

## Abstracts

### **How Do You Do It as a Lawyer?: Decoloniality and the Indian Child Welfare Act**

Dr. Andrew Yost and Sheldon Spotted Elk, Wednesday, April 14th, 8:30-10:00 am.

This presentation will consider what decolonization might look like on the ground, in applied, real-world scenarios like courtrooms and family crisis meetings. Sheldon and Andrew are practicing attorneys and will pose the question of whether there is any hope for decolonization working from within the American court system. Looking specifically at potential generative openings in American law, such as the Indian Child Welfare Act or the *Brackeen* and *McGirt* cases, that although grounded in Western legal norms and colonial concepts might yet provide some contested space for American Indian and Alaska Natives to work with non-indigenous advocates toward a future not defined by colonization. Whether such a future might exist remains for Sheldon and Andrew an open question.

### **Situating Knowing as a Practice of Decolonization**

Department of Performativity Studies, Jagiellonian University; Wednesday, April 14th, 10:00-12:00 pm.

The proposed panel stems from the collaborative work of all the participants within the Department of Performativity Studies (Jagiellonian University) on the problem of decolonization of Western epistemic order within the context of performativity studies. All four participants have contributed as authors and/or editors to the collective monograph *Situated Knowing* (Routledge, 2021, ed. E. Bal, M. Chaberski) which dealt with the challenges to the extant concept of knowledge, by including the partial perspective of an embodied scholar situated in a variety of research fields, epistemic frameworks and communities. The papers planned for this panel continue this line of inquiry, this time shifting focus to speculative and performative forms of questioning the foundations of the Western cognitive empire.

The four contributions share common ground, in that all are anchored in the crucial distinction introduced by Boaventura de Sousa Santos between two modes of epistemic relations: “knowing about” (i.e. generating free floating, disembodied items of information) and “knowing with” (i.e. creating connections within local, embodied ecologies of knowledges). Taking up the latter concept, we will apply it to a variety of hybrid, performative and speculative forms which connect strategies of knowledge-

making with affective impact and communal agendas. A crucial motif of all the papers is the decolonizing movement away from cognition as an exclusive human capacity towards various ways of knowing with more-than-human collectives, including natural, cultural and technological entities. Among these agents it is the place (understood as land, territory, or habitat) that plays a crucial role in our analyses as an active agent in local ecologies of knowledges. In line with this assumption we have also selected examples that problematize the assumed and illusory homogeneity of Western cognitive empire, by looking at it from the perspective of Eastern Europe with its typical forms of imperialism and coloniality.

The panel comprises of the following papers:

1. Knowing with Writing. Performing Far East from Eastwest  
(Malgorzata Sugiera)

The paper focuses on Jacek Dukaj's "The Empire of Clouds" (2020), a speculative novel set by the end of the 19th century in an alternative fictional Japan of the Meiji era in the midst of industrial revolution. The history of the induction of Western rationalization and industrialization is, however, told from the point of view of a local opponent of the concept of rationality and democracy, whose struggle takes the form of writing her own history, with the use of an invented calligraphy. The material practice of writing as a form of "knowing with" yields an account of intercultural relations outside of the Western narratives of progress and technological conquest.

2. Knowing with Stone. Decolonizing Nature from Former West  
(Mateusz Chaberski)

As the ongoing eco-eco-crisis (Zylinska) deepens, more and more cultural theorists (Demos, DeLoughrey) argue that the most urgent political project in front of us today is to "decolonize nature". A joint endeavor of activists, creative practitioners and academics, decolonizing nature means not only fighting climate change alongside growing planetary socio-economical inequalities and the underrepresentation of the negative environmental effects on the Global South. Decolonization is also about questioning the nature/culture binary and associated Western modes of subjectivity separating the (human) body from its environment which allowed for, among others, the extractivist practices of settler colonialism. However, decolonizing movements, usually, and rightly so, draw on non-Western traditions to unravel more sustainable ways of thinking and being in the world. Yet, decolonial ways of knowing with nonhumans may be found in more proximate contexts of Former West i. e. conceptual and geographical territories which used to lie at the heart of the Western cognitive empire. This paper explores the question of decolonizing nature through stone, traditionally understood as the epitome of the Western idea of nature as inert matter. The exemplary form of "knowing with" in this section of the

panel is the speculative documentary *The Magic Mountain* (dir. Daniel Mann, Eitan Efrat, 2020) which presents various forms of “knowing with” the geological landscape and the soil in various communities in Europe across the former divide of the West and the East. This type of situated knowing counters the extractivist logic typical of the Western cognitive empire, and offers a means of creating more sustainable, more-than-human collectives.

3. Knowing with the Naturocultural Ruins of Eastern Europe  
The paper takes a critical look at naturocultural performances in the mountainous regions at the border of Poland and Ukraine which until 1945 (namely the end of II world war) were inhabited by rural orthodox communities of Ruthenians. As a result of nationalistic politics of communist Polish and Soviet regimes, those indigenous inhabitants were deprived of their lands and houses and relocated partly to the present territory of Ukraine and partly in other regions of Poland. The lands they abandoned were subsequently ( during the second half of the 20th century) swallowed up by “nature”, which produced the image of “wilderness” untouched by human hand, reawaking at same time in Poland the colonial fantasy of the conquest of the Far East (especially reinforced by some popcultural Polish HBO television series *Pack*, 2014-2020). In this context I would like to analyze how these naturocultural ruins of Eastern Europe provide an opportunity to follow different types of cultural decolonial scenarios, which on the one hand deconstruct Poland's imperialist fantasies of domination over the “wild” East (ethnostalgias) but also offer alternative ethno-futuristic scenarios (as in the play “Border” by Katarzyna Szyngiera) that emerge from collaborations and contaminated ethnicity (Tsing, 2015) of the newly arrived inhabitants.

#### 4. Knowing with the City. Decolonizing Speculative Fiction (Mateusz Borowski)

The contribution focuses on China Miéville’s speculative novel *The City and the City* (2009) set in two Eastern European cities occupying the same territory. Drawing on this example, the paper thematizes the involvement of Western scholarship (in this case history and archeology) in the struggles over land claims and imposing narratives sustaining cultural domination. At the same time it presents speculative fiction as a ground for rehearsing forms of “knowing with” alternative to the imperial discourses of Western modernity.

### **Reconstructing Diversal Ontologies: Unlearning as a Methodology of Decolonial Living**

Magna Mohapatra and Zunayed Ahmed Ehsan; Thursday, April 15th, 9:00-10:30 am.

The colonized subject has always been seen as the Other with the inherent need for legitimacy by the West. This involves the colonially induced discourses of universalism, rationality, modernity, sovereignty and freedom that has an imperial genealogy but has been uncritically accepted in the everyday lives of the native population of the Global South as well as that of the West. But on a closer look, one can find that these hegemonic knowledge systems are not viable across universal space-time, and don't holistically explain all forms of local historical realities culminating in generations of epistemicide. Thus, one has to consciously unlearn them to be able to authentically determine our political rights and tackle the contemporary challenges from the methodological vantage points of our own location, language, history, society, experiences, actions and local knowledge systems. The need for understanding the essence of our geopolitical identity involves conscious reflections on the matter with constant questioning, doubting and rethinking so as to be aware of the dystopian reality which appears normal but is not. In order to recognize our unique lived sensibilities and to make sense of how imperialism affects us in our everyday lives, self reflexivity along with an awareness of our own biases and hypocrisies is essential. This paper will dwell on the process of unlearning through the ontological traditions of Global South theorists which is based on embodiment of personal knowledge systems of the historically oppressed beyond the realms of the modern juridical biopolitics. This form of decolonial living can be termed as a process of 'requickening'- bringing back to life our own authentic cultures (Alfred, 1999)- through conscious awareness of pluriversality and love for the self without distinguishing it from the Other. Above all, authentic living is one which acknowledges critical concern for humanized conditions of life and pragmatic pluralism. Navigating our rights and responsibilities beyond the needs of the imperial-neoliberal institutions entails a way of shifting the source of power and creating our own already existing epistemologies of the people.

### **Decoloniality and the Critique of Western Modernity**

Rüdiger Lohlker, Achmad Munjid; Thursday, April 15th, 10:45-12:30 pm

"A Global History View on the History of Astronomy," Lohlker: There is a history of astronomy without Copernicus. A new analysis of this astronomy without turning to Latin sources enables us to do a remapping of the history of sciences. The paper will sketch another historical space stretching from Korea and China, following the Silk Roads and passing through Samarqand and Maragha, turning south to what is nowadays North and Northwestern India, reaching the Ottoman Empire and at last Europe, including an astronomical/astrological competition between the Ottoman and the Habsburgian Empire. Thus, the paper will contribute to the endeavor to

“de-chain” (Mignolo) the epistemological system of science from its current ideas focusing on the Western‘ contributions.

“Thinking And Doing Decoloniality Through Inter-religious Dialogue As Social/Ethical Critique: An Indonesian Story,” Munjid: Within the context of massive, programmatic state-led rewesternization project launched by the New Order Indonesia for over three decades since the 1970s against anything traditional and anything communist/Chinese/left under Suharto regime and all it costs politically, economically, socio-culturally and epistemologically, this presentation seeks to discuss the struggle and role of Abdurrahman Wahid and Th. Sumartana, prominent Muslim and Christian thinkers in promoting inter-religious dialogue. By positioning the two thinkers as staunch social and ethical critics via inter-religious dialogue against the New Order’s rewesternization project and its hyper-modernist ideology and policies I will interrogate how they engaged in the praxis of decoloniality, decolonial thinking, border thinking and Zapatista “thinking through doing and doing through thinking” by creating shared social, political and epistemic spaces through “spiritual option”. Wahid’s advocacy of “indigenization of Islam” and Sumartana’s “Christian syncretism” will be explored as decolonial option of pluversality, peaceful coexistence in pluriversal world towards pluriversal future. I will also discuss how the two thinkers reinterpret Pancasila, the Indonesian philosophy initially formulated by Sukarno before the 1945 independence as a product of decolonization against the Western colonialism/imperialism as well as decolonial thinking of modifying Western democracy, socialism, world religions and combining them with local wisdoms and values. The two thinkers’ interpretation of Pancasila is positioned here as challenging options both for the New Order regime’s official interpretation being used to justify its developmentalism project at the national level as well as rewesternization project within the matrix of colonial power at the global level.

### **Panel: Gender, Religion and Sovereignty within the Decolonial Turn**

Javier Aguirre, Emma Vélez, Angelica Gómez, Nicolas Panotto; Thursday, April 15th, 1:00-3:00 pm.

Javier Aguirre, Introduction: The main objective of the panel is to discuss in parallel the relevance that, on the one hand, gender and feminism have (or should have) for decoloniality and, on the other hand, how the decolonial turn has approached (or should approach) religions and theologies. In other words, we will be placing together the relevance of gender and religion within the decolonial turn. As an introduction to the panel, I will discuss three characteristics found in the scholarly work that claims to develop an explicit decolonial perspective of religions and theologies, that is, a perspective that, connected to religious or theological traditions, presents critiques to the "modern/colonial capitalist/patriarchal capitalist/patriarchal

Christian centered European/Euro-American Christian world-system" (Grosfoguel). Afterward, I will briefly discuss some reasons for discussing the relations between gender and religion (and theology) within the framework of decolonial critiques. And, finally, I will propose some questions to orient the panel's dialogue.

"Heretical Visions Of Tonantzin-Guadalupe," Emma Vélez: My presentation engages the panel's themes of decoloniality, religion, and gender through the lens of Latinx decolonial feminisms and the complex figure of La Virgen de Guadalupe. I will share how I utilize the practice of faithful witnessing to engage the historia of La Virgen de Guadalupe against the grain of oppression as well as the coloniality of power, race, and gender. Born out of the aftermath of the conquest, La Virgen de Guadalupe's historia is deeply intertwined with colonialism and the continued legacy of coloniality in the Americas. La Virgen was not only utilized by Spanish colonizers and missionaries to convert Indigenous peoples to Catholicism but was deployed to impose and institutionalize the racial and sexual hierarchies that are co-constitutive modes of the coloniality of power and the coloniality of gender that took (and continue to take) place through the brown-skinned Virgen. Yet, despite this colonial history La Virgen has been embraced and resignified by Chicanx and Mexicanx feminists toward resistant and decolonial ends. Moving in, through, and outside of dominant ideologies regarding Guadalupe and bearing witness to her historia as deeply imbricated with the historia of Tonantzin, I argue that Latina and Latinx feminists carve and chisel diosxs from their own entrails (Anzaldúa 1987). Ultimately, I contend that this decolonial feminist approach, deeply informed by the works of Latina and Chicana thinkers, poses a challenge to the concept of delinking and opens up other germinative possibilities for decolonial feminist acts of epistemic resistance and disobedience.

"Age As Moral Order. An Intersectional Reading," Angélica Gómez Medina: This paper will address the question of moral orders and forms of governance of bodies. The paper understands age as a category of critical analysis that could shed light on moral dynamics in the discursive production of the "others". I will rely on a research experience that interrogates the differences in the conception of adolescent pregnancy mobilized by health officials who move from the urban center and the meanings of procreation constructed by the young population in rural Colombia, in a region (Nariño) targeted by transnational sexual health prevention policies. Inquiring into the experiential dimension makes it possible to account for the existence of planned and desired pregnancies, in order to question the category of "unwanted pregnancies", typical of the health discourse and associated with "childhood". Indeed, the character of "precociousness" is not defined according to the young people or the

community itself, nor according to the age of arrival, but rather by the family conditions surrounding it, particularly the existence or not of a hegemonic family, the formation of a legitimate couple in a Catholic, heterosexual and monogamous marriage. In the lived experience of sexuality and procreation, there are norms but also tensions and resistance to the moral, religious, and sanitary orders governing bodies.

**Decolonizing Secularization: Contradictions, Challenges And Epistemological Proposals In Post/De-colonial Theory, Nicolas Panotto:**  
Although the theme of secularization is present in the works of referents within postcolonial theory and the decolonial turn, the approaches and perspectives are extremely diverse. Moreover, in many cases it could even be said that its use contradicts the theoretical and epistemic critique with respect to the Eurocentric and modern anchoring of this concept, which implies an impact on a post/de-colonial approach to the role of religious identifications in the public space. In this presentation, we will discuss some of these theoretical reductionisms within post/de-colonial theories, as well as the possibilities of a post/de-colonial approach to the religious phenomenon, under the following premise: without a critique of the Eurocentric and colonial matrix of the sense of secularization, post/de-colonial theories will continue to perpetuate the existing colonial visions of the religious world and its ideological functionality.

### **Grounding Nationhood: Soil as a Site of Collective Memory and Decolonial Disruption**

Rana Nazzal Hamaideh; Friday, April 16th, 8:30-9:00 am.

The practice of holding onto soil from Palestine is common across the Palestinian diaspora and is one of many expressions of belonging that defy the settler-colonial push to forget. Today the majority of the Palestinian people have been displaced and those who remain in historic Palestine are increasingly losing access to the Land. Palestinian soil becomes precious for the magnitude of what it symbolizes: the memory of a universe that was disappeared and the will of the refugees to return. Despite the reality of de-territoriality, Palestinian communities persistently find ways to maintain attachments to Land, even among generations who have never seen Palestine with their own eyes. These daily, fluid disruptions forge nationhood, while legitimized efforts for (pseudo) sovereignty through human rights and legal interventions, like the Palestinian bid for statehood at the United Nations, bend to a rigid framework that limits our vision of liberation.

My paper relates to my installation project 1/1000th of a Dunam, which will exhibit in Toronto's Ryerson Image Centre in May/June 2021. The work

includes a collection of dozens of physical soils from across Palestine, a short film called Something from there that reflects on the treasuring of Palestinian soil in diaspora, and a series of panoramic photographs called 8.4 Million Grains of Soil. I will speak about my film and installation project, as well as the particular intervention of collecting soil.

### **The Western Cognitive Empire And The Rhetoric Of Colonialism – A Scottish Case Study.**

Dr. Richard Saville-Smith; Friday, April 16th, 9-9:30 am.

The Scottish Parliamentary elections will be held on May 6<sup>th</sup>, 2021. Scottish Independence from London will be the main theme. Important voices supporting Scottish Independence frame the debate in colonial terms, yet other important supporters of Independence strongly disagree. Meanwhile, London operates a Union Unit which seeks to divide and rule using all of its considerable means. If it is accepted that Imperialism is about power and not exclusively about race/colour, this paper contributes to the debate by addressing two problems within the Western cognitive empire, deploying Scotland as a case study.

Ambiguity and the language of colonialism: The history of colonialism provides rich evidence of versatility and a capacity to improvise. To the outsider much of the historiography glosses over the complicated and subtle ways Scottish history is dislocated from the history of colonialism, e.g. that the Scots were given representation in London after the ‘Act of Union’ surely distinguishes Scotland from other colonies rendering them outside the matrix of colonialism? I will show that the imposition of an ‘incorporating union’ on Scotland to protect the English government’s strategic interests during wartime deconstructs the conventional view of a union agreed by equals.

The shame of collusion: Within an analysis of Scottish collusion within the British Empire I will show the Empire to be a complicated dynamic global construct with two-way processes and unequal outcomes. Whilst complicity is uncomfortable it is exacerbated when transformed into a shaming competition. The beneficiary of such a mindgame is, naturally, the Western cognitive empire.

This paper concludes by arguing for the positive value of treating Scotland within the rhetoric of colonialism, accepting the challenges this brings to those who advocate a Western cognitive empire. But I also caution that, at the same time, this dispute plays into the hands of the Western cognitive empire and its capacity to divide and rule. The interest of the Union Unit in London, as the living embodiment of the last grasp of the British Empire, is not interested in names or shame, but division.

## **Musing upon the Social Construction that became South Africa**

Dr. Tshepo Mvulane Moloi, Friday, April 16th, 9:30-10:00 am.

This paper seeks to ponder upon the social construct, that has become known as South Africa alongside its erected border, as part of colonial thought, which traces its roots to the ‘Scramble for Africa Conference’, which was hosted in Berlin, Germany in 1884. The forceful partitioning of various parts of the continent of Africa, without any consent of Africans themselves, amongst others introduced the jargon of colonies. Historically colonies in Africa similar to others in other continents, were at the enforced political and economic mercy of their colonisers. Such a status quo lingers on, which thoroughly questions definitions of concepts, such as ‘postcolonial’. With the latter in mind, if it is understood that ‘decoloniality’ and ‘disintegration’ of the ‘Western cognitive empire’, may be an exercise that may afford reflection, about the absurd complexity of the erected border (s), that amongst others contributed towards the absurd social constructs, such as that which became South Africa, this paper is curious to revisit the origins of how South Africa came to be. This paper hopes to expose social constructs making up South Africa.

## **Governance, De commoditization and Communality: The Ngiguas of San Marcos Tlacoyalco in Puebla, Mexico.**

Guillermo López Varela and María Cristina Manzano-Munguía, Friday, April 16th, 10:00-10:45 am.

The Ngiguas, an Indigenous community of San Marcos Tlacoyalco in Puebla, Mexico, are in the process of building their governance through the design and practice of their own development projects on issues pertaining to the protection and exploitation of their natural resources, media autonomy, and food governance. Since the 80s the intellectual mixe Floriberto Díaz Gómez (1952-1995) was the voice for embodying the concept of *comunalidad*(communality) which is currently used in grassroots constructions of governance and development. This paper looks at how Ngiguas leaders negotiate with the Mexican State and other government officials their governance and de-commoditization. In our analysis we consider development as a strategy for crafting their communality. Based on our ethnographic account, we explore communality as the spiral of intersubjective experiences of Indigenous people where the truth about the other is inhabited by Indigenous people in a non-linear dialogical perspective.

## **Intimations of Unknown Worlds: Decolonization and the Religious Existence of Land**

Ricardo Friaz, Friday, April 16th, 11:00-11:30 am.

As we approach the mid-21st century, religion continues to re-establish itself as a powerful ally of fundamentalist movements and imperial power. Understanding religion, especially the distinctions between the cultural or ideological aspects of religion, has only grown in importance. In my presentation, I read and present Deloria and Arguedas' understandings of land and its relation to religion. Deloria and Arguedas are especially attentive to the intersection between two elements typically separated by European Enlightenment thought: the material and the ideal, and this pair maps onto the land and beliefs. By analyzing Deloria and Arguedas on land and religion, I connect their work to contemporary conversations on Decolonial political theology. I aim to open up fruitful ways to think about indigenous religions, though it must be noted that religion is employed in a bracketed sense, as the word religion is itself deceptive and at times inappropriate for use beyond its European context.

### **Black Sentience and Unreason: Sylvia Wynter's Critique of Foucault & Derrida.**

Brendan Brown, Friday, April 16th, 11:30-12:00 pm.

The debate between Michel Foucault and Jacques Derrida on the topic of Madness has had central significance for twentieth-century continental thought due to its lasting impact in the development, reception, and stakes of the respective thinker's methodologies. While heavily written on and analyzed, little attention has been paid to more liminal philosopher's contributions to the debate. Specifically, it is the work Sylvia Wynter that should be analyzed for her rich and nuanced contribution to the problematics of each thinker's methodologies and interpretations.

Specifically, I contend that Wynter's work in "Unsettling the Coloniality of Being/Power/Truth/Freedom" and her critical engagements with the submerged "abducting logic" of Western thought marks an incisive critique of both Foucault and Derrida's interpretation of Reason and Madness in Western philosophy. As I argue, Wynter is committed to marking the grounds of Reason, and therefore Madness, historically contingent and necessarily reliant upon that which it suppresses. She does so through the liminal figure of "black sentience" as the "unreason" that marks the boundary of Reason and Madness, which both Foucault and Derrida overlook. Thus, Wynter makes speak the "abyss" of the (un)grounds of Reason which Derrida says is the point of indistinguishable Reason/Madness. And she goes beyond Foucault's lacunae in his archeological approaches by demonstrating the "sunken archives" of the occluded slave/ship constitute the possibility for the rupture of the Classical/Modern episteme. In this manner, Wynter's approach can be seen

asking the question, “can the abyss speak?”, and answering with a resounding and defiant “yes”.

### **'RES PUBLICA NULLIUS': Landscape, Language, Occupation**

Michael Paninsky, Friday, April 16th, 12:00-12:30 pm.

'Terra nullius', or 'No Man's Land,' is a term that traces back to Roman land law. It describes an abandoned and ownerless territory – a land that belongs to no one. Permanently linked with this emptiness is the urge to invade and occupy. Through the ages of colonial conquests, discoveries, and wars, “the shifter nullus inscribed a “-less” into everything it was imposed with: owner-less, law-less, state-less.” (Vismann, 2012) In as much as an occupying force can only appropriate land that belongs to no one, the 'No Man's Land', as it appears in the law of nations, is a legal negation. It has to negate or scratch out everything that is there. Therefore, historically, no real interest was given to who and what was actually there – the others. Pagans, barbarians, Muslims, nomads, savages, foreigners or refugees: these positive personalizations were declared as null and void in the major colonization movements of the 16th and 17th centuries. In conjunction with the discourse outlined above, my paper seeks to interrogate and intertwine two fundamental political concepts: on the one hand, a conception of the polis - res publica -, understood as an 'Interspace' (Arendt), in which a plurality of people and a community of voices come together in order to, first and foremost, create, what then can be called 'the political'. And on the other hand, the term 'res nullius', a concept of Roman law, which designates things, that no one claimed ownership of yet. In analyzing the theoretical implications and socio-political realities of the concepts mentioned, I wish to explore and link contemporary discourses and narratives of human rights with literary texts and visual arts. This enterprise is based on the assumption, that language is not just the common ground, on which the community of voices comes together. Language also marks the line which separates something from its other (nations, states, identities). In tracing this line of thought, my talk tries to shed some light on the question of what possible role the metaphorically charged discourse of the 'No Man's Land' plays for counter-concepts of law and order or sovereignty in general.

### **Interstitial Witness: Refuge from Erasure in the Work of Alexis Pauline Gumbs**

Joshua Lawrence, Friday, April 16th, 2:30-3:00 pm.

This paper examines three modalities of witness in the work of Dr. Gumbs, which revolves around ancestral practices of emancipation and relationship. These are socio-political advocacy, affective archiving, and place-making. Taken from a hybrid-deployment of critical, academic research and oracular

writing, Gumbs makes the argument that freedom must be practiced to be experienced. She draws heavily on the work of Hortense Spillers, Audrey Lorde, and Octavia Butler, to name but a few of her influences. In her words, these ‘inspired’ efforts are one way to “facilitate infinite, unstoppable, ancestral love in practice.” My contention is that recurrent witnessing in practice stands in contrast to the synchronous, teleological verdicts of Western cognitive empire and is an effective form of constructive resistance to the intensified vestiges of coloniality.

### **"Words Have Meaning": Reflections on Tink Tinker's Indigenist Pedagogy**

Tink Tinker is many things, most prominently for present purposes an activist-intellectual and educator of a truly rare sort. Thoroughly cosmopolitan in the breadth of knowledge he brings to bear, he's remained firmly grounded in American Indian tradition -- more specifically that of his own Osage people -- in all that he's said and done, and thus in the consciousness he's striven to impart, both to his formal students and more broadly. The elements of his pedagogical method are of a piece, inseparable, each continuously informing the other in a manner consistent with time-tested indigenous ways of knowing and teaching. There are of course a multiplicity of techniques involved, each worthy of exploration, my focus will be constrained to one I consider to be among the most significant, i.e., Tink's insistence upon calling things by their right names, i.e., the consistency with which he employs terms in conformity with their actual definitions and his concomitant rejection of the proposition that they may be legitimately altered, qualified, or supplanted by resort to euphemism, regardless of whatever discomfort may ensue from proper usage.

### **Faith and Facts: Dismantling Colonial Constructions**

Professor Tink Tinker's extensive body of work elucidates the threat posed to Indigenous peoples and worldviews by the colonial imposition of Christian ideology. The heart of my argument is that Professor Tinker's arguments apply not only to Christian religious beliefs, but also to the “truths” emerging from Western science; truths that are often framed as the rational alternative to religious belief. Building on Professor Tinker's insights into the relationship between Christianity and Indigenous cultures, I suggest that the substitution of “scientific facts” for religious ideology does nothing to change the political, historical, and cultural dynamics he identifies. Western science is an outgrowth of Christian ideology, with its linear, hierarchical, universalizing, and anthropocentric framing of relationships. Science has fueled (quite literally) the colonial domination of Others and—like colonial armies—it rode in with the missionaries. Ultimately, the scientific “progress” the dominant narrative takes such pride

in has brought the planet to the brink of destruction. Faith and facts, it turns out, are both colonial constructions.