**Workshopping for the Indigenous future:
Indigenizing approaches that shift Indigenous language reclamation ideologies and increase perceptions of possible futures**

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1. Introduction

Hato / ᎭᏙ / hello. *Laalookacitiifa nitesifo* / ᏝᏆᎾ ᏘᎥᏴᎠ / Bri is my English name. In October 2019, I had the immense honor of co-facilitating a workshop with Carey J. Flack (Creek, Choctaw Freedmen, Cherokee Freedmen) to reimagine and indigenize the concepts of *language* and *technology*. Working with those who came to collaborate with us, we passed an hour guiding and engaging in discussion and introspection on Indigenous perspectives of *language* and *technology* (italicized to denote the conceptual systems represented by both) and where those concepts intersect and, at times, are one and the same. While the findings (i.e., the perspectives shared in the workshop) merit their own paper, this writing will not include such a section, as its main purpose is actually to provide a detailed walk-through of the workshopping process to show how the approaches taken first influenced which findings were possible and then, consequently, the scope of language reclamation work on a macro-level. The hope is to impart a sense of urgency for reflexivity in Indigenous language workers when designing events, programs, and resources for language reclamation, and to provide a clear example of how working from an indigenized approach increases the depth and width of imaginable findings, which in turn dictates where language reclamation work develops. The model I outline here is one of hope, that steps away from all-too-common narratives of loss and scarcity and steps into our power as creators of our own Indigenous lives, languages, histories, and futures.

But first, I must state my uneasiness with translating a workshop designed to be collaborative and community-driven into page format, for I fear it might lose its living spirit which made it meaningful in the first place. Additionally, I must emphasize that the writing here solely represents my own perspective of all things pertaining to the workshop and the knowledge exchanged within it; I do not pretend to hold a claim to authority on "what happened" during that hour nor as the "producer" of the knowledge shared. The workshop outlined here consists of knowledge that does not belong to us as facilitators or collaborators but with our collective Indigenous communities, and it will be presented as such. To honor the collective-ness of this knowledge, found mostly outside of academia/theory and within many community conversations (which oftentimes do not "count" as expertise, though I argue that they should), I have also purposefully decided to not tie certain authors to specific ideas in this piece in the form of citations. Instead, a knowledge credit will follow the piece with works and people with whom I have found inspiration and have had provocative conversations. I hope that this piece, written as a practice of indigenizing approaches, flows more like a conversation—one that I would have (and have had) on the topics discussed here—and that these choices do not lose too many of you along the way.

As a final introductory note, let me quickly define in my own words (meaning, how I understand and use) and expand upon some key concepts and terms you will find repeatedly in

this piece.

1) *Indigenizing approaches*. Approaches that are thoughtfully and intentionally designed by and for Indigenous communities with our knowledge and perspectives centered. Note that as Indigenous communities are quite diverse from one another that what looks like an approach to one will not necessarily appear so to another, so the emphasis here is on the process and implementation of the approach, not on specifying an end-all-be-all approach for all Indigenous communities. Additionally, I prefer "indigenizing" to "decolonizing" as this piece does not offer a land-based component.[1] Some examples of indigenizing approaches to language are the creation of master-apprentice programs, immersion camps, and community workshops, all of which can (and usually) take into consideration a specific Indigenous community's needs and couples this with relevant community teachings and values to build an impactful program for and by the community.

2) *Knowledge-as-exchange.* A perspective of knowledge as a collection of lived experiences and views throughout time that are already known and ready to access, contrasted with knowledge-as-production, a perspective of knowledge where experiences and views are unknown until produced, normalized formally in academic settings. Prioritizing knowledge-as-exchange acknowledges the expertise of non-academically sanctioned knowledge, especially oral traditions which have circulated for thousands of years and do not typically find themselves institutionalized (out of many reasons, including the academy ignoring their validity or the community's desire to not share them publicly).

3) *Indigenous futurisms*. A framework of thinking about Indigenous individuals and communities where futures are imagined based on past and present knowledge and future desires and then purposefully worked towards using these envisionings. Some powerful examples include futuristic video games which depict Indigenous peoples as thriving and art which depicts contemporary interpretations of traditional values and stories.

4) *Language reclamation*. The process of active redefinition, indigenization, and reclaiming of *language*, including but not limited to narratives, discourse, histories, language policy planning, language sovereignty, and linguistic rights. With it comes empowerment for Indigenous peoples and communities and a deliberate side-stepping of other terminology that, while similar in contextual usage, can denote an Indigenous language's and/or community's less-than status (such as how "preservation" can trigger ideologies of languages and peoples as static and unchanging).

Wahi / ᎣᏏᎦ / okay. With this work done, and in spite of my hesitations, disclaimers, and notes, I am eager to journey onward. Let the translation begin. As it would in my Indigenous communities, let us start with a story...

2. Inspiration for and beginnings of the workshop

Carey and I have worked together closely since June 2017 on Indigenous language learning technology. We have designed, built, and launched two Cherokee language programs in

collaboration with ᏣᏩᎩ ᏍᏲᎭᎠᏯᏗ ᎠᎲᎣᎡᏯᏯ (Cherokee Language Master Apprentice Program)[2] as well as presented at various conferences the past few years on what this technology could mean to and for Indigenous communities. Our presentations always differ; sometimes, they are stereotypically academic as linear presentations with little engagement with the audience until after their conclusions—other times they are active play-throughs with elementary school children with no jargon or agenda to be conveyed beyond our excitement for the technology. Our first presentation designed as a workshop was in July 2019 for the Cherokee Nation's Annual Conference of Community Leaders where we reconceptualized *language* with Cherokee community members. We asked these collaborators to first envision what *language* looks and sounds like to them in the present moment and to discuss these envisionings with others around them. The themes (or ideologies) that were expressed by many were not uncommon to other narratives found in Indigenous language work: that the Cherokee language was in danger, disappearing, difficult to locate, and we had a responsibility as Cherokee peoples to "save" it before its "loss." Switching gears from this perspective-sharing, we then presented a role-playing game concept set in the future where the Cherokee language was used widely in the home and in Cherokee communities. Once we showed screenshots of the game concept that depicted a future possibility where Cherokees were thriving and fluent in the language, we returned to what *language* looks and sounds like, but this time we asked collaborators to conceptualize it within the most ideal futures possible for the language and community (regardless of perceived feasibility) and to identify actions that could be taken now to see those possibilities manifest in real time. These conceptualizations of *language* were starkly contrasted to collaborators' original ones; this time around, collaborators envisioned 100 percent fluency among Cherokees, families speaking Cherokee in the home, the Cherokee syllabary used in stores and tribal government dealings, etc. Collaborators also selected actions (such as learning one Cherokee word a day, attending online classes, listening to Cherokee music at certain times) that they believed they themselves could do to bring about their imagined futures. What we witnessed in two iterations of this workshop with different collaborators was a drastic shift in language ideologies, from ones that bind *language* to certain narratives which can often do more harm than good as they limit Indigenous reclamation work to fewer frameworks and domains, to ones of hope for the future and present plans to dictate the future. Using Indigenous futurisms within an indigenizing approach (i.e., the workshop), collaborators began to open up what they believed to be possible in the future and the breadth of available responses in which they could turn to address what most once viewed as a "problem." The response was thus overwhelmingly positive in both rounds of the workshop we gave, and we credit this to using both an Indigenous futurisms lens and the indigenizing approach of workshopping.

Carey and I took what we learned from these conference workshops to heart, so when it came time to develop a presentation for the IYIL Perspectives Conference, we believed we had a firm grounding in developing a meaningful session. Much like the workshop outlined above, we mindfully designed our IYIL Perspectives Conference workshop (titled *Futures Are Presents*) to utilize an Indigenous futurisms framework to rethink and indigenize definitions of *language* and *technology*. As Carey and I entered with an existing expectation (i.e., a hypothesis) that reimagining these two concepts by centering Indigenous voices as expressed in the workshop would widen what falls underneath language reclamation work (as we began to believe from our previous workshops), we were excited to engage in conversation with another group of

collaborators to see what we all could learn from each other. At the IYIL Perspectives Conference, we knew the diversity within the room and myriad experiences represented would be astounding, but we also knew that no two workshop sessions would ever bring to light the same details. This is the beauty of the workshop: its ability to coax out different findings due to who is in the room and what they are bringing with them in that exact moment in time. The most marvelous paradox emerges in workshops; as more knowledge is exchanged and trends are identified, revealed are the immensely humbling complexities of the topics. For this reason, coupled with the fact that community-collaboration is a preferred method in our own Indigenous communities, we have found workshopping to be the most comprehensive approach to facilitate the ideological shifting required in reimagining and indigenizing *language* and *technology*. But, as is no different from other approaches, workshopping is most meaningful when developed with specific goals and outcomes in mind for the session, so this is where I turn more fully now.

3. Developing the workshop's specific goals

Before complicating a topic, it is helpful to first define and locate it somewhere, so we turned first to thinking about our IYIL Perspectives Conference workshop from basic, normalized understandings of *language* and *technology*. The Western definitions we worked with in both our development of the workshop and in its facilitation were "a grammatical system used to communicate" for language and "the application of scientific knowledge for practical purposes" for technology.[3] While we had no quarrel with these definitions and did not seek to delegitimize these perspectives, we did want to expand upon conceptualizations of these topics to include our (meaning, our own and our collaborators') understandings of both as not only just as legitimate but prioritized in the context of the workshop. Again, our goal was not to discredit any definitions or understandings of *language* and *technology* but rather to provide a space where all orientations towards both were welcome and encouraged. We felt it of the utmost importance, however, that voices of community members from unvisible social groupings (i.e., communities whose voices are often ignored) in academia were prioritized; not only do we already have fluency in the normalized and standardized versions of these concepts, but *language* and *technology* do not exist solely in a dominant institutionalized setting, and if we are to get a deeper understanding of both, we must listen to every voice we can, consciously prioritizing the voices which have been minorized, silenced, and/or unheard. Our goals for this specific workshop, then, were quite simple:

(1) Establish that the session was meant to be a working discussion and exchange of ideas amongst all present as collaborators (and not a standard presentation with little interaction).
(2) State effectively that the session was to be a welcoming space for all, though centering on Indigenous voices.
(3) Identify *language* and *technology* as the primary topics of discussion while allowing space for anything to emerge in conversation.
(4) Facilitate discussion using an Indigenous futurisms lens.
(5) Compile findings to send out to those who are interested in referring back to the discussion.

I must note that while Carey and I very consciously constructed the workshop with these goals loosely in mind, neither of us had them as explicitly stated as above during the construction process. I include a direct, linear list of goals here in the spirit of being plain, but in reality, our goals stemmed from a commitment to honoring and being accountable to our own Indigenous communities' goals: collaboration, inclusivity, sharing circles, knowledge-as-exchange instead of knowledge-as-production, holistic thinking, indigenizing practices, etc. These underlying goals made the decision for us to use workshopping as a method as neither Carey nor myself had found another approach more aligned with our Indigenous communities' ways of engaging that could handle our goals.[4] So, with goals and an approach set, we turned to how this workshop would flow in real-time.

4. The workshop's layout

As already mentioned, the workshop was developed purposefully to be a space of collaboration with and prioritization of Indigenous perspectives. A couple methods that serve this purpose for our communities and can work well in workshops are knowledge shares and sharing circles.[5] Essentially, knowledge shares are moments where individuals meet as a collective to exchange ideas. Sharing circles create circles of experiences for knowledge sharers (i.e., those presenting knowledge), collaborators (i.e., those responding to the presented knowledge), and participants (i.e., those witnessing the knowledge share). Whereas sharing circles can prioritize certain sharers and distinctly separate those involved in the circles into one of the three roles above, they can also opt for giving everyone an equal voice and mobility through roles, as determined by the goals of the share. For our workshop, we chose an environment where everyone in the room could fill whichever role in the circle that they desired and could move between these roles at will.[6] Such an environment was important to us as facilitators because we wanted to break the traditional conference presentation style that suggests presenters have Knowledge (capitalized to denote its authoritativeness and/or boundedness as a thing) and participants were there to absorb the presenters' Knowledge. From our perspective, Knowledge as an entity to be transmitted unilaterally did not speak to us nor our goals for the workshop, and as dividing the room into strict roles did not either, we chose a layout of knowledge shares and sharing circles within the workshop that worked with our goals in mind. The specifics of how the workshop ended up flowing are as follows:

1. *Introductions.* Collaborators entered the room to greetings from the facilitators and a welcome slide on a slideshow. Once everyone was settled and present, we started off with a broad introduction of the workshop's topic and goals, how the session was designed to flow, who we were and why we were facilitating the workshop, and a knowledge credit of and thanks to those who contributed to the slideshow and knowledge outlined within (shown in Figure 1 below). We then opened up a sharing circle by inviting everyone to introduce themselves however they saw fit.

KNOWLEDGE CREDIT

We recognize this work as a collaborative effort + as an accumulation of shared knowledge.

We'd like to take a moment to honor all **speakers** and **elders**. Your work + knowledge
makes ours possible!

We'd also like to thank and credit Cyndi Bergloff (Anishinaabe - Grand Traverse + Grand
River Band) and Fabian Hernandez (Chichimeca Tribe) for their contributions to this
research.

TCℓℓℛℛℱ𝒱⧾ Dℓℓ TCℓℓℛℛℱ𝒱ℓ — Itsvyalielitseha ale itsvyalielitsesi!

Figure 1. Knowledge credit, slide 3 of 33

2. *Knowledge share from those not present.* Next, we began the first knowledge share by
   providing the typical Western definitions of language and technology given in the
   previous section of this paper and questioning what other definitions and perspectives
   could exist in the world. Our slideshow then went through a collection of Indigenous
   perspectives[7] of what also is included in the conceptualization of *language* and
   technology, including food, hairstyles, turtle shells, art, music, and tattoos (for examples,
   see Figures 2 and 3 below). At this stage of the workshop, this share was not yet an
   invitation for our in-person collaborators to speak. The purpose of sharing these examples
   of indigenized definitions of language and technology was to inspire reorientations in our
   in-person collaborators' minds of what forms *language* and *technology* could take on so
   that they could be more prepared to think on and speak to their knowledge at the
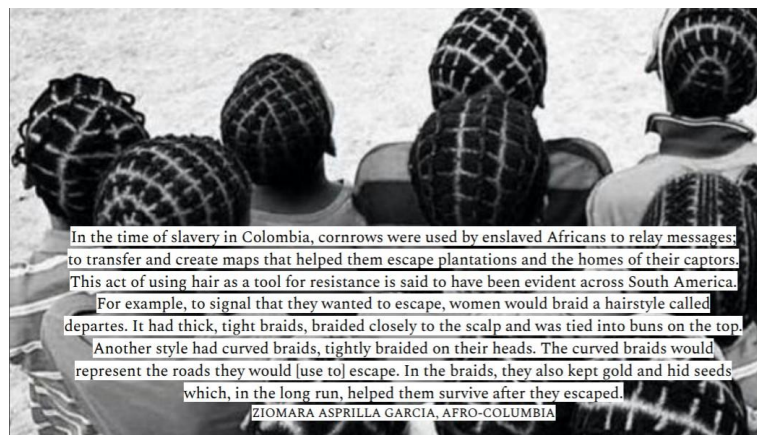   appropriate time.

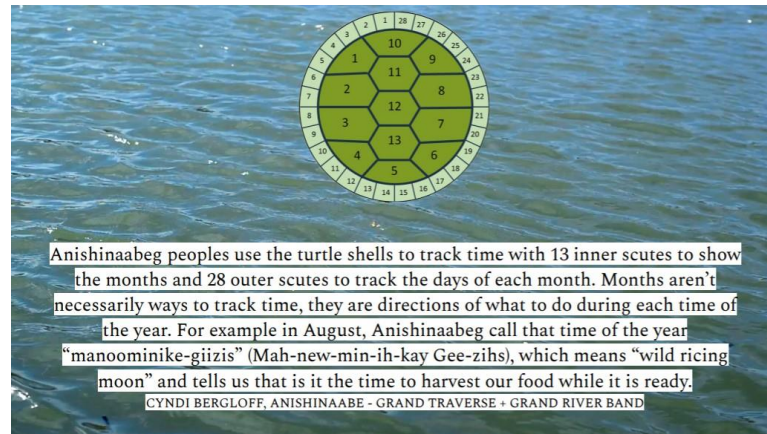Figure 2. The language and technology of braids, slide 9 of 33

Figure 3. Time-telling turtle shells, slide 10 of 33

3. *Knowledge share from those present.* By this stage, in-person collaborators have hopefully become a bit more comfortable with the purpose and goals of the workshop and are interested in interacting and voicing their knowledge. However, we did not press anyone to vocalize their thoughts; we believed it important to let the collaborators share only on their own terms and interests as calling on someone might make them feel uncomfortable, ashamed, or otherwise unpleasant if they are unable to share for any reason. We recognized that not all knowledge was open for sharing and we must always be ever cognizant of this. Along this same line, we asked for consent before documenting responses and stated that consent could be retracted at any point. And while we chose to not limit the amount of time anyone had to speak nor did we place any restrictions on stylistic choices, we did recognize that our workshop was formally bound to a defined time-slot. Thus, we located elders, Indigenous-first-language speakers, and youth as prioritized speakers and sources of knowledge, encouraging any elders and/or Indigenous first-language speakers to share their thoughts first and then we invited Indigenous youth to speak before opening the floor to all collaborators. Sharing can be intimidating and make some feel vulnerable, so we also asked all present to express verbal or auditory affirmations when a collaborator finished expressing their knowledge, in the form of short verbal expressions of support, snapping, clapping, or anything else that felt respectable to them.

4. *Brief conclusion of the knowledge shares.* At this point, we consolidated on paper what was shared in the knowledge share, gave thanks to our collaborators, and offered a short statement of support for the power that this knowledge has as well as how this knowledge affects our reclamation journeys and lives as Indigenous peoples (see Figure 4 below).

OPENING UP WHAT 'LANGUAGE' IS ALLOWS US TO CARE FOR EVERY
ASPECT OF OUR PRESENTS AND FUTURES. HONORING OUR
LANGUAGES [IN ALL OF ITS FORMS] AS TECHNOLOGY SEES OUR
FUTURES NOT AS IN CONFLICT WITH TECHNOLOGY, BUT AS AN
INTEGRAL PART OF THE ADVANCEMENT OF OUR PEOPLE.

Figure 4. The power of redefinition, slide 22 of 33

5. *Meditation.* Shifting towards introspection, we ended the official time-bounded portion of the workshop with musings and questions to provoke inner dialogues. Some questions we asked were: "What would the world look like if our technologies + languages were at the center?", "Where would we be located in this world?", "What happens when our personhood creatively influences our work?", and "How can you, in your daily life and in your career, move one step closer to creating that world you just imagined?" Finally, we closed with encouragement for our collaborators to hold the workshop's messages in their hearts, minds, and actions going forward (see Figure 5 below). Once our time-slot concluded, we lingered for a few minutes for any further engagements, feedback, and contact-sharing.

we encourage you to take your imagination with you as we step out of
this room and into the greater world. after all, we are the present
generation. what we believe matters. what we do draws on our
ancestors' knowledge. what we do matters. what we do leaves a
footprint for those to come. and what we imagine, we believe, has the
potential to change lives, save lives, and transform the world.

Figure 5. Future encouragement, slide 31 of 33

The feedback we received on the workshop (given both immediately following the workshop and later on in time) was, like our previous workshops, overwhelmingly positive. The collaborators we spoke to expressed to us that they felt heard, empowered, and invigorated to continue thinking on what happened in the workshop. During the knowledge share with those

present, our collaborators dug deep to make their own connections between what they knew from their communities and/or Indigenous-language work and how that knowledge could be applied to formulating new understandings and reorientations towards *language* and *technology*. We heard about Creation stories that corroborate Western scientific understandings of animal behavior (thousands of years prior, mind you), about dancing tools and belts used to relieve sadness and alter mindstates, and about descriptive calendar systems which express harvest cycles, just to name a few. Beyond the importance of the reconceptualizations of *language* and *technology* within Indigenous worldviews and by indigenizing approaches, we saw a widening of ideologies; whereas before the workshop, collaborators were less inclined to think about *language* and *technology* as coterminous concepts, after the workshop, many expressed an interest in exploring how Indigenous knowledge could continue reconceptualizing these topics and in identifying other topics (within and outside of *language*) that could be indigenized. Thus, by leading our collaborators through an ideological shift, we were able to also open up what language reclamation could look like and the not-yet-made connections that are possible.

Because of our collaborators' and my own experiences with ideological shifts due to workshopping and knowledge shares, I can say I am content with Carey's and my decision to structure the workshop as we did. While there are of course aspects that I would adapt going forward (addressed in the next section), overall I believe the layout of the workshop served its purpose to meet our workshop goals. The knowledge share generated and elicited provocative insights and perspectives that would not have been expressed in other formats, and the bonds that we created with some collaborators have continued to this day, allowing for more conversations on redefining and indigenizing *language* and *technology*.

5. Further suggestions

As stated above, I believe a significant number of collaborators found individual and communal meaning and impact in the discussions, introspections, and reorientations that occurred within the confines of the official workshop as well as outside of that space. I use "meaning" and "impact" here intentionally; as *success* and *productivity* are concepts linked to capitalistic and competitive systems, I refuse to qualify the workshop as either, and instead favor notions of *meaningfulness* and *impactfulness* as these are important markers in my Indigenous communities. And of course, it is difficult to track and quantify the effects of ideological shifts, especially in their early stages, and I will unfortunately leave no satisfaction in tracing tangible actions that came from the workshop. Because of this, my most prominent suggestion for future workshops is to include defined follow-ups (either in the form of conversations, surveys, a series of workshops, or other community correspondence) that are established with collaborators and their communities. While Carey and I have continued conversations with a few of the collaborators from all of our workshops, none of our conversations have been tremendously consistent nor goal-oriented and as such are challenging to track. Furthermore, in line with the goals of Indigenous futurisms, I suggest creating action plans with collaborators and their communities that outline steps that can be taken to continue in the process of redefining and indigenizing important concepts in language reclamation work, even outside of the two presented in this workshop. Although identifying steps is an important part of our workshops, sometimes having a structure to serve as a guideline

can be useful and even rewarding as goals are met. Therefore, to help track what communities are finding meaningful and impactful (as well as what they are finding is not), I recommend that future facilitators follow-up with collaborators intentionally and establish action plans with their collaborators' communities.

Additionally, I would be remiss to not mention how current attitudes and political stances influenced and constructed (and will continue to influence and construct) the impacts of the workshop and future workshops. We know that ideological shifts do not happen in a silo but are dependent on numerous external and internal, individual and communal factors. Simply put, our workshop had meaning because our collaborators were in a position and climate to find and accept meaning with the session. For example, our centering of Indigenous perspectives worked especially well since we were facilitating dialogues at a conference explicitly for centering Indigenous voices and dialogues. Our collaborators were largely Indigenous and language advocates, workers, users, and teachers who had/have a personal and/or professional stake in our workshop's topics. Under other circumstances and with different collaborators, the workshop would obviously have varying degrees of meaningfulness and impactfulness. Thus, I urge future facilitators to assess attitudes and political atmospheres in their community and to adapt workshops accordingly.

Finally, I want to stress that workshops are not the end-all-be-all of indigenizing approaches, nor do they fit every scenario. Despite my (perhaps painfully) obvious preference towards using them *where possible*, these italicized words are crucial. The greater commitment must be towards meeting the goals and needs of Indigenous communities as established by the communities for the communities. So while we believe our workshop was meaningful and impactful, and largely out of the indigenizing approach, what is outlined in these pages is but a first step towards ideological shifts that prioritize indigenizing approaches to open up and create better futures for our Indigenous communities. More conversations, dialogues, knowledge shares, and collaborations across spaces and time are necessary to continue the goals of this workshop and to determine what other types of approaches could have similar effects.

6. Final thoughts

I want to conclude now with what I consider to be the most important lesson from this workshop and the process of developing and facilitating it. This workshop furthered a trend that I began to pay extreme attention to in regards to not only my presentations but Indigenous language reclamation work in general: the most profound experiences and moments of learning occur only in mindful collaboration, with a commitment to indigenizing as many concepts as possible and to imagining our most exciting and beautiful Indigenous futures and to putting in the work now to see them become a reality. Many in the Indigenous language reclamation realm already know this and act accordingly. I see this in the creation of innovative language resources, in Indigenous art, in food sovereignty, in cultural centers and elder assistance programs. But I also still see competition, institutionalized hierarchies, and a commitment to knowledge-production over community building. I see this where non-indigenizing approaches are centered, in academia and certain work forces, and not excluding spaces where Indigenous peoples are involved, participating, and leading. And I used to wonder, "What do we lose as Indigenous language

reclamation workers when our approaches are not centered?" But I have since realized that this focus on individuality, scarcity, deficit, and loss does not honor my understandings of indigenizing approaches. I repeat: **this focus on individuality, scarcity, deficit, and loss does not honor my understandings of indigenizing approaches.**

So what does, then? **A focus on community, futurity, thrivance, and abundance.** Instead of the question above, I am instead called to wonder, "What do we gain as Indigenous peoples when our language reclamation work is centered on our approaches?" This small shift in thinking immediately makes all the difference; it resituates the role of Indigenous language reclamation workers within an Indigenous community, refocuses the intention on finding hope for the future instead of expecting loss, and reinforces the validity of indigenizing approaches -- all of which are instrumental in imagining bright, healthy, and whole Indigenous futures. Such reimaginations, whether they occur on an individual level by chance or via a mindfully-designed workshop on language reclamation, are too powerful to ignore. We are, after all, already implementing what we are imagining now. Imagine what opens up when we think and act from our unique and diverse Indigenous perspectives. Imagine the vibrant lives we can build for our next generations. Imagine what our Indigenous communities could achieve if we shifted away from the limitations that often accompany individual and deficit thinking and embraced the power and hope that come with communal and abundance thinking. Imagine what could come to pass simply by (re)imagining it now. And after we have imagined these things, let us use them to propel us forward into a thriving world that honors and respects our Indigenous languages, communities, histories, futures, and perspectives.

Bri Alexander's family is dual enrolled with the Shawnee Tribe and Cherokee Nation.

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1. Despite my disclaimer, I absolutely cannot resist citing Tuck and Yang's (2012) work here, called *Decolonization is Not a Metaphor*, for anyone curious on why I make this distinction.
2. For a case study of the first program, see my 2018 masters thesis.
3. We defined "language" using our own understandings of normalized, Western perspectives of *language*, but the definition of "technology" was a shortening of one found in Google's English dictionary which uses Oxford Languages. For more, see https://languages.oup.com/google-dictionary-en/.
4. I would encourage any potential adaptors of this workshop to tweak these goals and/or approach if there is a better alignment for them as determined by their community/ies. Our communities, after all, are the heart of all we do.
5. Carey and I both wanted a method that was community-collaborative, but I must give credit to Carey for bringing knowledge shares as an approach to our workshop. I have since learned much more about sharing circles from Larissa Crawford, founder of and educator at Future Ancestors Services. You can learn more at https://www.futureancestors.ca/ or on Instagram (@ancestorsfuture).
6. We also set up the chairs in the room to be in a circle before collaborators arrived so everyone was in prime placement physically to engage with one another.
7. Carey compiled the knowledge shared in this portion after having conversations with these Indigenous collaborators and securing their consent to be quoted in the workshop. We also purposefully challenged Western notions of *indigeneity* that dichotomized Indigenous- versus African-descent. As our collaborators who identified as African American traced their knowledge back to Indigenous African roots, we chose to honor their experiences and perspectives as both/and instead of either/or.

KNOWLEDGE CREDIT / INSPIRING WORKS / WOULD-BE REFERENCES

On Indigenous Futurisms

Keli Gonzales, ᏅᏩᏐ Art (https://www.facebook.com/keladi.artist/)
Elizabeth LaPensée (http://www.elizabethlapensee.com/)
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