

2017 Beamer-Schneider Lecture in Ethics and Civics

Dr. Kyle Powys Whyte is an enrolled member of the Citizen Potawatomi Nation. His research, teaching, training, and activism addresses moral and political issues concerning Indigenous peoples' relationship with the environment and the ethics of cooperative relationships between Indigenous peoples and scientific organizations. [Kyle Whyte](#), a leading researcher and authority in the ethical and political issues surrounding climate policy and indigenous peoples, has been named as the inaugural [Timnick Chair in the Humanities](#) in the College of Arts and Letters at Michigan State University.

Friday, October 13th 10-11am

Indigenous conservation science breakfast with scientists.

This is invitation only. Please email Prof. Haufe at haufe@case.edu.

Friday, October 13th 12:45-2pm TVUC, Inamori Center

Indigenizing Futures, Decolonizing Our Lands: Indigenous Methods for Transformation

Indigenous peoples are on the vanguard of efforts to address domination stemming from colonialism, capitalism and industrialization. Indigenous efforts are wide-ranging, from the revitalization of cultures of environmental stewardship in Tribal communities, such as the Anishinaabe environmental justice movement to protect wild rice, to public ceremonies, such as the water protectors of the Standing Rock Sioux Tribe who oppose the construction of the Dakota Access Pipeline in their territories. These efforts are based on philosophies and strategies for decolonizing places and creating the conditions for future generations of Indigenous peoples to live good lives. What are examples of strategies of decolonizing places and Indigenizing futures? What are some of the philosophies behind them? The presentation will reflect on these questions using examples from Prof. Kyle Powys Whyte's experiences, activism and research on environmental and climate justice advocacy and Indigenous planning and education.

Saturday, October 14th

10:30am-2pm

Clark Hall 309 -lunch provided

A decolonizing Cleveland *charrette*.

Indigenous movements such as the Dakota Access Pipeline often call for "decolonization" as a goal of social justice advocacy. What does decolonization mean? What are the different forms decolonization could take locally? The greater Cleveland area may assume its history starts with the formation of the U.S. and European colonization of North America. But the area is also home to a much longer history of diverse Indigenous peoples. In fact, this area has been known by many names.

Moreover, more recently, Indigenous persons and communities make their home in the Cleveland area, bringing both traditions from this region and from many other regions in North America, and also beyond.

In the last 200 years, additional groups, including African-Americans, have created homes, communities and cultures in the area. But the current infrastructure, maps, buildings, artwork, and other markers of the physical landscape in the Cleveland area do not appear to include or honor these connections to Indigenous peoples and other groups. In fact, in some respects, the physical landscape and urban/suburban ecology reflect U.S. desires to take the land from other groups and erase their histories and contemporary lives. What would it mean, then, to change this situation? Indigenous movements in Ontario, for example, have sought to create physical changes in the landscape and urban/suburban ecology to reflect Indigenous histories, languages and concepts of sustainability. Is the same possible for Cleveland? This event, open to the Cleveland community and CWRU, will be an open discussion of whether decolonization has a place in the Cleveland area, what decolonization might look like, and how it might be achieved.

This event is co-sponsored by the [Social Justice Institute](#). At this participatory event, Kyle, members of the Cleveland indigenous community, and representatives of the Social Justice Institute will lead us in an envisioning process to imagine what it would be to decolonize Cleveland. This process is meant as an introduction and as something incomplete — a kind of proposition, even a *preposition*. **Lunch will be provided.** Please RSVP at renee.holland@case.edu or Lisa Kollins for SJI at lbk24@case.edu.



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