights and tolerance have reached the limit.

165

00:25:45.720 --> 00:25:53.760

Shannon Speed: And the resurgence of white supremacy and massaging and public discourse and action was in one way or another, a direct response to the changing needs of settler catalyst power.

166

00:25:54.330 --> 00:26:06.120

Shannon Speed: Indeed, we should expect that long after new liberalism has faded into some new phase of capitalism location settler tropes of race and gender will continue destruction conditions of possibility people's lives.

167

00:26:07.260 --> 00:26:09.780

Shannon Speed: So i'm aware that that's not a very upbeat conclusion but.

168

00:26:10.230 --> 00:26:18.120

Shannon Speed: I close with the suggestion that perhaps it's time we can send the reality that shift in law and policy and here's where I think we might have an interesting dialogue and this event.

169

00:26:18.840 --> 00:26:29.850

Shannon Speed: will do little and the enduring structures power that Australia and all of us are each within if we seek real change will have to create a society that is not structured on native dispossession and capitalization.

170

00:26:30.270 --> 00:26:40.110

Shannon Speed: Despite up on those claims about the end of history there's nothing inevitable about settler capitalism, as the separatists hold us more than a quarter century ago, another world is possible.

171

00:26:42.810 --> 00:26:46.020

Leti VOLPP: Thank you so much Shannon Shannon speed.

172

00:26:47.040 --> 00:26:48.600

Leti VOLPP: Read more in.

173

00:26:48.690 --> 00:26:50.460

Leti VOLPP: cursory this case.

174

00:26:51.630 --> 00:26:53.970

Leti VOLPP: let's really fantastic i'm going to now.

175

00:26:54.000 --> 00:26:55.230

angela riley: turn the podium over to.

176

00:26:55.230 --> 00:26:55.980

Leti VOLPP: Our second.

177

00:26:57.060 --> 00:27:07.260

Leti VOLPP: presentation, which is being shared by Angela Riley and Kristen carpenter and I think Angela is going to start us off, and please, if you have questions or comments post them in the Q amp a.

178

00:27:08.760 --> 00:27:19.560

angela riley: Great Thank you so much it's so nice to be here, thank you very much to the Center for having us Thank you to Professor bowl it's wonderful to see my colleagues, Professor speed and Professor carpenter here.

179

00:27:20.820 --> 00:27:22.290

angela riley: I am coming to you from Los.

180

00:27:22.290 --> 00:27:24.960

angela riley: Angeles so i'm on the unseeded land of the tongue.

181

00:27:24.960 --> 00:27:34.620

angela riley: But people and i'm grateful to be here today, we actually did just finished our paper D colonizing indigenous migration i'm going to share my screen now actually so you can.

182

00:27:35.220 --> 00:27:45.870

angela riley: Look at a few images, as we, as we go through, I always lose my zoom screen when I make any changes, but here we are so.

183

00:27:46.890 --> 00:27:54.150

angela riley: We, the article actually did just come out, we did publish it with the California law review some of our students who worked on the paper might be on.

184

00:27:54.630 --> 00:28:00.930

angela riley: This presentation, if you are, thank you for the work that you did, and also thank you to professor's hope and speed who.

185

00:28:01.560 --> 00:28:07.740

angela riley: whose work was you know prominently utilized in our own in the in the creation of this paper.

186

00:28:08.160 --> 00:28:22.530

angela riley: So Kristen and I are splitting our time so i'm going to try to keep my remarks to about 10 minutes and then turn it over to her um I want to just start by kind of laying out and describing the paper and what it is that motivated us to write it and how we kind of got where we are so.

187

00:28:24.030 --> 00:28:33.570

angela riley: As many of you are on this call, are aware on this zoom or where there's massive human migration occurring all over the world, not just, not just in this hemisphere.

188

00:28:34.080 --> 00:28:46.920

angela riley: But, but really everywhere and there's a familiar story that's playing out sort of globally and the United States, of course, is part of that story, and we know from the news, if you pay any attention that there.

189

00:28:47.430 --> 00:28:56.250

angela riley: are many, many people coming to our southern border, at the time that we wrote the paper there had been around a million migrants migrants had had arrived at the southern border.

190

00:28:56.490 --> 00:29:04.530

angela riley: In just you know, maybe the years or so, before we read the paper on today that number continues to explode as i'm sure you know.

191

00:29:05.040 --> 00:29:18.990

angela riley: um so as all of this was happening Christian and I were having conversations about what we were saying, and we were struck by the absence, or even any reference to the fact that many of these migrants were in fact indigenous peoples.

192

00:29:20.580 --> 00:29:22.080

angela riley: Sorry we're.

193

00:29:23.280 --> 00:29:26.340

angela riley: What we came to realize in this process was that.

194

00:29:27.180 --> 00:29:40.770

angela riley: Although indigenous peoples as as migrants was happening in plain sight, it was also sort of invisible in part of in the sense of the larger conversation about law and policy and politics so.

195

00:29:41.340 --> 00:29:51.180

angela riley: headlines started to reach the news we were paying attention and tracking this issue and started to think that there was

something here that really merited some particular attention.

196

00:29:51.990 --> 00:30:03.390

angela riley: We were particularly motivated by a series of events which, in our view, directly related to indigent at but we thought were being really under examined in the migration debate.

197

00:30:03.810 --> 00:30:12.960

angela riley: And one of the stories that really moved us, in particular, and this is one of the slides that i'm showing you now was that of a little indigenous girl, you probably heard about her.

198

00:30:13.470 --> 00:30:21.510

angela riley: who died in US custody, like the stories that Professor speed just spoke of she her family spoken either English or Spanish.

199

00:30:21.750 --> 00:30:32.460

angela riley: So there was no translation available in catchy Maya her native language and as a result, her father couldn't report her medical condition to the authorities, and she died of a treatable infection.

200

00:30:33.240 --> 00:30:43.710

angela riley: While we were writing the paper on the new yorker published a fooling story and what it referred to as the translation crisis at the border, highlighting the fact that there were so many indigenous migrants.

201

00:30:44.130 --> 00:30:52.380

angela riley: At the southern border, who spoke neither English or Spanish and who, who were sort of just being left left in this abyss on their own.

202

00:30:52.860 --> 00:31:01.770

angela riley: So we realized at that point that the shifting sands of immigration and asylum law that presents human rights concerns for all my grits might have some particular impacts.

203

00:31:02.100 --> 00:31:12.090

angela riley: For indigenous peoples whose migration, maybe particular eyes and heightened due to their indigent at and one of the areas that we both have written in a great deal over time as.

204

00:31:12.750 --> 00:31:18.570

angela riley: property rights and the extent to which indigenous land rights are either recognized or ignored and as many people.

205

00:31:18.990 --> 00:31:30.480

angela riley: who are familiar with this area will acknowledge the absence of protected land rights and many of these countries is part of the story of indigenous migration as people are driven off of their lands.

206

00:31:31.290 --> 00:31:39.930

angela riley: Both because they have natural resources that non indigenous people want, which is the same story, of course, that path happened here in the United States.

207

00:31:40.830 --> 00:31:54.900

angela riley: But in other cases, it could be other reasons, climate change, insecurity, all kinds of other sorts of issues that are driving people away so while we were writing the paper.

208

00:31:55.950 --> 00:32:03.000

angela riley: coven hit and that you can see, this picture here, this is a picture of a group of Indians in the Amazon.

209

00:32:03.570 --> 00:32:15.840

angela riley: Whose Community had been really devastated by coven because of the people coming into their community and often sometimes tourists but sometimes trades people other people who brought code with them and.

210

00:32:16.410 --> 00:32:26.430

angela riley: seeing this familiar story of disease and vulnerability play out is a familiar one and was a pretty devastating one and underline a lot of what we were trying to do in the paper.

211

00:32:27.600 --> 00:32:33.420

angela riley: In the time leading up to the 2016 election and, of course, in the year sense we heard a lot about trump's border wall.

212

00:32:34.050 --> 00:32:39.510

angela riley: which was going to have to cross tribal lands in order to be fully implemented.

213

00:32:39.990 --> 00:32:47.310

angela riley: Even though tribes largely control their own territory and many times of post, the wall, the Federal Government insisted, it would move forward with.

214

00:32:47.850 --> 00:32:53.430

angela riley: The wall anyway indigenous people sacred sites and ceremonial sites have been destroyed.

215

00:32:54.120 --> 00:33:03.030

angela riley: In advancement of the creation of this wall with federal laws in place to protect indigenous rights being suspended in the interest of national security.

216

00:33:03.600 --> 00:33:08.640

angela riley: This is only one piece of an overall lack of protection for the rights of tribes split by the border.

217

00:33:08.910 --> 00:33:14.580

angela riley: There are dozens of tribes in the United States, whose traditional territories have been divided by international borders.

218

00:33:14.910 --> 00:33:22.530

angela riley: In the north, this includes those tribes, who have protected rights under the J treaty, such as the webinar key and the hood is shown a confederacy.

219

00:33:22.830 --> 00:33:37.530

angela riley: As well as the ojibwe a dolla lakota salish and many others, and in the South, the traditional lands of the yaki Coco Paul kumi I Apache tiguán kickapoo among many others were divided, also by the international border.

220

00:33:38.040 --> 00:33:45.270

angela riley: Today, not all cross border people are similarly situated some of these like the aqua sizing the mohawk Antonio odom.

221

00:33:45.840 --> 00:33:54.900

angela riley: actually have an international border running through their reservations and are experiencing and increasing presence of militarization of their reservations by border control.

222

00:33:55.830 --> 00:34:01.260

angela riley: So one thing that we we acknowledged from the from the get go with the paper was the vastness of the topic.

223

00:34:01.770 --> 00:34:08.070

angela riley: It ended up being I think around 80 pages and there's just so much that it doesn't do, and then it doesn't include.

224

00:34:08.520 --> 00:34:19.290

angela riley: But what we really wanted to do was to give life to the indigenous voices within this migration story and to put immigration law in conversation with indigenous rights and.

225

00:34:19.740 --> 00:34:28.590

angela riley: We were coming much more from the indigenous rights era arena, and so it was nice to be able to sort of bring some of this together in a scholarly way.

226

00:34:29.250 --> 00:34:35.490

angela riley: So what we call for in the article, as you can get from the title is essentially a decolonization of law in the area.

227

00:34:35.820 --> 00:34:41.160

angela riley: We argue that accounting for the experience of indigenous peoples in the creation and regulation of borders.

228

00:34:41.460 --> 00:34:50.940

angela riley: is critical to advancing a human rights approach to migration and to addressing the legacies of conquest and colonization that undergird nation state territorial sovereignty.

229

00:34:51.930 --> 00:34:55.710

angela riley: So much of this of course builds on the work of Professor speed and Professor volpe.

230

00:34:56.130 --> 00:35:03.540

angela riley: by discussing the unique situation of indigenous peoples

are article is attempting to push immigration law, both in theory and practice.

231

00:35:03.840 --> 00:35:12.450

angela riley: To consider more fully its colonial origins and impacts and incorporate a broader concept of individual and collective human rights in law and policy going forward.

232

00:35:14.100 --> 00:35:22.230

angela riley: We start then in the paper i'm going to give you a little bit of the background and then Professor carpenter is going to tell you how she solved all of the problems at the end of the paper.

233

00:35:23.670 --> 00:35:34.620

angela riley: We start by you know emphasizing, a point that people who are familiar with the field will will understand, but for some of you, this may be new information.

234

00:35:34.950 --> 00:35:43.620

angela riley: Which is to understand the way indigenous peoples relate and live in according to in accordance with the land and the place that they and we are from.

235

00:35:44.130 --> 00:35:55.800

angela riley: What you see here, this is a photograph that is meant to help you sort of visualize and understand the concept of turtle island, which is the way that many indigenous peoples refer.

236

00:35:56.310 --> 00:36:05.940

angela riley: To the lands that we are from you can, of course, the the the connection their indigenous territory is an extremely tied to law religion.

237

00:36:06.360 --> 00:36:19.080

angela riley: and tribal structures that the basis for the exercise of indigenous life plays in every respect, including territory for basic needs, like hunting and fishing, agriculture settlement war, peace.

238

00:36:19.440 --> 00:36:30.660

angela riley: Well before contact with Europeans one example, we use in the papers, the development of the hood and jonah shine a great last piece which emerged to address conflict among the tribes in the

confederacy.

239

00:36:31.290 --> 00:36:37.050

angela riley: The great law connected territory via physical markers a tree roots growing to the four directions.

240

00:36:37.440 --> 00:36:45.360

angela riley: To citizenship based on a civic not an ethnic model where the tribes, and the confederacy offered immigrants to the confederacy a secure place.

241

00:36:45.870 --> 00:36:53.160

angela riley: And, as with the whole mission, a delineation and other markers of space help to form and define indigenous cultures all across the Americas.

242

00:36:54.150 --> 00:37:01.590

angela riley: But indigenous concepts of territory sovereignty and citizenship, of course, were disrupted by colonization and conquest.

243

00:37:02.280 --> 00:37:10.500

angela riley: Although border formation has served to define the US territory for all people marketing in a very concrete way, who is in and who is out.

244

00:37:10.890 --> 00:37:14.280

angela riley: This has held a unique in particular resonance for indigenous peoples.

245

00:37:14.640 --> 00:37:22.710

angela riley: Many indigenous migrants are people's under international law with political and cultural rights to self determination rights to territory.

246

00:37:23.010 --> 00:37:40.380

angela riley: Rights collective rights to land religion, language, who often experienced discrimination that's very particular eyes and oppression that's specific to their existence as indigenous peoples in their home countries and by virtue of being collective entities and indigenous peoples.

247

00:37:41.490 --> 00:37:53.190

angela riley: As Professor speed noted the US exists, by virtue of settler colonialism, which is a structure that seeks to divide displace and destroy indigenous peoples in order to take their land and resources.

248

00:37:53.730 --> 00:38:01.440

angela riley: As described to Patrick wolf influential formulation settlers and their governments, eliminate indigenous peoples and replace them with their own societies.

249

00:38:01.860 --> 00:38:05.790

angela riley: And while these patterns have historical origins, they really have not subsided.

250

00:38:06.510 --> 00:38:14.730

angela riley: The lines that settlers through to mark their claims to indigenous lands are often the very same borders, the US now uses to block global migrants from entry.

251

00:38:15.240 --> 00:38:23.670

angela riley: that's it's the frame or settler colonialism, with this particular impacts on indigenous peoples that we've examined and contemporary migration and border experiences.

252

00:38:24.420 --> 00:38:28.830

angela riley: And ultimately, as this audience undoubtedly knows the United States was not discovered.

253

00:38:29.160 --> 00:38:39.870

angela riley: The process of demarcating defining and controlling the lands and the people that would become the United States occurred through a violent process of subjugation and subordination.

254

00:38:40.320 --> 00:38:46.980

angela riley: laying the groundwork for the contemporary situation that we see here today i'm going to pause now and allow.

255

00:38:48.030 --> 00:38:52.260

angela riley: My my better half Professor Christian carpenter to take it from here.

256

00:38:57.750 --> 00:38:58.470

Kristen Carpenter: Thank you.

257

00:38:58.860 --> 00:39:10.950

Kristen Carpenter: Angela and it's great to be here, together with all of you, and in particular we'd like to thank Professor and Professor speed His work was so influential to us.

258

00:39:12.690 --> 00:39:14.550

Kristen Carpenter: I am going to share my screen.

259

00:39:28.050 --> 00:39:28.380

Kristen Carpenter: Okay.

260

00:39:30.690 --> 00:39:46.770

Kristen Carpenter: Can you see and hear pretty well terrific so as Angela said, we in the paper tried to describe the historical context leading up to the current moment of indigenous peoples and migration.

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00:39:47.640 --> 00:39:59.340

Kristen Carpenter: And the paper went to print when President trump was still in office and, as you all know, quite a few things have happened since President Biden took office.

262

00:39:59.940 --> 00:40:13.890

Kristen Carpenter: But the situation of indigenous peoples as migrants remains very poignant and very sensitive, this is a photograph from January of migrants.

263

00:40:15.120 --> 00:40:37.830

Kristen Carpenter: from Honduras in Guatemala, and I think one of the things that our work really tries to do is to eliminate and render visible the often invisible experience and identity and aspirations of indigenous peoples as migrants today but we're also trying to make.

264

00:40:38.850 --> 00:40:41.130

Kristen Carpenter: In addition to kind of the conceptual.

265

00:40:43.020 --> 00:40:51.420

Kristen Carpenter: goal we also tried to make pretty particular host

policy alone policy recommendations, because these are problems that.

266

00:40:52.230 --> 00:41:01.230

Kristen Carpenter: really are serious and Marriott solutions, and although we don't have any perfect solutions to this very serious problem.

267

00:41:01.890 --> 00:41:11.040

Kristen Carpenter: We do want to suggest a few ways of thinking about them, so one point that I think is deeply felt by us is that.

268

00:41:11.670 --> 00:41:22.050

Kristen Carpenter: it's important to take a human rights approach to indigenous peoples and migration, and there are two instruments that are potentially very helpful with that project.

269

00:41:22.530 --> 00:41:29.430

Kristen Carpenter: One is the United Nations Declaration on the Rights of Indigenous Peoples, which was adopted by the UN General Assembly in 2007.

270

00:41:30.510 --> 00:41:36.930

Kristen Carpenter: Mexico supports it, the United States and Canada all do so it's particularly relevant to our.

271

00:41:38.490 --> 00:41:48.540

Kristen Carpenter: current situation and it's also very explicit about indigenous peoples individual and collective rights to lay have to identity to survival.

272

00:41:49.620 --> 00:41:51.330

Kristen Carpenter: And all of those rights.

273

00:41:52.710 --> 00:41:56.940

Kristen Carpenter: In here and indigenous peoples themselves, these are rights that.

274

00:41:58.200 --> 00:42:05.880

Kristen Carpenter: Indigenous peoples don't lose when they move whether must immediately from their home territory somewhere else, and your.

275

00:42:06.540 --> 00:42:12.150

Kristen Carpenter: nation state or across international borders and quite often in the migration.

276

00:42:12.780 --> 00:42:31.230

Kristen Carpenter: policy debate whether that's international import domestic the rights of indigenous peoples as such are ignored and, unfortunately, in my view, the Global Compact for migration, which was adopted by 150 states in 20 1819.

277

00:42:32.910 --> 00:42:45.120

Kristen Carpenter: doesn't do a great deal with indigenous peoples rights per se, and so one of the things that we argue, is that the Global Compact for migration which does take a number of important strides and I should say.

278

00:42:46.020 --> 00:42:54.180

Kristen Carpenter: It recommends taking a worldwide approach to issues of migration, rather than state centric and also trying to adopt hemispheric.

279

00:42:54.810 --> 00:42:59.280

Kristen Carpenter: solutions which I think is a point that Shannon has made powerfully in her work.

280

00:43:00.030 --> 00:43:10.350

Kristen Carpenter: But, to the extent that the Global Compact talks about indigenous peoples it's just in a list with other vulnerable people's like women and minorities and people with disabilities and so on, but without any.

281

00:43:11.190 --> 00:43:21.900

Kristen Carpenter: Information about their particular situation, but if you use the UN Declaration on the Rights of Indigenous Peoples as an interpretive tool to understand how.

282

00:43:22.440 --> 00:43:29.100

Kristen Carpenter: A worldwide approach to migration could apply in the indigenous peoples context, I think you would be able to illuminate.

283

00:43:29.640 --> 00:43:40.110

Kristen Carpenter: What are we really looking for in terms of global approaches and situations we're looking for things that might include respect for indigenous people self determination at home.

284

00:43:41.100 --> 00:43:54.870

Kristen Carpenter: As an Article three of the constitution it should include indigenous peoples right to participate in political processes again whether at home, one of migrating or in a new country, it should certainly include language rights.

285

00:43:55.410 --> 00:44:06.090

Kristen Carpenter: And rights to access health care and rights to access lawyers and due process and a number of other basic rights that must be attended to, in the migration context.

286

00:44:07.350 --> 00:44:20.280

Kristen Carpenter: In addition to the international law interventions that we suggested in the paper we also looked at a number of things that have happened in the United States that are potentially a basis for.

287

00:44:21.510 --> 00:44:24.060

Kristen Carpenter: Better Law Reform now and.

288

00:44:25.440 --> 00:44:36.630

Kristen Carpenter: Not to be overly optimistic, but there may even be a chance for more of this legal reform to occur, now that President Biden is in office, then when we wrote the paper and President Trump was in office.

289

00:44:37.110 --> 00:44:49.200

Kristen Carpenter: So I'll give just a few examples in 1983 the Kickapoo people who are migrate from the US to Mexico and our tribal cultural people.

290

00:44:50.310 --> 00:44:58.410

Kristen Carpenter: were recognized through federal legislation that recognizes their migratory rights, as well as a certain amount of.

291

00:44:59.310 --> 00:45:15.360

Kristen Carpenter: citizenship rights and employment, as they move across those international borders now that's specific to one people and their history of movement but it's been relatively successful and it suggests that perhaps.

292

00:45:16.800 --> 00:45:27.120

Kristen Carpenter: Other tribes, whether those are cross border tribes or tribes, with a longer pattern of migration could also be protected through statutory reforms more recently.

293

00:45:27.780 --> 00:45:37.680

Kristen Carpenter: In the US, the Department of Justice and Homeland Security and others have worked with tribal governments on enhanced tribal identification parts, and these are.

294

00:45:38.850 --> 00:45:53.730

Kristen Carpenter: issued by tribal governments, and they have the benefit of being less expensive and more localized than our passports, for example, but also able to respond to tribes own sense of their citizenship, and so, for example, the.

295

00:45:55.170 --> 00:46:05.490

Kristen Carpenter: Yankee in Toronto odom people and a number of I think there are five or seven pilot tribes there might even be more at this point are using these enhanced tribal ID cards, I think, to kind of reclaim.

296

00:46:06.780 --> 00:46:20.160

Kristen Carpenter: sovereignty over that identification of tribal Members and their ability to cross international borders and be entitled to services in a tribal community that may span those orders another.

297

00:46:21.270 --> 00:46:28.350

Kristen Carpenter: domestic legal reform that we thought had some promises that there are some training programs for customs and border patrol.

298

00:46:29.820 --> 00:46:41.490

Kristen Carpenter: staff at both the northern and southern borders of the United States that aim to provide some of that education on transitive ceremonial objects and other sensitive items so that they're not destroyed.

299

00:46:42.150 --> 00:46:49.260

Kristen Carpenter: When they're being carried for ceremonies or other purposes, and then, finally, I think the most exciting.

300

00:46:50.850 --> 00:47:07.470

Kristen Carpenter: Domestic we go over for them is is perhaps a misnomer it's the kind of legal reform that's happening in tribal communities themselves, and so, for example, the again the yaki people who I worked with on a major repatriation project formed with their.

301

00:47:08.640 --> 00:47:19.710

Kristen Carpenter: Relatives on the Mexico side of the border trans national body what's called the muscle cover committee to seek repatriation of a ceremonial object from Sweden.

302

00:47:20.190 --> 00:47:26.250

Kristen Carpenter: Because we didn't was struggling over the fact that there were the IQ people in the United States and they are key people in.

303

00:47:26.790 --> 00:47:34.890

Kristen Carpenter: Mexico and of course they you know traverse the border and have relatives and ceremonies and other activities that are not defined by the nation state.

304

00:47:35.700 --> 00:47:45.480

Kristen Carpenter: And they develop this innovation to reflect their own organization and their own culture and ceremony for that kind of purpose effectively I should say.

305

00:47:46.950 --> 00:47:57.180

Kristen Carpenter: Again, drawing from a point that Shannon has made, we also suggested an approach that would push on diplomatic solutions.

306

00:47:57.750 --> 00:48:12.690

Kristen Carpenter: And perhaps especially appealing to the Organization for American States to undertake hemispheric research on the situation of indigenous peoples as migrants in our region and, on the one hand.

307

00:48:14.220 --> 00:48:21.930

Kristen Carpenter: We also suggested better attention to indigenous peoples and diplomatic and bilateral diplomatic relations let's say between the US and.

308

00:48:22.950 --> 00:48:32.340

Kristen Carpenter: Mexico or the US and contours of Guatemala Venezuela, but sometimes those are very themselves lopsided relationships and various political.

309

00:48:33.720 --> 00:48:46.920

Kristen Carpenter: histories and current situations make those difficult, but the OAS is potentially a mediating body that could help to facilitate in fact already is doing some studies and hearings and so on, on the situation of indigenous peoples as my friends.

310

00:48:47.460 --> 00:48:54.690

Kristen Carpenter: And we're hoping that they might be well situated to recommend reforms, both in home countries and in.

311

00:48:56.520 --> 00:49:05.940

Kristen Carpenter: Countries that indigenous migrants are traveling or moving to that would better incorporate some of the Human Rights points that we've made.

312

00:49:07.260 --> 00:49:13.170

Kristen Carpenter: Moving a little bit out of the law, which is, of course, our comfort zone, we also saw some really interesting.

313

00:49:14.880 --> 00:49:22.110

Kristen Carpenter: projects that have to do with remapping and re visioning the landscape in a way that does.

314

00:49:24.930 --> 00:49:32.430

Kristen Carpenter: subvert some of those national boundaries that have been inscribed on the land and the tunnel autumn.

315

00:49:32.970 --> 00:49:51.030

Kristen Carpenter: People have one of these mapping projects that obviously looks at the landscape that process, the US Mexico border and maps the tribes lands and people and climate change and change needs and cultural issues in a way that more fully.

316

00:49:52.470 --> 00:50:07.230

Kristen Carpenter: reflects their own worldview, and I think as other tribes are increasingly looking you know their own values and their own relationship to land and people remapping projects could really help to advance a different vision.

317

00:50:08.340 --> 00:50:15.120

Kristen Carpenter: Of this land that we inhabit and the people who are crossing and relating to each other within it.

318

00:50:16.950 --> 00:50:21.870

Kristen Carpenter: All of this is of course very complicated and one of the questions that we kept.

319

00:50:23.160 --> 00:50:36.210

Kristen Carpenter: Facing when we were doing this work and especially when we were prescribing recommendations was well aren't some of these recommendations kind of small for the enormity of the problem, and you know just.

320

00:50:37.320 --> 00:50:49.350

Kristen Carpenter: How transformative or subversive do we want to be, and, on the one hand we acknowledged in our work that some scholars and activists in indigenous communities would like to.

321

00:50:50.040 --> 00:51:02.790

Kristen Carpenter: challenge state borders altogether, others are looking for more pragmatic solutions, and you know particular moments, is that the certain countries and certain subgroups and so on.

322

00:51:04.080 --> 00:51:12.900

Kristen Carpenter: But on the other hand, we do recognize the enormity of the situation and the frustration that may rightly.

323

00:51:13.350 --> 00:51:22.290

Kristen Carpenter: come about when we're thinking of pragmatic approaches to some of these problems, one of the things that I like about a human rights approach to migration.

324

00:51:23.010 --> 00:51:31.980

Kristen Carpenter: Is it does so fundamentally speak to the humanity and the interrelationship of peoples, and this is a monument to jake one.

325

00:51:32.400 --> 00:51:46.680

Kristen Carpenter: Call mckean who Angela mentioned was the little i'm catching my girl who died in US custody when she and her family couldn't be understood in their language and I think that one of the things that jake long story says to me is that.

326

00:51:47.760 --> 00:51:59.220

Kristen Carpenter: The colonizing indigenous migration requires healing and it requires healing of people and that requires healing of relationships and healing of landscapes.

327

00:51:59.940 --> 00:52:07.170

Kristen Carpenter: And to put that in more legal terms, the UN Declaration on the Rights of Indigenous Peoples is an instrument that's both remedial.

328

00:52:07.560 --> 00:52:17.610

Kristen Carpenter: Meaning that it is supposed to repair those past harms and it's forward looking and ongoing and it envisions a better future of relationship for all peoples.

329

00:52:18.330 --> 00:52:29.790

Kristen Carpenter: And, as I mentioned already, the UN declaration is also based on individual and collective rights and I think that if we can bring some of those values and norms into the migration.

330

00:52:30.810 --> 00:52:38.370

Kristen Carpenter: debate and policy, as well as indigenous peoples on cosmologists as Angela said, if we can begin to think of.

331

00:52:39.420 --> 00:52:50.370

Kristen Carpenter: Canada, the US and Mexico, the way indigenous peoples do as turtle island as places where relatives are living either close by or far away.

332

00:52:51.270 --> 00:53:03.720

Kristen Carpenter: To whom we all have shared obligations that that that may help us to change change the concept came to the experience

and change the law and policy along those lines in closing i'll just say I.

333

00:53:05.250 --> 00:53:16.500

Kristen Carpenter: have since we wrote the paper been hearing some really interesting indigenous lead programmatic approaches to what I think of we think of as the problem of economizing indigenous migration.

334

00:53:17.070 --> 00:53:26.430

Kristen Carpenter: And some Indian tribes in the United States have made statements and actually provided aid to indigenous people who are migrants sharing.

335

00:53:27.930 --> 00:53:38.700

Kristen Carpenter: You know, expressing shared concern about indigenous children at the border, trying to provide travel foster care services to indigenous children been separated from their families, trying to.

336

00:53:39.390 --> 00:53:50.220

Kristen Carpenter: extend language advocacy in the United States consonant with the international decade of indigenous languages to those speakers at the border.

337

00:53:50.550 --> 00:53:55.170

Kristen Carpenter: The National Congress of American Indians, in addition to some of those tribes has also made statements.

338

00:53:55.620 --> 00:54:04.860

Kristen Carpenter: And that might be the most powerful thing of all, if American Indians and tribes in the United States could really themselves take those values of.

339

00:54:05.850 --> 00:54:18.660

Kristen Carpenter: relationship with land and relationship with others and work to transform indigenous migration I think there's some real possibilities there, I will conclude, and thank you all for listening.

340

00:54:21.000 --> 00:54:32.760

Leti VOLPP: Thank you so much Angela and Kristen and I think this is like precisely picking up on what Shannon had said about whether these

law and policy reform.

341

00:54:33.120 --> 00:54:41.340

Leti VOLPP: Efforts are the place to be you know, this is, I think the hard conversation, which is if we're talking about D colonizing migration from an indigenous.

342

00:54:41.790 --> 00:54:50.310

Leti VOLPP: perspective, would it not be the moment to say let's use this to destabilize and question the entire system of US State sovereignty.

343

00:54:50.790 --> 00:54:59.040

Leti VOLPP: And so I know in the paper Angela and Kristen you talk about the Tongue drumming circle, you know welcoming refugees.

344

00:54:59.580 --> 00:55:03.600

Leti VOLPP: To la X during the first Muslim ban, which is similar to.

345

00:55:04.110 --> 00:55:21.090

Leti VOLPP: What you're describing now is a sort of assertion of native sovereignty, but I think that's these are sort of like the hard really interesting questions um there's also a question that just came in on Q amp a I encourage other people to put in questions i'm going to read the question.

346

00:55:22.170 --> 00:55:22.500

Leti VOLPP: But.

347

00:55:23.700 --> 00:55:24.060

Leti VOLPP: To.

348

00:55:25.140 --> 00:55:28.800

Leti VOLPP: I hope that we can return to this question, which is both like.

349

00:55:29.340 --> 00:55:43.920

Leti VOLPP: Are these reform policies, the right thing to do and or do they work, because I think that's also something that I think Shannon from your experience working at hadow detention Center have a really great lens into Okay, this is a question from.

350

00:55:45.540 --> 00:55:55.290

Leti VOLPP: Isaac legal mish love and I think what i'm going to do, because there are a couple of questions coming in i'll just sort of read these questions and then in our concluding time you guys can choose what to respond to.

351

00:55:55.770 --> 00:56:06.450

Leti VOLPP: And if people can hold on a few minutes because we started a few minutes late will end a few minutes late if that's all right with our panelists okay here's this question, many thanks for this terrific important work.

352

00:56:06.900 --> 00:56:15.180

Leti VOLPP: i'm curious if any of you might speak to how mass incarceration and the emergence of crema gration as a part of settler colonialism.

353

00:56:15.510 --> 00:56:30.690

Leti VOLPP: So maybe subtler curse Israel studies and how, if at all, you see the prison policing abolition movement playing a role in D colonizing indigenous migration and then there's also a question from hector clay house Thank you so much.

354

00:56:31.800 --> 00:56:47.040

Leti VOLPP: So professors feed described a theoretical divide between how native American studies and Latin American studies theorize indigenous identity and politics, how are you defining indigent at in your work, how are you determining that indigenous migrants are indigenous.

355

00:56:48.240 --> 00:56:55.890

Leti VOLPP: Okay, Joseph Farah what is the status of recognition across the settler imposed borders of tribal citizenship.

356

00:56:56.190 --> 00:57:04.920

Leti VOLPP: and transit of people as an expression of tribal sovereignty, for example, the tunnel items registering of relatives on the Mexico side is tribal citizens.

357

00:57:05.400 --> 00:57:17.040

Leti VOLPP: And asserting the right of cross border transit Okay, so

let me actually just turn it back to our panelists and feel free to answer any or all of these and then we'll see where we are with time.

358

00:57:21.570 --> 00:57:25.380

Kristen Carpenter: spoke, most recently, so i'm going to defer to the others and put myself on mute.

359

00:57:26.940 --> 00:57:28.440

Shannon Speed: I can speak to them.

360

00:57:29.130 --> 00:57:31.410

Shannon Speed: to the first question, which is.

361

00:57:31.440 --> 00:57:48.540

Shannon Speed: Something i've thought a bit about and I think it's a little bit in my comments regarding kind of some immigration and criminalization and how it fits into the larger picture of the partial state, I think you know it's one that.

362

00:57:50.280 --> 00:58:06.450

Shannon Speed: The cultural state again performs its sovereignty, whether it's incarcerating people in prisons are frustrating immigrants in detention facilities is performing sovereignty through that Carswell APP right, and so I very much think there are a lot of intersections with.

363

00:58:07.470 --> 00:58:25.440

Shannon Speed: Abolition movement and one of my concerns about, and so this kind of ties into the discussion about line policy, but one of my concerns me i'm and i'm persuaded, and to some extent by kristen's conclusion, but one of the problems that always kind of brings me back.

364

00:58:26.820 --> 00:58:49.320

Shannon Speed: To a more want to push for more change and then, then those kinds of solutions, give us is that United Nations and organization American States our bodies right and so going through them and operating through them both asks seek to be accountable for itself which they don't do and.

365

00:58:50.370 --> 00:58:55.350

Shannon Speed: Because they don't carry any enforceability themselves

right to make state booth.

366

00:58:56.280 --> 00:59:04.770

Shannon Speed: So by utilizing those formats, you know in what ways are we be enforcing state power right the seller see power so.

367

00:59:05.220 --> 00:59:19.140

Shannon Speed: Are we actually ultimately harming ourselves as we get small you know concessions that I think a lot of similar arguments to that are made in regard to the partial state right we're holding skate powerfully just smallest forms.

368

00:59:20.370 --> 00:59:24.570

Shannon Speed: And I know if you want to dialogue about that, and then we can move on to the other questions.

369

00:59:27.810 --> 00:59:30.300

Kristen Carpenter: Well i'm the last point in the UN and.

370

00:59:31.710 --> 00:59:41.340

Kristen Carpenter: i'm speaking from having said a lot of times in the last five years in the US, but um I think your points are absolutely well taken those are state centric.

371

00:59:41.790 --> 00:59:45.600

Kristen Carpenter: Institutions, the UN and Oh yes, just as much as others are.

372

00:59:46.440 --> 00:59:59.910

Kristen Carpenter: However, at the same time that indigenous peoples are working on other institutions they're also working on United Nations that particular and there's a movement to enhance indigenous peoples participation through their own representative institutions.

373

01:00:00.360 --> 01:00:08.280

Kristen Carpenter: In the UN and both and that's proceeding in the Human Rights Council, as well as an ECOSOC, and so I don't want to.

374

01:00:10.530 --> 01:00:22.800

Kristen Carpenter: You know, under estimate the potential of that and the advocacy of indigenous peoples who have been I mean both in that

formal process, but then even much more broadly in the UN carving out space for their own diplomacy.

375

01:00:23.220 --> 01:00:30.390

Kristen Carpenter: And I just heard a little piece with another you're an expert on indigenous peoples and diplomacy and, in some ways, I think.

376

01:00:31.530 --> 01:00:41.580

Kristen Carpenter: Indigenous peoples are really asserting themselves alongside states in these UN bodies and and Oh yes, which I know was well and insisting on.

377

01:00:42.120 --> 01:00:53.790

Kristen Carpenter: Diplomatic accountability and in various settings in ways that somewhat you know traverse or transverse or offer some potential.

378

01:00:54.480 --> 01:01:04.050

Kristen Carpenter: To use the leverage of diplomacy, which are about pressure and persuasion and not so much about legal enforceability which has so many you know brick roads for us so.

379

01:01:04.800 --> 01:01:16.230

Kristen Carpenter: i'm not necessarily suggesting that is a panacea but it's, certainly in the toolkit of things that I, you know think we should be using i'm much less of a criminal law person than.

380

01:01:17.400 --> 01:01:27.300

Kristen Carpenter: Angela is, and I know she's thought a lot about the intimate partner, violence and the way that tribes are using their jurisdiction and that context and I don't know what the Angela if you'd like to speak to that, but.

381

01:01:28.860 --> 01:01:31.860

Kristen Carpenter: I would i've said enough at the moment, thank you.

382

01:01:33.930 --> 01:01:37.980

angela riley: yeah I actually wanted to speak a little bit the last question also.

383

01:01:38.130 --> 01:01:41.130

angela riley: But also tied to the second question sort of questions about.

384

01:01:41.940 --> 01:01:51.420

angela riley: Indigenous identity and status and how people are defined, I mean, I think we would be doing a real disservice to the issues to paint with too broad a brush.

385

01:01:51.720 --> 01:02:01.890

angela riley: You know, it is true, these are complicated issues and indigenous peoples themselves are not all uniform and what they see as the solutions and what they want, on either side of the border as far as I can tell.

386

01:02:02.820 --> 01:02:10.710

angela riley: These issues are really complicated questions about how to define people hood when your tribe has been cut in half.

387

01:02:11.400 --> 01:02:22.830

angela riley: You know plagues some tribes, for many reasons, including that without us citizenship you can't be an enrolled member of a federally recognized Indian tribes so you're not technically, subject to the jurisdiction of an Indian tribe.

388

01:02:23.160 --> 01:02:33.210

angela riley: And for certain purposes and, most importantly, for purposes of criminal jurisdiction unless you're unless that tribe has adopted particular statutes and is operating in a very specific kind of way.

389

01:02:33.600 --> 01:02:46.920

angela riley: So there are many issues that tribes face, including you know the cultural and religious issues which you know develop, sometimes in parallel, but sometimes diverge when tribes have been separated, so there, these are very complex.

390

01:02:47.340 --> 01:02:59.070

angela riley: Some of the research that we did uncovered that some tribes actually want the United States to be more bullish on the protecting the border, because they have people crossing their lands.

391

01:03:00.120 --> 01:03:14.820

angela riley: Not necessarily indigenous people, but migrants who are trafficking or there are you know people who are being brought across were very vulnerable the gender piece of this cannot be really missed at all, I think you know, as Professor speeds work has highlighted.

392

01:03:16.050 --> 01:03:27.720

angela riley: The vulnerability of women and children in this story is one of the most important features and we just have to keep that in mind when we think about what people are facing when they're on this journey.

393

01:03:28.170 --> 01:03:40.590

angela riley: And what the currency is and owning people so it's a it's a very complex and devastating story, and I just would say that you know, I think that the the answers are going to be as complex as the story is.

394

01:03:41.040 --> 01:03:47.280

angela riley: Just also just in terms of identifying who isn't is not indigenous I want Professor speed actually to answer that question for me.

395

01:03:48.150 --> 01:03:54.570

angela riley: You know, in the US it's a fairly straightforward analysis, because tribes get to decide their membership for the most part.

396

01:03:55.320 --> 01:04:01.560

angela riley: So it's not a clean it's not it's not an easy or simple situation but it's a fairly clean and political structure.

397

01:04:02.040 --> 01:04:10.050

angela riley: outside of the US, you know my experience with people in Latin America has been mostly that people I have met anyway informally.

398

01:04:10.410 --> 01:04:18.150

angela riley: have identified themselves as indigenous by virtue of the fact that they speak their indigenous language they practice indigenous cultures and traditions.

399

01:04:18.420 --> 01:04:30.360

angela riley: and have not in in many ways, fully assimilated into the dominant society but i'm sure that varies depending on where you are and and what percentage of the population is in fact indigenous so.

400

01:04:30.660 --> 01:04:35.550

angela riley: I would, I I don't have a full answer to that question I don't know if others want to chime in on that.

401

01:04:37.230 --> 01:04:37.620

Leti VOLPP: And I.

402

01:04:37.800 --> 01:04:39.150

Leti VOLPP: Maybe i'll ask Shannon.

403

01:04:39.180 --> 01:04:46.200

Leti VOLPP: To speak but also wrapped in another question that came in turtle island is a very attractive idea, this is Jonathan Simon.

404

01:04:46.440 --> 01:04:56.040

Leti VOLPP: would open migration across turtle island regardless of settler borders be a policy most indigenous peoples in that space could support I think what Angela was saying was maybe not.

405

01:04:57.510 --> 01:05:04.620

Leti VOLPP: But does it separate us too much from South America and the global human rights need to I guess create a kind of zone of turtle island.

406

01:05:08.190 --> 01:05:17.550

Shannon Speed: Just to speak to that I think turtle island, as I understand it, and most people's definition encompasses the Americas, much like the concept of.

407

01:05:18.540 --> 01:05:26.580

Shannon Speed: Latin America and sometimes we hear people refer to turtle island is North North American abby Allah has Latin America but.

408

01:05:26.820 --> 01:05:34.950

Shannon Speed: The original conceptualization, so I think we're of the

Americas, all together, so they aren't as concepts necessarily exclusionary sell.

409

01:05:35.730 --> 01:05:48.240

Shannon Speed: But I think you know these issues of identity for indigenous communities and Latin America are as complex as they are in the United States for a whole host of other reasons, but, all of which have to do.

410

01:05:48.630 --> 01:06:03.360

Shannon Speed: With the ways that settler states have manipulated and kind of abused concepts of belonging and identity native peoples is not allowed us to define them ourselves and not only are they complicated, but they change over.

411

01:06:04.500 --> 01:06:14.130

Shannon Speed: Time and so you know, for the purposes of my work, anyone who to define themselves as indigenous or you know define themselves is coming from an indigenous community.

412

01:06:14.640 --> 01:06:22.050

Shannon Speed: should be regarded as indigenous and engaging kind of judgment about trying to decide if that were true or not in some way.

413

01:06:23.910 --> 01:06:32.850

Shannon Speed: But just to speak to the point about whether all indigenous peoples would embrace completely open movement of indigenous peoples throughout the Americas.

414

01:06:33.690 --> 01:06:44.310

Shannon Speed: You know, certainly the answer to that is no not everyone work because you know these are complicated situations created by the establishment of those borders buyer colonization by the end of states.

415

01:06:44.730 --> 01:06:54.750

Shannon Speed: And by the colonial situations that we've been subject to, and I think Los Angeles California, in some ways, makes it is a good example of this, because California tribes, which has been so recently.

416

01:06:55.200 --> 01:07:02.940

Shannon Speed: genocide and so heavily devastated by that genocide in terms of their numbers so most California tried to actually fairly small size.

417

01:07:03.330 --> 01:07:12.600

Shannon Speed: And yet it's a state in which we have a fairly massive indigenous migration out of Mexico and Central America right so really a rather large population of.

418

01:07:12.960 --> 01:07:22.620

Shannon Speed: Migrants that's a potential for indigenous people right and it can create a lot of different feelings about what's going on there for people.

419

01:07:23.490 --> 01:07:33.720

Shannon Speed: who have time still kind of you know outweighed or erased by the massive presence of Latin American people and those are those are real concerns right that needs to be.

420

01:07:34.290 --> 01:07:47.550

Shannon Speed: So you know it's not just a happy indigenous peoples can embrace each other or festival all across the Americas, but at the same time, I think you know it's Christmas thing work that's being done foster.

421

01:07:47.880 --> 01:07:55.320

Shannon Speed: I think tribes at the border are doing a lot of foster you know, solidarity and embrace of.

422

01:07:56.580 --> 01:08:07.110

Shannon Speed: shared experience with indigenous peoples more than an embrace of you know, identification with settler state those Those are the things that we want to be happening soon.

423

01:08:09.210 --> 01:08:11.970

Leti VOLPP: So I don't know if the three of you have to go.

424

01:08:12.450 --> 01:08:14.220

Leti VOLPP: Are you willing to entertain.

425

01:08:14.790 --> 01:08:24.450

Leti VOLPP: More questions or do you have to go you okay you're okay okay just I think the thing is such an amazing opportunity to talk with you.

426

01:08:25.050 --> 01:08:37.020

Leti VOLPP: So there's one question from Ryan Garcia, which is, if you could talk about the nuances of awkward be colonized in this specific context, many understand it to be an international law concept.

427

01:08:37.350 --> 01:08:50.250

Leti VOLPP: Many others use it in non legal frameworks or really mean indigenous and Ryan says i'm thinking of Eve tux push back on decolonization as a metaphor So how are you thinking about that word and then also.

428

01:08:51.120 --> 01:09:01.260

Leti VOLPP: departing from kristen's mention of revision realizing or remapping indigenous territory if you could speak to particularly poignant images, you came across during your research.

429

01:09:01.500 --> 01:09:15.630

Leti VOLPP: And how would you characterize the optics are in visibility's of indigenous migration with much appreciate for all of your work, so I think we'll probably need to close after our speakers respond to these questions.

430

01:09:18.120 --> 01:09:21.330

angela riley: Well i'll just briefly speak to ryan's question my.

431

01:09:21.390 --> 01:09:23.550

angela riley: My students hi Ryan wherever you are out there.

432

01:09:23.940 --> 01:09:31.710

angela riley: Thank you for being on you know I think kristin I actually struggled with this a little bit in terms of using the words de colonize because.

433

01:09:32.760 --> 01:09:43.140

angela riley: As she was saying in terms of some of the rather modest proposals that we came up with at the end of the day, ultimately, a picture of true decolonization looks very different from what we're talking about.

434

01:09:43.920 --> 01:09:54.900

angela riley: You know we're talking about maybe in digitizing but also kind of pragmatic workarounds to in some way subvert the current system, but not completely overthrow it.

435

01:09:55.740 --> 01:10:02.520

angela riley: You know, we aren't advocating for secession, or we haven't we haven't advocated, for you know.

436

01:10:03.330 --> 01:10:12.810

angela riley: All all non indigenous people to be excluded from the continent, so you know, I think that, in some ways we struggled with the term because it's a big term and.

437

01:10:13.650 --> 01:10:19.290

angela riley: One might say that we are solutions don't live up to the word, and I think that that would be a fair critique.

438

01:10:19.680 --> 01:10:26.550

angela riley: On, but I think, in our view, we are trying to maybe in parallel with indigenous de colonized which is both to.

439

01:10:27.210 --> 01:10:32.160

angela riley: query and problem, the ties the settler stayed in a many, many different levels.

440

01:10:32.820 --> 01:10:43.650

angela riley: But also, yes to indigenous to really think about and I think what kristin and I have tried to do with this paper and other papers is really enliven the tribal perspective so not just.

441

01:10:44.580 --> 01:10:54.630

angela riley: You know, indigenous in some sort of form ballistic or hypothetical way, but really asked what our tribes actually doing what our tribes that are struggling with these things or indigenous peoples.

442

01:10:54.900 --> 01:11:09.420

angela riley: What do they actually want what are they doing what are their goals like really try to the extent that we could get that

information give it life in this work and that's what we try to do in all of the work that we that we have so that's my decarbonize point.

443

01:11:17.280 --> 01:11:27.000

Kristen Carpenter: I could say more about international law, but it might be a little bit too late in the day, I mean we in the paper we do Tracy colonizing from the declaration on Decarbonising of the.

444

01:11:28.080 --> 01:11:37.890

Kristen Carpenter: 1950s and the extent to which that was a pretty big disappointment for indigenous peoples and most most states and the way the UN declaration kind of picks up on and tries to.

445

01:11:39.330 --> 01:11:48.330

Kristen Carpenter: advance a model that will address some of the realized issues at but it largely uses self determination as the.

446

01:11:49.050 --> 01:12:00.480

Kristen Carpenter: framework and so there's a lot of and it's a longer conversation that we can really do today fully but there's a lot to think about between the colonizing and self determining realities.

447

01:12:01.650 --> 01:12:21.720

Kristen Carpenter: That said, and we were very influenced by Janet's work, I mean we did very much want to take on the settler colonial history, and I think we felt like surfacing that in the indigenous peoples migration context itself is a really important.

448

01:12:22.740 --> 01:12:33.030

Kristen Carpenter: moment because many people in the United States, I think, see those boundaries of the United States, as if they've always been there, so, even if we.

449

01:12:33.960 --> 01:12:52.740

Kristen Carpenter: You know aren't advancing at this particular moment and as Angela says we're listening to tribe so we're trying to reflect back what they're doing so, even if they are not advancing a radical model for form here rethinking about this land and the people on it.

450

01:12:54.090 --> 01:13:14.430

Kristen Carpenter: Through indigenous cosmology is itself a D colonizing act and bringing that to the migration conversation I think

what's very important and we're academics and you know that's a story that we can tell that we hope them policymakers and others will you know take forward in a strongly.

451

01:13:16.680 --> 01:13:18.840

Leti VOLPP: And then do you want to get the final words.

452

01:13:24.120 --> 01:13:24.840

Shannon Speed: And Miami.

453

01:13:26.040 --> 01:13:31.080

Shannon Speed: I just want to say thank you so much i've really, really enjoyed this conversation, it was great to be with you all.

454

01:13:32.130 --> 01:13:32.700

Shannon Speed: Human.

455

01:13:35.100 --> 01:13:36.750

Shannon Speed: beings lucky, leaving us.

456

01:13:37.440 --> 01:13:51.060

Leti VOLPP: Thank you all are so thrilled how many of you tuned in and signed up for this really important question much gratitude to Shannon speed Angela Riley and Kristen carpenter it was wonderful Thank you.

457

01:13:51.510 --> 01:13:54.600

Kristen Carpenter: Thank you, thank you take care, everybody.