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Nota di contenuto	Cover -- Contents -- List of Figures -- Introduction -- From across the Seas, We Are All Connected -- Who We Are and How This Book Came to Be -- Environmental Dispossession -- Environmental Repossession -- Indigenous Resurgence and the Need to Account for Environmental Repossession -- Book Outline -- Chapter 1 For All Our Kin: A Relational Understanding of Environmental Responsibilities -- Relational Ontology, Kincentric Ecology, and Kinship -- Anchoring Environmental Repossession in Our Own Relational Ontologies -- Kapu Aloha -- Kaitiakitanga-Land as Pedagogy and a wanaka at Wanaka -- Mino Bimaadiziwin: An Anishinaabe Philosophy for Living the Good Life (on the Land, in the City, and in the University) -- Chapter Summary -- Chapter 2 The Practices and Praxis of Indigenous Environmental Repossession -- Occupations, Blockades, and Resistance Camps: Indigenous Direct Action as Repossession -- Vernacular Sovereignty in the Everyday -- Alliance-Making and Collaboration with Others -- Performative Action: Cultural Production and Indigenous Activism -- Chapter 3 Kkulu: Pillars of Mauna Kea Exhibit -- ... e welina mai nei ... welcome ... -- Kai Kkulu: He aha la he kkulu -- Hnau Ka Mauna,

the Mountain Is Born -- Historical Acts of Knaka Resistance -- Ku Kiai Mauna, Mountain Protectors Rise -- Kkulu and Indigenous Repossession -- Kkulu and Community Working Groups -- Oli Kkulu -- Kkulu as Evolving Knaka Hawaii Cartography -- Awakening Ancestral Alignments: Opening Day Performance -- Kkulu and the Non-Knaka Ally -- Kai Kkulu-Lasting Impressions -- Acknowledgments -- Chapter 4 Cultivating Boundary Crossers: Trespass Gardening in the Stonefields -- Learning Repossession -- Exclusion from Joint Cultural and Natural Heritage -- A Catalyst for More Assertive Activism: Ihumtao and the SHA -- Taniwha Club: Reclaiming Focus. Training for Next-Gen Protestors -- Going Viral, Going Radical, and Going Legit -- Neo/Colonial Transgressions and Boundary (Re)Crossing -- He Mutunga -- Acknowledgments -- Chapter 5 Gathering for Wellness in Biigtigong Nishnaabeg -- Introduction -- Gathering as Connection with Places, Knowledge, and People -- Nishnaabeg Research Creation -- Biigtigong Experiences of Dispossession and Impact on Wellness -- Biigtigong's Healing Movement -- Reclaiming Our Original Gathering Place at the Mouth of the Pic -- Moose Camp -- Bringing Our Women Back Home -- Being Anishinaabe Together Again -- Acknowledgments -- Conclusion-The Land Is Who We Are -- Centering Kinship Relationships and Care in Environmental Repossession -- Linking Direct Action to Everyday Practices of Environmental Repossession -- Affirming Indigeneity through Daily Renewal -- Indigenous Pedagogies and Leadership in Repossession -- Environmental Repossession as an Expression of Indigenous Rights -- Glossary of Indigenous Phrases -- Hawaii Terms -- Nga kupu Mori -- Anishinaabe Terms -- References -- Author Biographies -- Index.

Sommario/riassunto

This book explores the concept of Indigenous environmental repossession, emphasizing the practices and philosophies that underpin Indigenous efforts to reclaim and protect their lands. It delves into the relational ontologies, such as kincentric ecology and kinship, that inform Indigenous perspectives on land and environment. The authors discuss various forms of activism, including direct actions like occupations and blockades, as well as cultural productions that assert Indigenous sovereignty and identity. The book highlights specific case studies, such as the resistance against the construction of the Thirty Meter Telescope on Mauna Kea, and the gathering practices of the Biigtigong Nishnaabeg, illustrating the diverse strategies Indigenous communities use to affirm their rights and connection to their ancestral lands. Intended for scholars, activists, and those interested in Indigenous rights and environmental justice, the book provides insights into the multifaceted nature of environmental repossession as both a local and global phenomenon.
