

UNSETTLED ECOLOGIES: ALIENATED SPECIES, INDIGENOUS
RESTORATION, AND U.S. EMPIRE IN A TIME
OF CLIMATE CHAOS

by

LISA A. FINK

A DISSERTATION

Presented to the Environmental Studies Program
and the Division of Graduate Studies of the University of Oregon
in partial fulfillment of the requirements
for the degree of
Doctor of Philosophy

June 2023

DISSERTATION APPROVAL PAGE

Student: Lisa A. Fink

Title: Unsettled Ecologies: Alienated Species, Indigenous Restoration, and U.S. Empire in a Time of Climate Chaos

This dissertation has been accepted and approved in partial fulfillment of the requirements for the Doctor of Philosophy degree in the Environmental Studies Program by:

Sarah D. Wald	Chairperson
Stacy Alaimo	Core Member
Kari M. Norgaard	Core Member
Laura Pulido	Institutional Representative

and

Krista Chronister	Vice Provost for Graduate Studies
-------------------	-----------------------------------

Original approval signatures are on file with the University of Oregon Division of Graduate Studies.

Degree awarded June 2023

© 2023 Lisa A. Fink

DISSERTATION ABSTRACT

Lisa A. Fink

Doctor of Philosophy

Environmental Studies Program

June 2023

Title: “Unsettled Ecologies: Alienated Species, Indigenous Restoration, and U.S. Empire in a Time of Climate Chaos”

This dissertation traces environmental thinking about invasive species from Western-colonial, diasporic settlers of color, and Indigenous perspectives within U.S. settler colonialism. Considering environmental discourses of species invasion through the lens of settler colonialism helps us better understand how ideas about race, Indigeneity, and nature continue to shape invasion biology’s language and practices—which erase Indigeneity and contribute to the marginalization of those constructed as “alien” within dominant U.S. racial discourse. Synthesizing Indigenous Studies, Asian American Studies, and environmental humanities, I argue that dominant invasive species discourses and management practices contribute to a broader settler colonial project of maintaining control over Indigenous lands and waters. I emphasize that such species’ ecological, economic, and social impact directly results from colonialism and capitalism, which prompts a necessary shift in language from “invasive species” to *alienated species*, an alternative term I propose to signal this interconnection. Reading various media such as U.S. Congressional proceedings, popular science, *YouTube* videos, social media, and reality TV shows like *Duck Dynasty*, I demonstrate how dominant discourses of species invasion rely on racial logics of purity and colonial logics of possession to construct such

species as alien Others against which nativity and whiteness are defined. Close readings of contemporary literature emerging from communities constructed as “alien,” such as Ruth Ozeki’s *My Year of Meats* (1998) and Marwa Helal’s *Invasive Species* (2019), reveal that, far from being value-neutral, these mainstream discourses and practices have as much to do with colonialism and race as they do with biology. As a counterpoint, I investigate differences between Indigenous and settler-colonial understandings of species’ migration, emphasizing relationships between Indigenous and so-called “alien” communities under settler colonialism. Focusing on approaches by the Anishinaabeg and CHamoru, I highlight how Indigenous ecologies, ecological knowledge, and practices focus on the possibilities of emerging relations with alienated species and envision radical alternatives for imagining place, migration, and belonging. I identify these responses in interview data from fieldwork conducted with nine Anishinaabe nations and in Robin Wall Kimmerer’s (Potawatomi) *Braiding Sweetgrass* (2013) and Craig Santos Perez’s (CHamoru) *from unincorporated territory [hacha]* (2008).

ACKNOWLEDGMENTS

This project would not have been possible without the guidance, encouragement, and support of Professor Sarah Wald. Professor Wald expressed excitement for the project when it was just a tiny seed of an idea and, over several years, provided detailed feedback on numerous drafts, helping me to shepherd this project to completion. My gratitude also goes to Professors Kari Norgaard, Stacy Alaimo, and Laura Pulido who read and commented on early drafts of the chapters contained herein. Thanks also to the many teachers at the University of Oregon who have helped me develop my thinking and writing with their incisive feedback, especially Professors Karen Ford and Courtney Thorsson.

Chapter 3 of this dissertation would not have been possible without the Anishinaabe community members who agreed to be interviewed and gave generously of their time to sit and talk with me. My gratitude also goes to the nine Anishinaabe nations who gave me permission to conduct this research on their lands and with their members. I will be forever grateful that I met Nisogaabokwe Melonee Montano who connected me with her home community, nearby Anishinaabe nations, and the Great Lakes Indian Fish and Wildlife Commission. I likewise wish to thank the staff at the Great Lakes Indian Fish and Wildlife Commission, especially Biological Services Director Jon Gilbert, for their support, encouragement, and comradery throughout my fieldwork. Thanks also to Professor Leigh Johnson and especially Dr. Erin Goodling for training me in the qualitative research methods I utilize in this study.

Thank you to the University of Oregon Environmental Studies program, Department of English, Graduate School, Oregon Humanities Center, and Lorry I. Lokey

Interdisciplinary Science Initiative for their generous financial support of this project. I would not have been able to undertake fieldwork without this support.

Deep gratitude goes to many scholars, colleagues, and friends whose conversations with me have honed my ideas, especially Tianna Bruno, Sara Worl, Kirsten Vinyeta, Rebecca Sinclair, Lindsay Garcia, and Katrina Maggiulli. Special thanks to Jeanne Shinozuka, Daniel Lanza Rivers, Jeffrey Santa Ana, and David Vázquez for reading early drafts of this work. Extra, extra special thanks to June Manuel for gently and consistently reminding me to keep this project in perspective while holding me accountable to my goals, helping me troubleshoot problems, and offering feedback on parts of this dissertation (and other writing projects).

My gratitude also goes to Grace Hale, Krysta Best, Laura Strudwick, and Alice Orsini for their unwavering support and love. Thanks also to my sisters and brothers—Sara Triplett, Jason Fink, Jae Herren, Gina Fink Kosek, Maria Schelhaas, and Jessica Fink—for their support and encouragement. Thanks to my parents for inspiring my work ethic and especially my mother, Sue Fink, for inspiring my love of poetry and of learning. Special thanks to my partner Eric and stepson Jonah for putting up with my work schedule, listening to both my worries and my passionate lecturing, and bringing play and spontaneity to my life—as a crucial counterpoint to my seriousness. Thanks, also, to Rainey, Miller, Lexi, and Lyra for being constant companions.

And, finally, deep abiding gratitude to the lands, waters, and non-human beings who have—and continue to—sustain me. The more-than-human world has held me in joy and curiosity with its profound beauty and complexity since I was very small. This project owes its existence to that world.

For all beings everywhere

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION. THE RACIAL DISCOURSE OF INVASION, ALIENATED SPECIES, AND U.S. SETTLER COLONIALISM.....	13
Colonial and Racial Discourses of Invasion	19
Colonial and Racial Entanglements with Alienated Species	25
Invasion Biology and Indigenous Restoration	30
Methods.....	35
Chapter Overview	41
Conclusion	44
II. THE U.S. “ASIAN” CARP PROBLEM: ALIENATED SPECIES, RACIALIZED INVASIVITY, AND MONSTROUS AGENCY.....	46
Racialized Invasivity and “Asian” Carp	55
Big Green Conservation.....	61
“Redneck” Conservation.....	75
Original Redneck Fishing Tournament.....	80
<i>Duck Dynasty</i> ’s Trash Fish.....	86
Peoria Carp Hunters’ “Playing” Asian and Indian	90
Settler Racial Capitalism and Alienated Species	98
Carp Agency and Alien Excess.....	109
Conclusion	121

Chapter	Page
III. “INVASIUS SPECIUS SAPIEN”: REFUTING THE RACIAL DISCOURSE OF INVASION WITH MULTISPECIES COUNTERSCRIPTS.....	123
Campy “Exotics” and Ironic Unsettling in Ruth Ozeki’s <i>My Year of Meats</i>	128
Naturecultural Regimes of Policing in Marwa Helal’s <i>Invasive Species</i>	152
Conclusion	184
IV. “PART OF THE CIRCLE”: MAKING DIFFERENT FUTURES WITH BEINGS FROM ELSEWHERE THROUGH ANISHINAABE ECOLOGIES AND RESURGENCE.....	188
Anishinaabeg Geographies & Histories	192
Methodology	195
An Ecological Problem, a Problem of Ecology, a Worldview Problem.....	198
Alienated Species’ Impacts on the Anishinaabeg.....	202
Anishinaabe Reciprocal Resurgence with Alienated Species.....	213
“A Part of the Circle”: Anishinaabeg’s Original Instructions and the Importance of Naming	215
“We Have to Understand It in Order to Give It Its Name”: Mino Bimaadiziwin through Anishinaabeg Study	226
“It Moves and Changes and Shifts Itself”: Migration, Prophecy, and Anishinaabe Temporalities on the Move	237
Challenges for Anishinaabeg Reciprocal Resurgence	247
Conclusion	257
V. “UPRISINGS OF MEANING”: INDIGENOUS RADICAL IMAGININGS WITH ALIENATED SPECIES	259
Indigenous Resurgence and Radical Relationality	264
Radical Imaginings with Alienated Species in Robin Wall Kimmerer’s <i>Braiding Sweetgrass</i>	266

Uprisings of Meaning in Craig Santos Perez’s <i>from unincorporated territory [hacha]</i>	290
Conclusion	320
VI. EPILOGUE. THE EIGHTH FIRE: DOING AND IMAGINING RESTORATION OTHERWISE, OR ABOLITIONIST RESTORATION.....	323
REFERENCES CITED.....	332

LIST OF FIGURES

Figure	Page
1. Poster for regional invasive species workshop, 2023	15
2. “Asian” carp comic	54
3. 2013 comic portraying the need for military might and weaponry	74
4. Still from <i>YouTube</i> video about the 2013 Redneck Fishing Tournament.....	85
5. Still from “Peoria Carp Hunters” <i>YouTube</i> video.....	92
6. Still of the “dreamcatcher” from “Peoria Carp Hunters II” <i>YouTube</i> video.....	94
7. Still from “Peoria Carp Hunters” <i>YouTube</i> video.....	96
9. Still from PBS NewsHour <i>YouTube</i> video.....	115
9. <i>Invasive Species</i> cover	181
10. Anishinaabe Territory	192
11. Land Cession Treaty Areas and Dates	195
12. Jiibemakak (burial basket) by basket-maker April Stone	208

I. INTRODUCTION. THE RACIAL DISCOURSE OF INVASION, ALIENATED SPECIES, AND U.S. SETTLER COLONIALISM

As defined by U.S. Executive Order (E.O.) 13112 (1999), an “invasive” species is any “*alien* species whose introduction does or is likely to cause economic or environmental harm or harm to human health.”¹ Indeed, invasive species have been linked with wide-ranging ecological, environmental, economic, social, and health impacts in the United States. According to the National Wildlife Federation, roughly 42 percent of threatened or endangered species are “at risk due to invasive species.”² Primarily spread by human activities, these “uninvited species” affect long-resident plants and animals directly through predation and disease or indirectly through resource competition or habitat alteration.³ Economically, these “alien” species can negatively impact property values, agricultural productivity, public utility operations, commercial fisheries, tourism, and outdoor recreation.⁴ Socially, they can shift the way humans engage with the landscape by, for example, keeping them from fishing or boating.⁵ They can also negatively affect human health by infecting humans with new diseases, painful stings, or reacting aggressively toward them.⁶

¹ “Executive Order 13112 - Invasive Species,” USDA National Invasive Species Information Center, February 3, 1999, <https://www.invasivespeciesinfo.gov/executive-order-13112>. Emphasis added.

² “Invasive Species,” The National Wildlife Federation, accessed April 24, 2023, <https://www.nwf.org/Educational-Resources/Wildlife-Guide/Threats-to-Wildlife/Invasive-Species>.

³ Daniel Simberloff, *Invasive Species: What Everyone Needs to Know* (New York: Oxford University Press, 2013); Mark A. Davis, *Invasion Biology* (Oxford: Oxford University Press, 2009). The National Wildlife Federation website refers to such species as “uninvited” at “Invasive Species.”

⁴ “Economic and Social Impacts,” USDA National Invasive Species Information Center, accessed April 24, 2023, <https://www.invasivespeciesinfo.gov/subject/economic-and-social-impacts>. See also Robert Crystal-Ornelas et al., “Economic Costs of Biological Invasions within North America,” *NeoBiota* 67 (2021): 485–510.

⁵ Molly M. Spacapan, Jordan F. Besek, and Greg G. Sass, “Perceived Influence and Response of River Users to Invasive Bighead and Silver Carp in the Illinois River,” in *Illinois Natural History Survey*, 2016.

⁶ “Human Health Impacts,” USDA National Invasive Species Information Center, accessed April 24, 2023, <https://www.invasivespeciesinfo.gov/subject/human-health-impacts>.

Accordingly, federal and state agencies, along with state-based invasive species councils, engage in a variety of control efforts to mitigate these impacts as directed by E.O. 13112. Such efforts include eradicating, suppressing, reducing, or otherwise managing invasive species populations; preventing their spread; and taking steps to prevent future “invasions.” For example, the Illinois Department of Natural Resources (DNR) contracts commercial fishermen to net and remove Asian carp from the Illinois River. The aim is to reduce the population and push them downstream farther from Lake Michigan, a prized fishery and outdoor recreation location. Each year, the fishermen remove roughly a million pounds of carp to be used for pet treats and fertilizer. Referred to as the “carp cowboys,” they bang on the sides of their boats with golf clubs, baseball bats, and plungers to “herd” the fish into their nets.⁷ The manager of the Illinois DNR’s aquatic invasive species program, Kevin Irons, reports “it’s kind of like a cattle drive in the water.”⁸ Elsewhere, others who work to control these species are also portrayed as cowboys in the Wild West. For example, a 2023 invasive species workshop in the Pacific Northwest recruits participants with a poster showing an herbicide-wielding cowboy. (See Figure 1.) The cowboy is a meaningful choice for representing settlers “combatting” alien Asian carp on Indigenous lands. Indeed, the romantic figure of the cowboy symbolizes a paradigmatic encounter with frontier wilderness and with invading outsiders, be they Indigenous people or others constructed as external to the nation.⁹ This mythic figure of frontier heroism and redemptive hope also epitomizes what some

⁷ Tony Briscoe, “‘Carp Cowboys’ Round Up Invasive Asian Carp as Illinois, Federal Officials Debate Costly Measure to Protect Lake Michigan,” *Chicago Tribune*, December 6, 2018, sec. News, <https://www.chicagotribune.com/news/ct-met-lake-michigan-asian-carp-20181205-story.html>.

⁸ Briscoe.

⁹ Richard Slotkin, *Regeneration Through Violence: The Mythology of the American Frontier, 1600–1860* (Norman: University of Oklahoma Press, 1973); Richard Slotkin, *Gunfighter Nation: The Myth of the Frontier in Twentieth-Century America* (Norman, OK: University of Oklahoma Press, 1998).

construe as the “true American” type: cisgendered, male, white, able-bodied, and heteronormative.¹⁰ It is a fitting figure for representing the “restoration” of land in the image of “wilderness” understood as pristine and empty of the presence or impact of Indigenous peoples and anything “unnatural.”¹¹



Figure 1. Poster for regional invasive species workshop, 2023

Studying the above kinds of texts reveals two critical points. First, dominant invasive species discourses obscure the fact that invasive species’ presence in the U.S. is a direct result of colonialism and capitalism. Second, they rely on popular notions of

¹⁰ Jonathan Mitchell, *Revisions of the American Adam: Innocence, Identity, and Masculinity in Twentieth-Century America* (New York: Continuum Books, 2011).

¹¹ William Cronon, “The Trouble with Wilderness,” in *Uncommon Ground: Rethinking the Human Place in Nature* (New York: W.W. Norton & Co., 1995); Mark David Spence, “Crown of the Continent, Backbone of the World: The American Wilderness Ideal and Blackfeet Exclusion from Glacier National Park,” *Environmental History* 1, no. 3 (1996): 29–49.

“nature” and “nation” to portray responding to these species as like being a cowboy: reclaiming the land from so-called invaders, such as Indigenous peoples—who are represented as failing to make good use of the land—and Asian-raced communities—who are perceived as inherently foreign. While such species indeed have concerning ecological, cultural, and economic impacts that must be addressed, ways of framing them and responding to them do not need to reinforce the narratives and structures of the U.S. settler state. This dissertation addresses a set of questions to help us understand the racial and colonial implications of the dominant discourse of invasive species and acknowledge other ways to frame our engagement with these species. In what ways does dominant Western-colonial conservation’s framing of these species further intersect with race, indigeneity, gender, and class? How does that framing impact conservation policies and practices? Moreover, how, if at all, do these species resist the Western-colonial regimes that aim to control and eliminate them? What alternate relations are emerging between such species and other beings? Further, how do diasporic communities constructed as “alien” respond to dominant invasive species narratives? And, critically, how do Indigenous communities view and respond to them? What ways of knowing, being, and relating undergird their approaches? How does this impact their conservation policies and practices?

Exploring these questions, I argue that dominant discourses of species invasion—and the material practices to which they give rise—contribute to a broader settler colonial project of maintaining control over Indigenous lands. I emphasize that the environmental, ecological, economic, and social issues emerging from such species’ presence beyond their original lifeworlds is a direct result of colonialism and capitalism, which prompts a

necessary shift in language from “invasive species” to *alienated species*, an alternative term I propose to signal this interconnection. Moreover, I demonstrate how this settler colonial project relies not only on the continued erasure of Indigenous communities and occupation of their lands, but also the marginalization of Asian and Asian American communities and others who are constructed as alien within dominant U.S. racial discourse. The triangulation of Native, settler, and alien subject positions within U.S. settler colonialism provides a condition of possibility for the settler to claim autochthony. Part of a U.S. racial discourse of invasion with a long history, dominant Western-colonial framings of these species rely on racialized logics of purity that construct them as alien Others against which nativity and whiteness are defined. Thus, far from being value neutral, these mainstream discourses and practices surrounding species “invasions” have as much to do with colonialism and race as they do with biology. As a counterpoint to this settler approach, I highlight how Indigenous ecologies and Indigenous ecological thought and practice present alternative modes of thinking and methods for being in relationship with plants and animals who have been displaced through their unwitting entanglement with colonialism and capitalism. In doing so, I focus on Indigenous presence, agency, and “survivance” that persist despite and in dialectical opposition to the overdetermined narratives and methods of colonial conservation.¹² As Indigenous studies scholar Nick Estes (Kul Wicasa) emphasizes, Indigenous peoples fight not only *against* settler colonialism, but also “*for* Indigenous life and just relations with human and nonhuman relatives, and with the earth.”¹³

¹² Gerald Vizenor, *Manifest Manners: Narratives on Postindian Survivance* (Lincoln, NE: University of Nebraska Press, 1999).

¹³ Nick Estes, *Our History Is the Future: Standing Rock Versus the Dakota Access Pipeline, and the Long Tradition of Indigenous Resistance* (Brooklyn, NY: Verso, 2019), 248.

Unsettled Ecologies makes three primary interventions through a transdisciplinary synthesis of environmental humanities, Indigenous studies, and Asian American studies. First, it calls for a methodological and epistemological shift in the study of the parallels between invasive species discourses and anti-immigrant rhetoric. In this respect, it builds on science studies scholarship by Peter Coates, Jeanne N. Shinozuka, and Banu Subramaniam on the ways race and biology intersect by putting this set of scholarship in conversation with settler colonial critiques.¹⁴ Applying the analytical lens of settler colonial studies allows a better understanding of how invasive species discourses, as well as the policies and practices applied to responding to these species, contributes to a settler colonial project that impacts not only Indigenous peoples, but also rural non-elites, Asian Americans, Arab Americans, and immigrants. By doing so, *Unsettled Ecologies* also contributes to scholarship bridging Indigenous Studies and Asian American studies on racialization and colonialism under U.S. empire by bringing the above insights from science studies scholarship into dialogue with Iyko Day's and Juliana Hu Pegues's work on the interrelation between Native, settler, and alien subjectivities.¹⁵ Adding a settler-colonial analysis of dominant invasive species discourses to Days' and Hu Pegues' scholarship further demonstrates the mutability of these subject positions due to their co-construction alongside ideas about race, nature, and nation. Third and finally, bringing a settler-colonial lens to invasive species work invites an opportunity to better understand

¹⁴ Peter A Coates, *American Perceptions of Immigrant and Invasive Species: Strangers on the Land* (Berkeley: University of California Press, 2007); Jeannie N. Shinozuka, *Biotic Borders: Transpacific Plant and Insect Migration and the Rise of Anti-Asian Racism in America, 1890–1950* (Chicago: University of Chicago Press, 2022); Banu Subramaniam, *Ghost Stories for Darwin: The Science of Variation and the Politics of Diversity* (Urbana, IL: University of Illinois Press, 2014).

¹⁵ Iyko Day, *Alien Capital: Asian Racialization and the Logic of Settler Colonial Capitalism* (Durham, NC: Duke University Press, 2016); Juliana Hu Pegues, *Space-Time Colonialism: Alaska's Indigenous and Asian Entanglements* (Chapel Hill, N.C.: University of North Carolina Press, 2021).

Indigenous approaches to such species. Thus, I build on Indigenous studies research by Nicholas J. Reo and Laura Ogden, Jennifer Grenz, and others who focus on Indigenous agency by studying Indigenous communities' responses to invasive species.¹⁶ To this small but growing body of work decolonizing invasion science, I contribute an in-depth look at a specific approach from the Anishinaabe world. Moreover, through yet another methodological shift, I provide an example of what the study of Indigenous literature makes possible: a deeper understanding of the possibilities and challenges of Indigenous responses to such species in the Anishinaabe world of reservations and the CHamoru (Indigenous Pacific Islander) world of islands.

Colonial and Racial Discourses of Invasion

Science studies scholars identify the parallels between anti-immigrant and anti-invasive species rhetoric; however, they have yet to consider this linked racial discourse of invasion functions through the lens of settler colonialism.¹⁷ Environmental historian Peter Coates tracks changing U.S. perceptions of introduced species and immigrants during periods of high immigration in the early twentieth century, observing an overlap

¹⁶ Mary Tuti Baker, "Waiwai (Abundance) and Indigenous Futures," in *Routledge Handbook of Postcolonial Politics*, ed. Olivia Rutazibwa and Robbie Shilliam (London: Routledge, 2018), 22–31; Jennifer Berneda Grenz, "Healing the Land by Reclaiming an Indigenous Ecology: A Journey Exploring the Application of the Indigenous Worldview to Invasive Biology and Ecology" (PhD diss., University of British Columbia, 2020); Nicholas J. Reo and Laura A. Ogden, "Anishnaabe Aki: An Indigenous Perspective on the Global Threat of Invasive Species," *Sustainability Science* 13, no. 5 (2018): 1443–52; Nicholas J. Reo et al., "Invasive Species, Indigenous Stewards, and Vulnerability Discourse," *American Indian Quarterly* 41, no. 3 (2017): 201–23; Bruce Rose, "Land Management Issues: Attitudes and Perceptions among Aboriginal People of Central Australia" (Alice Springs: Central Land Council, 1995); David S. Trigger, "Indigeneity, Fertility, and What 'Belongs' in the Australian Bush: Aboriginal Responses to Introduced Animals and Plants in a Settler Descendant Society," *Journal of the Royal Anthropological Institute* 14, no. 3 (2008): 628–46, <https://doi.org/10.1111/j.1467-9655.2008.00521.x>.

¹⁷ The extensive body of literature investigating racial discourses of invasion includes Otto Santa Ana, *Brown Tide Rising: Metaphors of Latinos in Contemporary American Public Discourse* (University of Texas Press, 2002); Alexander Saxton, *The Indispensable Enemy: Labor and the Anti-Chinese Movement in California* (University of California Press, 1995).

between those calling for restriction and eradication in plant and animal introductions and those supporting eugenics.¹⁸ Historian Jeannie N. Shinozuka identifies linked concerns over threats to native ecology with threats to native white bodies by non-native species and immigrants from 1890 to 1950, pointing out that race and species are mutually constitutive.¹⁹ Coates concludes that links between xenophobia and the conservation movement's campaign against invasive species have disappeared thanks to cultural pluralism. Unlike Coates, feminist science studies scholar Banu Subramaniam asserts that contemporary national rhetoric about "alien and exotic" plants and animals continues to echo anti-immigration rhetoric.²⁰ She contends that this rhetoric arises from anxiety over changing racial, economic, and gender norms in the United States tied to economic globalization and lack of local control and undergirded by commonplace notions of nature and place. Moreover, with women and gender studies scholar Karen Cardozo, Subramaniam refers to species introductions as "invited invasions" to reflect how dominant invasive species discourses "mask the cultural, economic, and political conditions of globalization under which the 'foreign' enter 'native' lands, often at the behest of the host."²¹ Whereas this scholarship focuses primarily on race and gender, I identify how the racial discourse of invasion reinforces settler-colonial claims, procedures, and technologies that are entangled with race, class, gender, and sexuality. Considering environmental discourses of species invasion through the lens of settler colonialism helps us better understand how ideas about race, indigeneity, gender, and

¹⁸ Coates, *American Perceptions*.

¹⁹ Jeannie N. Shinozuka, "Deadly Perils: Japanese Beetles and the Pestilential Immigrant, 1920s–1930s," *American Quarterly* 65, no. 4 (2013): 831–52; Shinozuka, *Biotic Borders*.

²⁰ Subramaniam, *Ghost Stories*.

²¹ Karen Cardozo and Banu Subramaniam, "Assembling Asian/American Naturecultures: Orientalism and Invited Invasions," *Journal of Asian American Studies* 16, no. 1 (2013): 5.

nature continue to shape invasion ecology’s language and practices—which in turn erase Indigenous peoples and contribute to the marginalization of “alien” Asian American and immigrant communities.

Korean American poet Ed Bok Lee’s 2019 poem “Super Insensitive Species” helps illustrate some of these connections, including how Asian immigrants and Asian Americans are constructed discursively as alien and invasive through a racial discourse of invasion as part of settler colonialism and how such rhetoric parallels dominant discourses of species invasion. A dramatic monologue, the poem inhabits the point of view of the Asian “alien”—human and carp—in response to dominant invasive species discourses epitomized by a 2013 *Scientific American* article titled “Invasion USA: Asian Carp Invaders Have Taken the Mississippi, Are the Great Lakes Next?,” referenced in the poem’s epigraph.²² It highlights the linked gendered and racial projects of settler colonialism when it asks, “how could you forget / The Chinese Exclusion Act? Half a million / Top-knots wishing not only to dig and blast, but breed,” referencing the contradiction between how the United States encouraged Chinese immigration for low-wage labor to help access and settle Indigenous lands but severely restricted it to maintain its objective of building a white nation and maintaining white’s power over the land.²³

²² Roddy Scheer and Doug Moss, “Invasion USA: Asian Carp Invaders Have Taken the Mississippi, Are the Great Lakes Next?,” *Scientific American*, July 5, 2013, <https://www.scientificamerican.com/article/asian-carp-woes/>.

²³ Ed Bok Lee, *Mitochondrial Night* (Minneapolis, MN: Coffee House Press, 2019), 37. While the racial ecology of the time restricted Asian and Asian American laborers to low-wage jobs through which the land stolen from Native peoples was being exploited and degraded, Asian immigrants and Asian Americans were stereotyped as prolific reproducers (and as vectors of disease), and thus their immigration was restricted first by the 1875 Page Act, which specifically targeted Chinese women, and later by the 1882 Chinese Exclusion Act. These were not the only reasons for immigration restriction. One important aim was to maintain power in the hands of whites. Evelyn Nakano Glenn, “Settler Colonialism as Structure: A Framework for Comparative Studies of U.S. Race and Gender Formation,” *Sociology of Race and Ethnicity* 1, no. 1 (2015): 64–67; Shinozuka, “Deadly Perils,” 831–46.

Stanzas such as “Myriad in late-night cram / Schools of swishing bubbles like slitty / Mermaids at your sailors’ hulls” evoke stereotypes of numerousness, unmanageable reproduction, the model minority myth, and the sexual availability of Asian and Asian American women.²⁴ Lee constellates these stereotypes alongside the settler-colonial erasure of Indigenous peoples and the production of settler ecologies as part of “colonial ecological violence” by asking, “Yo, where did all the Black // Elks, Standing Bears, and Pocahontases go? . . . Who / Brought whose eggs and minnows / Here to *invade* whose waters, land, and / Purity in the first place?”²⁵ Italicizing the word *invade*, Lee emphasizes that the Euro-American settlers were the invaders. The poem reveals the interrelation between the introduction of the carp, cycles of acceptance (for economic exploitation) and rejection of Asian laborers that closely hew with economic conditions, and the erasure of Oglala Lakota, Ponca, and Powhatan peoples while deploying their historical figures as abstractions to suit settler narratives. Lee’s poem playfully works through irreverence, outrage, and outrageousness to challenge colonial and racial discourses of invasion—by both humans and non-humans—that construct “Asian” as “alien” and obscures European invasion, settlement, and occupation of Indigenous lands and livelihoods. Moreover, through strategic juxtaposition, poetry as a form enables astute representations of these interconnections, making it a valuable source for betting understanding the complex ways imperialism, colonialism, and racial capitalism overlap.

²⁴ Much of the poem is addressed to “you American engineers,” referring to the white settlers who brought the fish to the U.S. to clean aquaculture operations. Lee, *Mitochondrial Night*, 37.

²⁵ Lee, 37. “Colonial ecological violence” is a term introduced by environmental sociologist J.M. Bacon to emphasize that settler colonialism shapes and disrupts relations between peoples and their environment through settler projects aimed at Indigenous erasure. J. M. Bacon, “Settler Colonialism as Eco-Social Structure and the Production of Colonial Ecological Violence,” *Environmental Sociology* 5, no. 1 (2019): 63, <https://doi.org/10.1080/23251042.2018.1474725>.

Further, as this brief close reading suggests, dominant discourses of species invasion and anti-immigrant rhetoric are part of a wide-ranging colonial and racial discourse of invasion with a long history in the United States. U.S. historian Natalia Molina’s concept of “racial scripts” is helpful for better understanding how this discourse of racialized invasivity functions as part of settler colonialism. She offers the concept of racial scripts to describe how racial ideas are reapplied in different moments to different groups to racialize them as non-white to exclude them in some form.²⁶ The script of racialized invasivity constructs various groups at different points in time as threats to the nation using an umbrella metaphor of invasion. For example, early settlers in the seventeenth century, such as Boston minister Increase Mather, characterized the Narragansetts, Wampanoag, Nipmuc, and Wabanaki who were defending their lands as invaders.²⁷ Estes contends that such accounts portray colonization “upside down” so that “invasion looks like self-defense,” with settlers in their militarized forts meant to look like the “real ‘victims’ of an encircling native aggression.”²⁸ This reversal is reinforced by classic Hollywood films that portray settlers as surrounded by Indigenous peoples, which suggests that the settlers are merely defending themselves from invasion.²⁹ Estes points out that “[s]uch a reversal of roles, in which aggressor becomes victim, is a make-believe national narrative that began when settlers first invaded Indigenous lands in North

²⁶ Natalia Molina, *How Race Is Made in America: Immigration, Citizenship, and the Historical Power of Racial Scripts* (Berkeley, CA: University of California Press, 2014), 21–23.

²⁷ Increase Mather, “A Brief History of the Warr with the Indians in New England,” in *So Dreadfull a Judgment: Puritan Responses to King Philip’s War 1676–1677*, ed. Richard Slotkin and James Folsom (Middletown, CT: Wesleyan Press, 1978), 86.

²⁸ Estes, *Our History*, 247.

²⁹ Estes cites Michael Parenti, *Make-Believe Media: The Politics of Entertainment* (New York: St. Martin’s Press, 1992); Stefano Harney and Fred Moten, *The Undercommons: Fugitive Planning and Black Study* (Brooklyn, NY: Minor Compositions, 2013), 17. Moten and Harney point out that the settlers are indeed surrounded, but the false image forgets the life that surrounds the fort.

America and repeats itself every time the United States invades or bombs another country in its overseas imperial project.”³⁰ It also repeats every time the racial script of invasivity is used to construct the “alien” as the Other to the “native,” in a native/alien binary, to justify elimination, exploitation, or exclusion, as in popular discourse that constructs non-white immigrants as invaders. For example, Otto Santa Anna’s study of the news media’s use of metaphorical language during debates around Prop 187 in the 1990s identifies the secondary metaphor “immigrants as invaders.”³¹ He refers to quotations in *Los Angeles Times* reporting, such as, “I don’t want us to look like that country. If we continue this alien invasion, we will be like Mexico.” We also see this echoed in the early 21st century in U.S. discourse that frames Central American migrants and Black migrants from the Caribbean and Africa as invaders. For instance, then-President Donald. J. Trump repeatedly referred to a migrant caravan making its way to the United States in 2018 as “an invasion.”³²

Applying Molina’s methods of discourse analysis to not only legal discourse, but also popular, political, and scientific discourses, including the moments they blend, allows me to build on Shinozuka and Subramaniam’s scholarship to show how the racial discourse of invasion—as applied against humans and non-humans—contributes to a settler colonial project. Moreover, I expand their work methodologically by exploring “counterscripts” in Asian American literature, Arab American literature, immigrant literature, and Indigenous literature, to observe how various groups not only challenge

³⁰ Estes, *Our History*, 247–48.

³¹ Santa Ana, *Brown Tide Rising*, xii, 69–71. Prop 187 was a 1994 ballot initiative to establish a state-run citizenship screening system and to prohibit undocumented immigrants from using non-emergency health care, public education, and other services in the State of California.

³² Jordan Fabian, “Trump: Migrant Caravan ‘Is an Invasion,’” *The Hill*, October 29, 2018, <https://thehill.com/homenews/administration/413624-trump-calls-migrant-caravan-an-invasion/>.

and refuse the colonial script of racialized invasivity, but also radically imagine alternative ways of seeing alienated species and the possibility of different relations with them.³³

Colonial and Racial Entanglements with Alienated Species

Applying the concept of “racial scripts” to a settler-colonial analysis of dominant invasive species discourses, this project builds on conversations at the intersection of Indigenous Studies and Asian American studies concerning colonization and racialization. Exploring the entanglement of race and colonialism, Asian American studies scholar Iyko Day maps out the triangulation of Native, settler, and alien positions in the context of settler colonialism and racial capitalism, highlighting how racial difference developed within capitalist development.³⁴ Settler colonial capitalism relies on both Indigenous dispossession and racialized labor exploitation to produce and expand white property. As racial capitalism in North America emerged from settler colonial capitalism, various groups at different times have been constructed as alien labor, including Jews, African Americans, and, later, Asian immigrants and Asian Americans, in readying them for exploitation while erasing their labor as essential to settler expansion.³⁵ Thus, for Day, understanding racial capitalism in the context of settler-colonial North America requires a move beyond the Native-versus-settler binary opposition to the triangulation of Native, settler, and alien wherein the settler and the

³³ Molina proposes that racialized groups put forward “counterscripts” that offer alternatives to or directly challenge dominant racial scripts. Counterscripts can be found in protests and community organizing, everyday expressions of compassion and solidarity, and stories of oppressed groups voicing their own narratives. Molina theorizes that counterscripts make visible how communities of color are linked. Molina, *How Race Is Made*, 21.

³⁴ Day, *Alien Capital*.

³⁵ Day, 24.

alien are distinguished by their relation to territorial entitlement.³⁶ Highlighting the mutability of these subject positions, she argues that “[t]he erasure of the alien and the romantic identification with the Native are two sides of the settler colonial coin.”³⁷ American studies scholar Juliana Hu Pegues builds on Day’s observation that the triangulation of Native, settler, and alien settler subject positions is continually evolving by foregrounding “the additional mutability between Native and alien.”³⁸ She demonstrates how Alaska Natives were differentially and relationally racialized as Asian, and thus alien, rather than Indigenous, as a way to justify dispossessing them from their lands.

Building on Day’s and Hu Pegues’s scholarship, my analysis of the racial discourse of invasion as a settler project—and as applied to both humans and nonhumans—further reveals the mutability of these subject positions and how they are deployed to uphold the settler state. It indicates how those who deploy the racial discourse of invasion operationalize this mutability to articulate differently racialized groups as “alien invaders” to protect white property, including the idea of pure nature. Like Day and Hu Pegues, I examine “imperialism, colonialism, and racial capitalism as overlapping projects and modes of power,” understanding white supremacy and colonialism as “indivisible.”³⁹ Studying the racial discourse of invasion reveals additional ways in which Indigenous peoples are constructed as “alien” to secure white property. Moreover, it demonstrates that biology too is used to uphold the settler state, in part through the mutual construction of race and nature. I argue that dominant discourses of

³⁶ Day, 23–24.

³⁷ Day, 19.

³⁸ Hu Pegues, *Space-Time Colonialism*, 12.

³⁹ Hu Pegues, 9, 12.

species invasion strengthen the xenophobic sentiments inherent in triangulation of Native, settler, and alien subject positions by animating the racial discourse of invasion. The discourse of invasion functions as a “racial script” applied not only to Tribal nations and Mexicans defending their homelands and to immigrants, but also to plants and animals. The *Scientific American* headline—“Invasion USA: Asian Carp Invaders Have Taken the Mississippi, Are the Great Lakes Next?”—is an example of how groups of fish—“Asian” carp—are portrayed as foreign invaders that threaten the nation.⁴⁰ This recycled script relies on the beliefs and goals of nativism and white nationalism: the United States is a white nation, and U.S. nature ought to be reserved and conserved for whites. The racial discourse of invasion also recycles that reversal of roles in which aggressor is portrayed as the victim. In the case of invasive species discourses, portraying the plants and animals as invaders obscures the political and economic conditions of colonialism and extractive capitalism under which species are alienated from their original homelands in the first place. Moreover, it obscures that species are introduced to produce settler ecologies, disrupting and eliminating Indigenous ecologies. By taking a multispecies approach, I further uncover how racialization is operationalized to colonial and capitalist ends.

Given this history, I propose the term *alienated species* as an alternative to the colonial construct of “invasive” species to signal how these species have been alienated from their original life-worlds through phenomenological entanglements with imperialism, colonialism, and racial capitalism. The verb “alienated” in *alienated species* highlights colonialism and capitalism’s alienating practices according to which species

⁴⁰ For analysis of additional headlines from popular media, see Subramaniam, *Ghost Stories*, 105–16.

are interchangeable, discrete, and controllable. As Cardozo and Subramaniam observe, dominant invasive species discourses mask the material conditions through which such species arrive on Indigenous lands and waters.⁴¹ The term *alienated species* unmask these conditions by drawing on Anna Tsing's notion of alienation. Anna Tsing adds that settler racial capitalism containerizes and ships both humans *and* non-humans, removing them from their "living-space entanglements" and making them into aliens.⁴² She defines this "alienation" as "the ability to stand alone, as if the entanglements of living did not matter."⁴³ This is a departure from Marx's sense of "alienation," which refers to the separation of the workers from the means of production. Tsing's notion of alienation includes the separation of nonhumans from their livelihood processes and production. It acknowledges that the entanglements of living do indeed matter. No organism stands alone. All impact and are impacted by the entire web of relations in which they come into being. In short, the term *alienated species* makes visible the ways in which species considered invasive are displaced and alienated from their territories due to the overlapping modes of imperialism, colonialism, and racial capitalism, while also signaling the resulting effects of species' displacements and alienation on "the relations all around—animals, fish, trees, rocks," to quote Winona LaDuke (White Earth Ojibwe).⁴⁴

The term *alienated species* also exposes how the native/alien binary of invasion biology obscures the settler in the triangulation of Native, settler, and alien. With the

⁴¹ Cardozo and Subramaniam, "Assembling," 5.

⁴² Anna Lowenhaupt Tsing, *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins* (Princeton, NJ: Princeton University Press, 2015), 5.

⁴³

⁴⁴ Winona LaDuke, *All Our Relations: Native Struggles for Land and Life* (Cambridge, MA: South End Press, 1999), 2.

native/alien binary, the “settler” position drops out, allowing nativist settlers to inhabit the “native” position and practice a “general amnesia” of their invasion, occupation, and settlement of Indigenous lands.⁴⁵ Analyzing dominant invasive species discourses through the lens of settler colonialism makes visible how the native/alien binary allows settlers to enact their own innocence by positioning themselves as “protectors” of “native” nature from alien invaders, which in turn constructs space as a settler domain. It blames the species, making them the aggressor, which masks how they came to reside on Indigenous lands. This projection works in tandem with the imbrications of race and biology to reaffirm racial logics of abnormality and purity. Moreover, the naming of plants and animals as “alien” continues to impose a Western-colonial “process of ordering” that dispossesses and disallows Anishinaabe ways of managing land and relations. The term “invasive species” reflects Western-colonial relations, not Native relational philosophies.⁴⁶ In this way, Western-colonial naming displaces Indigenous communities ontologically and epistemologically, though they may still physically exist on their lands.⁴⁷ Moreover, it establishes settler temporalities by placing Indigenous names and practices in the past and erases critical relationalities with the land, which have considerable consequences for developing responses to alienated species that are

⁴⁵ Megan Bang et al., “Muskrat Theories, Tobacco in the Streets, and Living Chicago as Indigenous Land,” *Environmental Education Research* 20, no. 1 (2014): 47, <https://doi.org/10.1080/13504622.2013.865113>. Bang et al. reference Pierre Bourdieu’s theory of “genesis amnesia.” Pierre Bourdieu, *Outline of a Theory of Practice*, trans. Richard Nice (Cambridge, UK: Cambridge University Press, 1977).

⁴⁶ Rebekah Sinclair, “Righting Names: The Importance of Native American Philosophies of Naming for Environmental Justice,” *Environment and Society: Advances in Research* 9 (2018): 93.

⁴⁷ Sinclair, 92. See also Alfred Taiaiake, “Unnatural Disaster: The Psychophysical Effects of Environmental Racism” (Presentation at Power/Society/Environment lecture series, University of Ottawa, September 20, 2020), <https://intercontinentalcry.org/unnatural-disaster-the-psychophysical-effects-of-environmental-racism/>.

“holistic, creative, and just.”⁴⁸ In contrast, restoring Native naming advances Indigenous “time-space relations” by emphasizing Indigenous presence and affirming future-oriented relations, making it an crucial part of land reclamation and revitalization.⁴⁹ While I aim for the term *alienated species* to have utility as an explanatory and analytical concept, ultimately, reclaiming Native naming for both places and species is a necessary political and ethical struggle about who has the power to steward the land and in what ways.⁵⁰

Invasion Biology and Indigenous Restoration

While human introduction and “assisted migration” of plants and animals have occurred throughout human history, the label “invasive species” is recent and derives from ideas about nature, place, and belonging. Subramaniam locates the development of the idea of invasive alien plants in the emergence of the concept of “nativeness” in mid-nineteenth century England to refer to “true” British plants, a concept that drew on English common law about human citizenship rights: “‘true’ British flora constitutes the ‘not true’ and the now familiar binary of the native/alien emerged.”⁵¹ Despite this binary opposition, so-called “exotics” were readily imported into England and the United States throughout the late eighteenth and nineteenth centuries. The shift came in the late nineteenth century with a change in America’s relationships with nature due to industrialization, increasing urbanization, and increasing immigration. In this context,

⁴⁸ Sinclair, “Righting Names,” 92. See also Megan Bang and Ananda Marin, “Nature-Culture Constructs in Science Learning,” *Journal of Research and Science Teaching* 52, no. 4 (2015): 530–44, <https://doi.org/10.1002/tea.21204>.

⁴⁹ Bang and Marin, “Nature-Culture Constructs in Science Learning,” 533; Jeff Corntassel, Chaw-win-is, and T’lakwadzi, “Indigenous Storytelling, Truth-Telling, and Community Approaches to Reconciliation,” *English Studies in Canada* 35, no. 1 (2009): 137–59; Sinclair, “Righting Names.”

⁵⁰ Sinclair, “Righting Names,” 103.

⁵¹ Subramaniam, *Ghost Stories*, 97.

Americans began to see themselves as “nature lovers” while, in contrast, newer immigrants were seen as “not loving nature and as the problem.”⁵² As Subramaniam explains, “Americans saw their love of nature as *the* quality that distinguished the ‘natives’ from the new immigrants. . . . The ‘native’ emerge[d] as a site of ‘purity’ in our conceptions of humans and plant and animal ecologies.”⁵³ Notably, in this same period, the U.S. Congress passed legislation restricting immigration from Asia as well as European nations considered not white at the time, such as the Page Act of 1875, Chinese Exclusion Act in 1882, and later the Immigration Act of 1924, which responded to eugenic concerns regarding “good stock” versus “bad stock.”

Invasion biology further developed as a sub-field of biology in the 1950s amid Cold War fever and post-World War II demographic changes.⁵⁴ Its use of militarized language reflects the moment of its formation when tensions ran high regarding infiltration by Communist operatives and immigrants. Many biologists mark the beginning of the field of invasion biology as the publication of Charles Elton’s 1958 polemic *The Ecology of Invasions by Animals and Plants*, which expanded his series of public radio broadcasts infused with militaristic metaphors introducing the reductive good-versus-evil rhetoric of species invasion. Plant ecologist and writer Ken Thompson attributes Elton’s rhetoric to his experience of living through two world wars while working on controlling rabbit, rat, and mice populations—“‘alien invaders’ that were eating stored food and farmers’ crops, and were thus practically in league with the

⁵² Subramaniam, 99.

⁵³ Subramaniam, 99.

⁵⁴ See also Emma Marris’s description of the development of the field, Emma Marris, *Rambunctious Garden: Saving Nature in a Post-Wild World* (New York: Bloomsbury, 2011), 101–3.

Nazis.”⁵⁵ Despite its inflaming rhetoric, the field of invasion biology grew slowly until the early 1990s when it accelerated leading to the founding of the journal *Biological Invasions* in 1999. Growing academic interest sparked public and government interest, leading to, for example, E.O. 13112 (with which I began this introduction), which codified the definition of “invasive species” and formed a National Invasive Species Council.⁵⁶ Despite debate over its militarized language and its reprehensible history rooted in eugenics, the notion of “invasive species” has stuck.⁵⁷ Subramaniam maintains that this is because the issue is not about representation or terminology per se but about dominant Western ontologies that reflect “a profound anxiety and deep ambivalence about our ideas of the nation, home, and belonging” and that, thus, “misrepresent[ing] the problem and misidentif[y] the solution.”⁵⁸ Rooted in the United States’ foundational violences, that anxiety is resolved through blaming species imported to maintain settler control. In addition, these Western ontologies are grounded in the binary opposition of human/nature.

Given this genealogy, the field of invasion biology rarely concerns itself with impacts to Indigenous peoples and spends even less time exploring Indigenous peoples’

⁵⁵ Ken Thompson, *Where Do Camels Belong? Why Invasive Species Aren't All Bad* (Vancouver, Canada: Greystone Books, 2014), 39.

⁵⁶ “Executive Order 13112 - Invasive Species | National Invasive Species Information Center,” National Invasive Species Information Center, accessed March 24, 2023, <https://www.invasivespeciesinfo.gov/executive-order-13112>.

⁵⁷ For more on this debate, see, for example, Daniel Simberloff, “Confronting Introduced Species: A Form of Xenophobia?,” *Biological Invasions* 5 (2003): 179–92; Daniel Simberloff, “Nature, Natives, Nativism, and Management: Worldviews Underlying Controversies in Invasion Biology,” *Environmental Ethics* 34, no. 1 (2012): 5–25; Charles R. Warren, “Perspectives on the ‘Alien’ versus ‘Native’ Species Debate: A Critique of Concepts, Language, and Practice,” *Progress in Human Geography* 31, no. 4 (2007): 427–46; Paul H. Gobster, “Invasive Species as Ecological Threat: Is Restoration an Alternative to Fear-Based Resource Management?,” *Ecological Restoration* 23, no. 4 (2005): 261–70; Brendon M. H. Larson, Brigitte Nerlich, and Patrick Wallis, “Metaphors and Biorisks: The War on Infectious Diseases and Invasive Species,” *Science Communication* 26, no. 3 (2005): 243–68.

⁵⁸ Subramaniam, *Ghost Stories*, 105.

responses to these species. In contrast, the field of Indigenous studies—and especially the sub-field of Indigenous environmental studies—has begun to address this lacuna in the scholarship. Nicholas J. Reo et al. (2017) report that Indigenous nations’ distinctive strategies, knowledge, and capacity to respond to alienated species is shaped by Indigenous creativity, self-determination, and histories with environmental change. Moreover, their research suggests that many Indigenous nations have active response strategies underway that utilize diverse methods and leverage traditional knowledge and practices alongside Western-colonial, adopting new technologies and folding them into their systems as they have done over millennia. Reo and Laura Ogden build on this work through ethnographic research with the Anishinaabeg in which they find that, while the Anishinaabeg understand these plant and animal nations as “phenomenologically entangled” with colonialism, the various ways that Anishinaabe people conceptualize such species offer alternatives to the binaries prevalent in Western-colonial scientific discourse.⁵⁹ Moreover, they report that Anishinaabe tradition bearers are often more concerned with the “invasive land ethic” of settlers than so-called “invasive species.”⁶⁰ Similarly, Megan Bang et al. identify the concept of “invasive species” as rooted in a settler-colonial relation to land in service to settler futurity, which undermines Indigenous agency and futurity.⁶¹ To refuse the settler-colonial narrative and emphasize relationships as central to Indigenous onto-epistemologies, they draw on Indigenous relations to land by focusing on “remaking relatives” to develop an alternative term—“plants that people

⁵⁹ Reo and Ogden, “Anishnaabe Aki,” 2018, 1449.

⁶⁰ Reo and Ogden, 1449.

⁶¹ Bang et al., “Muskrat Theories,” 47. They further argue that the term *invasive species* “fail[s] to make visible the motivation of settlers who brought flora and fauna from their homelands to make these new lands like home.”

lost their relationships with”—to describe these species.⁶² Additionally, Jennifer Grenz (Nlaka’pamux), a self-identified “invasive species specialist,” argues that, unlike settler ecology, Indigenous ecology does not utilize “dualistic concepts of species belongingness” and “Eden-based restoration goals.”⁶³ Rather, what she calls “land healing” focuses on respect, including respect for the “belongingness” of all beings and for each Indigenous community to decide how to respond based on their unique context—not federal definitions or state invasive species lists.⁶⁴

Unsettled Ecologies builds on this scholarship by contributing additional alternative ways of understanding relations with alienated species that are grounded in Indigenous presence, survivance, and “reciprocal resurgence.” As Michi Saagig Nishnaabeg scholar, writer, and artist Leanne Betasamosake Simpson explains, reciprocal resurgence is a generative refusal of settler-colonial recognition, settler-colonial structures and processes, and settler-colonial spatialities and temporalities.⁶⁵ It is also reengagement with Indigenous ways of knowing, including the practices and ethical processes that define Indigenous peoples and which make possible a different world, a different present, and a different future.⁶⁶ The Anishinaabe approaches that I explore exhibit alternative ways to understand place, belonging, and nature, as well as ontologies rooted in kinship and relationship. Moreover, they demonstrate that migration does not inhibit relationship to place but allows for emerging relationships if one proceeds “in a good way,” that is, with respect, humility, and responsibility. Critically, these practices

⁶² Bang et al., 47–48. For this reason, they point to the use of terms like *invasive species* as another way Indigenous erasure can happen in a learning environment.

⁶³ Grenz, “Healing the Land,” iii.

⁶⁴ Grenz, 41–50.

⁶⁵ Leanne Betasamosake Simpson, *As We Have Always Done: Indigenous Freedom Through Radical Resistance* (Minneapolis, MN: University of Minnesota Press, 2017), 196.

⁶⁶ Simpson, 19, 17–21.

are not for non-Native people to take up, appropriate, and make their own; if they wish to engage with alienated species in anti-colonial ways, they must work directly with local tribes and Indigenous communities in their area. Further, I contribute a new methodological approach for the study of Indigenous perspectives on alienated species by turning to Indigenous literature from Anishinaabe and CHamoru (Indigenous Pacific Islander) communities. Looking at Indigenous literature reveals the challenges of integrating Western-colonial and Indigenous approaches to such species. At the same time, it radically imagines alternative futures, including the “radical sovereignty” of Indigenous communities who have been colonized by the United States in which they determine their own way forward with alienated species.⁶⁷

Methods

Indigenous legal scholar Heidi Kiiwetinepinesiik Stark (Anishinaabe) contends that methods are not just a tool for study but rather are about a way of being in the world, a “method for living.”⁶⁸ Methods can “illuminate pathways forward” for living together differently.⁶⁹ Following this approach, I utilize a transdisciplinary approach to biocultural research with methods that exemplify an alternative way of being in the world that challenges the ontological divide between nature and culture that animates disciplinary siloes. My approach also responds to my Anishinaabe colleagues and friends’ repeated reminders that there is no separation between the biological and the cultural. Further, this approach enables a fuller understanding of the racial discourse of invasion and the ways it

⁶⁷ Rachel Cushman, “Plenary Panel.”

⁶⁸ Heidi Kiiwetinepinesiik Stark, “Stories as Law: A Method to Live By,” in *Sources and Methods in Indigenous Studies*, ed. Chris Andersen and Jean M. O’Brien (New York: Routledge, 2017), 249–57.

⁶⁹ Stark, 250.

circulates between the political, the scientific, the cultural, and the social, as well as affording a view of alternate ways of understanding place, migration, and belonging from non-anthropocentric, non-Euro/American perspectives. To this end, I integrate literary and cultural studies with humanistic social sciences, utilizing five interrelated methods: archival research; discourse analysis; literary and cultural analysis; interview-based research; and embodied, multispecies engagement.

To study the racial discourse of invasion in U.S. conservation, I conducted archival research into the *Congressional Record* to examine legal discourse related to “Asian” carp, following the methodologies of American historians Mae M. Ngai and Molina. Ngai’s study of the origins of “illegal aliens” in U.S. law argues that immigration policy constitutes understandings of national belonging and citizenship and constructs the “illegal alien.”⁷⁰ Molina extends this work by tracing how race in the United States is shaped by immigration laws and policies. She outlines a relational construction of race through analysis of U.S. immigration archives, including “congressional papers, hearings, and the *Congressional Record*,” arguing that legal discourse reveals the rationale, concerns, and conceptions of individuals, communities, agencies, and organizations while also constructing subjects according to relational racial formation.⁷¹ Following this methodological example, I study all Congressional hearings, committee reports, legislation, and the *Congressional Record* available at Congress.gov that mention “Asian carp”, which range from 1982 to 2020, to uncover key contemporary rationales, concerns, and narratives, and relational racial formation connected with “Asian” carp.⁷²

⁷⁰ Mae M. Ngai, *Impossible Subjects: Illegal Aliens and the Making of Modern America* (Princeton, NJ: Princeton University Press, 2004).

⁷¹ Molina, *How Race Is Made*, 27.

⁷² Congress.gov contains such records from 1799–1811, 1813–1873, and 1951–present.

Moreover, for a fuller understanding of the racial discourse of invasion as applied to alienated species like “Asian” carp, I read this legal discourse alongside a range of policy documents, non-governmental organization (NGO) communications, popular nonfiction, and dominant news media in which “Asian” carp are a primary concern to analyze how the racial discourse of invasion moves through conservationist thinking. While I had intended to conduct ethnographic fieldwork at the Original Redneck Fishing Tournament and with the Peoria Carp Hunters along the Illinois River, I was unable to do so owing to public health and travel restrictions during early period of the ongoing COVID-19 pandemic. However, studying texts these groups produced for social media as part of my discourse analysis provided unique insight into their thinking on place, race, and belonging. Indeed, studying these kinds of texts reveals ways of thinking that can be obscured in ethnographic interviews as those who hold these beliefs have become savvier about camouflaging their beliefs when speaking with academic researchers. In contrast, the texts they create do their own kind of work in the world to reinforce and shape narratives about place, migration, and belonging—especially when creating texts for their own communities on social media platforms like *Facebook* and *YouTube*. Moreover, the texts they publish on social media are necessary to examine because they make such narratives more mobile by circulating them on social media.

Interwoven with this discourse analysis, I conducted cultural and literary analysis on a broad range of texts, from poetry to material culture to the aforementioned social media posts. In relation to “Asian” carp, I analyze popular and political discourse by reading social media, news media, and popular culture, including television and popular science literature. These texts offer a broad view on the pervasive nature of the racial

discourse of invasion as applied to alienated species. Dialectically, I analyze the cultural production of Asian American, Arab American, immigrant, and Indigenous authors and artists to demonstrate that people from these communities create alternative modes of belonging that exceed settler colonial logics. With this approach, I also acknowledge insights in Indigenous studies and cultural studies that story is theory.⁷³ Moreover, literature and other cultural production does important work in the world in revealing what can remain hidden in dominant narratives, speaking marginalized communities' experiences (which are often misrepresented or erased entirely), and envisioning a more just world. This unique work is critical for creating that world, especially since overdetermined narratives can make it difficult to tell alternative stories and imagine different futures.

Additionally, it felt important to me, as a settler-descended scholar, to partner with Indigenous communities as part of a method for “living together differently.” As a result, I collaborate with Anishinaabe communities and scholars, in partnership with the Great Lakes Indian Fish and Wildlife Commission (GLIFWC), on community-responsive, interview-based research. I utilize anticolonial research methods guided by the Native nations with whom I partner to honor their sovereignty and self-determination and avoid perpetuating colonial damage through my scholarship. I am also guided by the work of Indigenous scholars like Leanne Betasamoke Simpson (Anishinaabe), Eve Tuck (Unangax), Kim TallBear (Sisseton-Wahpeton Oyate), Linda Tuhiwai Smith (Ngāti Awa and Ngāti Porou, Māori), Shawn Wilson (Opaskwayak Cree), and others.⁷⁴ The methods I

⁷³ Simpson, *As We Have Always*.

⁷⁴ Simpson; Eve Tuck and Marcia McKenzie, *Place in Research: Theory, Methodology, and Methods* (New York: Routledge, 2015); Kim TallBear, “Standing With and Speaking as Faith: A Feminist-Indigenous Approach to Inquiry,” *Journal of Research Practice* 10, no. 2 (2014): 1–7; Linda Tuhiwai Smith,

utilize include placing Indigenous frameworks at the center of my analysis and engaging in research projects that fill existing gaps in tribal information, based on conversations with tribal members and GLIFWC. My research plan, protocols, and interview questions were approved by all nine Native nations, through their own rigorous Institutional Review Board processes, by their tribal governing body, or both.⁷⁵ Moreover, tribal review boards and governing bodies review all my research products to ensure they do not divulge culturally sensitive information.

During this research, I conducted semi-structured ethnographic interviews with forty-five tribal natural resource and cultural resource stewards, harvesters, and elders from the nine Anishinaabe nations about their experiences with and perspectives on species considered invasive. Interviews were conducted in person (following COVID-19 safety protocols) or on Zoom, and all were recorded with permission and later transcribed. In addition, I spent three and a half months in the currently ceded and unceded territories of the nations with whom I collaborated.⁷⁶ To avoid intruding on their lands without permission, I travelled, only when invited, to all but one of the nine reservations (due to a COVID surge in summer 2021) and spent time in each that I visited. When invited, I attended community events, such as ceremonies and feasts, and participated in cultural activities, such as harvesting black ash, observing wild rice

Decolonizing Methodologies: Research and Indigenous Peoples (London: Zed Books Ltd, 1999); Shawn Wilson, *Research Is Ceremony: Indigenous Research Methods* (Black Point, Nova Scotia: Fernwood Publishing, 2008); Chris Andersen and Jean M. O'Brien, eds., *Sources and Methods in Indigenous Studies* (New York: Routledge, 2017); Craig S. Womack, Daniel Heath Justice, and Christopher B. Teuton, eds., *Reasoning Together: The Native Critics Collective* (Norman, OK: University of Oklahoma Press, 2008).

⁷⁵ The research protocol was also approved by the University of Oregon Institutional Review Board.

⁷⁶ I follow Bang et al. (2014) in referring to the ceded territories as “currently ceded territories” to make visible settler colonial constructions of lands as “no longer Indigenous and concomitant views of naturalized settler futures. Bang et al., “Muskrat Theories,” 39. Emphasis in original. See also Eve Tuck and K. Wayne Yang, “Decolonization Is Not a Metaphor,” *Decolonization: Indigeneity, Education & Society* 1, no. 1 (2012): 1–40.

harvests (it was not appropriate for me to do the actual harvesting as a non-tribal member), and weaving black-ash and other baskets. I participated in these activities with the understanding that research is a relationship-building process with colleagues or co-researchers, not “subjects.”⁷⁷ While these activities aided in my understanding of Anishinaabeg approaches to alienated species, I refrained from ethnography as a direct request of tribal partners who have experienced the violence of ethnographic observation.⁷⁸ As a result, I did not take fieldnotes or write reflections of these activities; and none of my experiences during that time are included in this research. I draw only on interview transcripts. Moreover, I engaged in this research process as a researcher, to use TallBear’s words, “who is willing to learn how to ‘stand with’ a community” and who is “willing to be altered, to revise her stakes in the knowledge to be produced.”⁷⁹ As TallBear explains, part of “standing with” is engaging as an “invested moral agent” who inhabits the material world one studies, and my time inhabiting Anishinaabe lands emerges from a desire to ethically engage beyond merely “doing fieldwork” toward inquiry that contributes in some small (or rather, I hope, big) way to making Anishinaabe lives better.

Finally, during the three and a half months in the currently ceded and unceded territories of the nations with whom I collaborated, I spent many hours observing multispecies relations between the land, water, plants, and animals. In this way, I engage sociologist Vanessa Watts’s (Haudenosaunee and Anishinaabe) concept of “Indigenous Place-Thought,” which “is based upon the premise that land is alive and thinking, and

⁷⁷ TallBear, “Standing With”; Grenz, “Healing the Land.”

⁷⁸ Vine Deloria, *Custer Died for Your Sins: An Indian Manifesto* (Norman: University of Oklahoma Press, 1988).

⁷⁹ TallBear, “Standing With,” 2.

that humans and non-humans derive agency through the extensions of these thoughts.”⁸⁰ Similarly, I utilize an anticolonial methodology of embodied engagement inspired by “more-than-representational” theory, which argues that one needs to inhabit a place to know it. Like Watts’s place-thought, it emphasizes that the knowledge one derives from dwelling in a place is co-constituted with non-humans.⁸¹ Landscape is not background; as Tim Ingold writes, “knowledge is gained by moving about in it [a place], exploring it, attending to it, ever alert to the signs by which it is revealed.”⁸² With embodied engagement, temporalities are as important as spatialities, which recognizes that processes take place over time. My focus on multispecies embodied engagement is drawn explicitly from Watts’s and other Indigenous scholarship.⁸³ As part of this embodied engagement, I draw on my training as a naturalist through which I observed the interactions of plants and animals in the places where I spent time.

Chapter Overview

In my first chapter—a case study examining “Asian” carp, I look at how dominant “invasive” species discourses found in Congressional documents, environmental policy, news media, social media, and popular culture echo racialized discourses applied to Native Americans, Asian Americans, and Asian immigrants. These racialized discourses are used to assign the fish a monstrous agency that obscures the colonial role in species

⁸⁰ Vanessa Watts, “Indigenous Place-Thought and Agency Amongst Humans and Non-Humans (First Woman and Sky Woman Go on a European World Tour!),” *Decolonization: Indigeneity, Education & Society* 2, no. 1 (2013): 21.

⁸¹ Adam J. Barker and Jenny Pickerill, “Doings with the Land and Sea: Decolonising Geographies, Indigeneity, and Enacting Place-Agency,” *Progress in Human Geography* 44, no. 4 (2019): 640–64.

⁸² Timothy Ingold, *Being Alive: Essays on Being, Knowledge, and Description* (New York: Routledge, 2011), 55.

⁸³ Sarah Hunt and Cindy Holmes, “Everyday Decolonization: Living a Decolonizing Queer Politics,” *Journal of Lesbian Studies* 19, no. 2 (2015): 154–72; Smith, *Decolonizing Methodologies*.

displacements and naturalizes white possession of Indigenous lands. In the case of “Asian” carp, anti-Asian discourses are employed within the context of Western-colonial conservation that takes two central forms: big green conservation and “redneck” conservation. Big green conservation paints “invasive” species as contamination. I locate this form of environmental thinking in Congressional discourse, dominant news media, and statements by mainstream environmental organizations, such as the National Wildlife Federation. In contrast, “redneck” conservation evinces nativist and white nationalist concerns over territorial sovereignty, as observed in Illinois’s Redneck Fishing Tournament, Peoria Carp Hunters’ *YouTube* videos, and the popular reality-television show *Duck Dynasty*. Despite the differences between these forms of environmental thinking, both rely on racial logics of purity and nativity and settler colonial logics of erasure and entitlement. Chapter 1 also further defines and explains the need for my term *alienated species* as an alternative to “invasive species.”

In the second chapter, I examine how diasporic settlers of color respond to the overdetermined narratives of dominant invasive species discourses outlined in chapter 1 and the alternative ways of understanding alienated species that they bring to light. To do so, I analyze Amit Majmudar’s poem “Invasive Species” (2020), Ruth Ozeki’s novel *My Year of Meats* (1998) and Marwa Helal’s poetry collection *Invasive Species* (2019) to uncover how non-European settler communities respond to dominant “invasive” species discourses and address Indigenous sovereignty. Like Ed Bok Lee’s poem “Super Insensitive Species” examined above, these texts highlight the ways U.S. discourse around alienated species echoes racialized discourses about immigrants of color, Asian Americans, Arab Americans, and Muslim Americans and constructs these various groups

as external to the nation through U.S. settler imperialism's construction of invasivity. Added to this, they provide a critical counterscript to the racial script of invasivity by foregrounding alienated species' resistance to regimes of policing, control, and enclosure.

In my third and fourth chapters, I consider how those whose traditional lands and waters are impacted by alienated species frame and engage with such species. For chapter 3, I draw on interview data from my fieldwork with nine Anishinaabe tribes in the upper Great Lakes region to examine how a set of people from these tribes think about and respond to alienated species. Applying Anishinaabe cultural knowledge—via stories—as a framework for understanding their perspectives, I argue that Anishinaabe approaches suggest an ethics and politics of conservation based on reciprocity and responsibility (rather than exclusion, exploitation, and possession) and alternate meanings of belonging, place, and migration. Moreover, their practices exhibit Anishinaabe radical resurgence in action, both through everyday practices and formal land management strategies. In chapter 4, I apply these insights to literary analysis of Robin Wall Kimmerer's (Potawatomi) *Braiding Sweetgrass* (2013) and Craig Santos Perez's (CHamoru) *from unincorporated territory [hacha]* (2008) to better understand the connections between alienated species and U.S. settler colonialism and imperialism, the possibilities of emerging relationships with these species, and the challenges of integrating Western-colonial and Indigenous approaches. These creative texts reveal alternative modes of understanding and being in relationship with alienated species that imagine more just futures for Indigenous peoples, the plants and animals with whom they have long-standing relationships, and the alienated species displaced into their lands. Like the texts explored in chapter 2, they provide a crucial counterscript to Western-colonial invasive

species approaches that have come to be seen as common sense. These counterscripts show how Indigenous communities are linked with racialized communities, including Asian American, Arab Americans and non-European immigrants.

Finally, the epilogue briefly considers the possibilities for living together well in what Indigenous studies scholar Jodi Byrd (Chickasaw) calls the “cacophony of empire.”⁸⁴ Byrd calls for settlers and arrivants to “acknowledge their own positions within empire and then reconceptualize space and history to make visible what imperialism and its resultant settler colonialisms have sought to obscure.”⁸⁵ Taking up Byrd’s call while keeping in mind Eve Tuck and K. Wayne Yang’s “ethic of incommensurability,” I explore alternative ethics and politics for multispecies justice made possible by the perspectives outlined in the preceding chapters.

Conclusion

My transdisciplinary approach interweaving Indigenous Studies, Asian American Studies, and environmental humanities reveals how dominant invasive species discourses contribute to the racial discourse of invasion that reinforces settler colonial structures and narratives. It also helps envision different ways forward to alternative futures by examining counterscripts from diasporic settlers of color and Indigenous knowledges,

⁸⁴ Jodi A Byrd, *The Transit of Empire: Indigenous Critiques of Colonialism* (Minneapolis, MN: University of Minnesota Press, 2011), xxvii–xxviii. Byrd’s notion of *cacophony* draws on the Chickasaw and Choctaw concept of *haksuba*, or the multifarious and simultaneously destructive and generative force of chaos.

⁸⁵ Byrd, xxvii–xxviii, xxx. Building on Barbadian poet and critic Kamau Brathwaite’s thinking, Byrd differentiates “settlers,” or those who immigrated to the United States of their own volition, from “arrivants,” those forced to migrate to the United States, such as enslaved Africans or war refugees (or, I would add, climate migrants). Byrd theorizes “arrivant colonialism” as a way of understanding power relations between settlers, arrivants, and Natives—or within the “cacophony” of colonization, dispossession, enslavement, and exploitation—without conflating colonization and racialization.

perspectives, and experiences for sustaining just relations with human and non-human relations and with the earth.

II. THE U.S. “ASIAN” CARP PROBLEM: ALIENATED SPECIES, RACIALIZED INVASIVITY, AND MONSTROUS AGENCY

In 2002, the same year that the Department of Homeland Security was created, Great Lakes lawmakers began to take note of an environmental panic over a group of fish collectively known as “Asian” carp, a panic that had grown over the previous two decades thanks to dominant U.S. news media and Group of Ten environmental organizations.⁸⁶ Along with federal and state environmental agencies, these lawmakers were concerned about two species in particular—bighead carp and silver carp—entering Lake Michigan from the Illinois River, a large tributary of the Mississippi River and the ancestral territory of the Illinois confederacy and the Odawa, Ojibwe, Potawatomi, Sauk, and Fox.⁸⁷ From the 1950s through the 1970s, state and local governments imported, propagated, and promoted stocking the carp to solve problems that settler-colonists had created. Thanks to eutrophication from nitrogen-rich fertilizer runoff, fishponds in the U.S. South were clogged with plants introduced through white settlers’ post-war shipping

⁸⁶ “Asian carp” most often refers to silver carp, bighead carp, black carp, and grass carp.

⁸⁷ The Illinois Confederacy included the Peoria, Kaskaskia, Mitchigama, Cahokia, and Tamaroa. The following sources provide information on treaties and land cessions in the Illinois River Basin: “NativeLand.Ca,” Native-land.ca - Our home on native land, accessed December 11, 2020, <https://native-land.ca/>; “Indian Land Cessions in the U. S., Illinois 1, Map 17. United States Digital Map Library,” accessed December 11, 2020, <http://usgwarchives.net/maps/cessions/ilcmap17.htm>; “Indian Land Cessions in the U. S., Illinois 2, Map 18. United States Digital Map Library,” accessed December 11, 2020, <http://usgwarchives.net/maps/cessions/ilcmap18.htm>; “LC Zoom Viewer - Illinois 1,” accessed December 11, 2020, https://memory.loc.gov/cgi-bin/map_item.pl; “U.S. Serial Set, Number 4015, 56th Congress, 1st Session, Pages 666 and 667,” accessed December 11, 2020, https://memory.loc.gov/cgi-bin/query/D?hlaw:1:/temp/~ammem_QCjR::; “U.S. Serial Set, Number 4015, 56th Congress, 1st Session, Pages 680 and 681,” accessed December 11, 2020, [https://memory.loc.gov/cgi-bin/query/S?ammem/hlaw:@filreq\(@band\(@field\(SUBJ+@1\(Ottawa,+Chippewa,+and+Potawatomi+residing+on+Illinois+and+Milwaukee+rivers+and+their+waters.\)\)+@field\(FLD003+@band\(llss+c56\)\)\)+@field\(COLLID+llss\)\)](https://memory.loc.gov/cgi-bin/query/S?ammem/hlaw:@filreq(@band(@field(SUBJ+@1(Ottawa,+Chippewa,+and+Potawatomi+residing+on+Illinois+and+Milwaukee+rivers+and+their+waters.))+@field(FLD003+@band(llss+c56)))+@field(COLLID+llss))); “U.S. Serial Set, Number 4015, 56th Congress, 1st Session, Pages 692 and 693,” accessed December 11, 2020, [https://memory.loc.gov/cgi-bin/query/S?ammem/hlaw:@filreq\(@band\(@field\(SUBJ+@1\(Peoria,+Kaskaskia,+Mitchigamia,+Cahokia,+and+Tamaroa.\)\)+@field\(FLD003+@band\(llss+c56\)\)\)+@field\(COLLID+llss\)\)](https://memory.loc.gov/cgi-bin/query/S?ammem/hlaw:@filreq(@band(@field(SUBJ+@1(Peoria,+Kaskaskia,+Mitchigamia,+Cahokia,+and+Tamaroa.))+@field(FLD003+@band(llss+c56)))+@field(COLLID+llss))).

expansion. The aquaculture industry imported the carp to study their potential as biological control agents for controlling aquatic vegetation, partially in response to outcry against chemical control agents investigated in biologist Rachel Carson's 1962 book *Silent Spring*.⁸⁸ When biologists struggled to breed carp in their labs, they released them into U.S. waterways, believing the fish could not reproduce in the wild. Elsewhere, silver carp escaped flooded fishponds thanks to their fantastic jumping ability. Despite scientists' expectations, the fish succeeded in reproducing in the wild. Bighead and silver carp have established populations throughout the Mississippi River basin; grass carp have been found in forty-five U.S. states and four Great Lakes; and black carp are in the rivers of at least seven Midwestern states.⁸⁹

Ignoring white settler culpability, mainstream media and conservation scientists circulated a rhetoric of fear and panic about the carp. In the 1980s, the media increasingly reported on the potential for the "Asian" carp "invasion" to move into the Great Lakes, relying on discourses of environmental panic. Labeling the carp "invaders," agency biologists obscured the industry's introduction of the carp and demonized through racial discourse the very fish they previously sought to incentivize. Mainstream environmental groups fomented the panic in the 1990s with the pitch of rhetoric heightening as the fish neared the Great Lakes,⁹⁰ exemplified by the title of the 2013 *Scientific American* column: "Invasion USA: Asian Carp Invaders Have Taken the Mississippi, Are the Great

⁸⁸ Conover, Simmonds, and Whalen; Rachel Carson, *Silent Spring* (Cambridge: Houghton Mifflin, 1994).

⁸⁹ Conover, Simmonds, and Whalen.

⁹⁰ Deoohn Ferris, "Environmental Justice: Moving Equity from Margins to Mainstream," *Nonprofit Quarterly*, August 15, 2019, <https://nonprofitquarterly.org/environmental-justice-moving-equity-from-margins-to-mainstream/>.

Lakes Next?” referenced in the introduction to this dissertation.⁹¹ With its military metaphors, this title appeals to readers’ fears by suggesting the carp are a foreign invading force taking over iconic U.S. water bodies. Such discourse assumes an undisturbed, ordered, and harmonious nature that reverts to “equilibrium” after disturbances. However, academic ecologists reject the notion of balance in ecosystems since ecological data suggest a dynamic nature of constant disturbance.⁹²

Despite concern for native fish populations, nowhere in this panic is there mention of the numerous Tribal communities that presently call the Great Lakes region home, including the Ojibwe, Menominee, and Potawatomi, who are doubtless impacted. Legislation introduced in September 2002 to respond to the “Asian” carp problem evidences a continued lack of input from Tribes (not to mention rural non-elites) as well as the use of racial tropes of purity. At the urging of federal agencies, lawmakers introduced legislation to provide funding for prevention, control, and research to stop the carp from entering the Great Lakes.⁹³ The text of the bills does not note whether Tribes or Indian management agencies like the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) were consulted, though it does claim they would be bound to the law had it passed.⁹⁴ Around this time, lawmakers began to refer to these fish almost exclusively as

⁹¹ Roddy Scheer and Doug Moss, “Invasion USA: Asian Carp Invaders Have Taken the Mississippi, Are the Great Lakes Next?,” *Scientific American*, July 5, 2013, <https://www.scientificamerican.com/article/asian-carp-woes/>.

⁹² Daniel Simberloff, “The ‘Balance of Nature’—Evolution of a Panchreston” *PLoS Biology* 12.10 (2014): e1001963; John Kricher, *The Balance of Nature: Ecology’s Enduring Myth* (Princeton: Princeton University Press, 2009).

⁹³ H.R.5395. 107th Congress (2001-2002) Aquatic Invasive Species Research Act; H.R.5396. 107th Congress (2001-2002) National Aquatic Invasive Species Act of 2002; S.2964. 107th Congress (2001-2002) National Aquatic Invasive Species Act of 2002.

⁹⁴ Vernon J. Ehlers, “Text - H.R.5395 - 107th Congress (2001-2002): Aquatic Invasive Species Research Act,” webpage, November 14, 2002, 2001/2002, <https://www.congress.gov/bill/107th-congress/house-bill/5395/text>; “Text - H.R.5396 - 107th Congress (2001-2002): National Aquatic Invasive Species Act of 2002 | Congress.Gov | Library of Congress,” accessed December 11, 2020, <https://www.congress.gov/bill/107th-congress/house->

“Asian carp” rather than by their common names.⁹⁵ The name first appears in the *Congressional Record* in a statement from Former U.S. Senator Carl Levin (D-MI) for the 30th anniversary of the Clean Water Act, legislation created in no small part thanks to Carson’s book. In his statement, Levin bemoans a report from the U.S. Environmental Protection Agency (USEPA) stating that forty percent of U.S. waterways remain too polluted for fishing and swimming due to pollution from cities, industries, and farms. Strangely sandwiched in his concern about toxic pollution is a mention of new legislation to “protect the Great Lakes waters from invasive species,” in particular “Asian carp, and other intruders that enter U.S. waters through maritime commerce and on the hulls of ships.”⁹⁶ Levin fails to acknowledge the correct particulars of the carp’s “introduction” when he suggests that the fish hitchhiked into the United States via a passive shipping industry. More importantly, he poses the carp as another form of toxic contamination. This story about the environmental concern surrounding “invasive” species, especially regarding “Asian” carp, raises important questions about the connections between race, nature, power, and agency, including who and what belongs and who has the authority to decide.

This chapter makes a case for why the panic over “Asian” carp relies on Indigenous erasure and racialized discourses of invasion, purity, and nativity. It argues

bill/5396/text?q=%7B%22search%22%3A%5B%22hr+5396%22%5D%7D&r=13&s=5; Carl Levin, “Text - S.2964 - 107th Congress (2001-2002): National Aquatic Invasive Species Act of 2002,” webpage, September 18, 2002, 2001/2002, <https://www.congress.gov/bill/107th-congress/senate-bill/2964/text>.

⁹⁵ For examples of the use of common names such as “bighead carp” and ‘grass carp” in committee hearings prior to 2002, see: U.S. Congress, House of Representatives, Committee on Appropriations, *Department of the Interior and Related Agencies Appropriations for 1982*, 97th Cong., 1st sess., 1981, 947. U.S. Congress, House of Representatives, Committee on Appropriations, *Agriculture, Rural Development, Food and Drug Administration, and Related Agencies Appropriations for 1998*, 105th Congress, 1st sess., 1997, 4.

⁹⁶ Senator Levin, “The Clean Water Act: 30 Years,” on October 17, 2002, 107th Cong. 2nd. sess., *Congressional Record*, S10645–46.

that narratives about the carp and corresponding invasive species management by colonial conservation operate as part of a biopolitical and necropolitical regime that operationalizes race as a technology.⁹⁷ In describing colonial conservation as biopolitical, I utilize the work of geographers Christine Biermann and Becky Mansfield who argue that conservation science is biopolitical not only because it calls for statistically managed populations and species, but also because its core notions of biodiversity and purity extend a racialized logic of abnormality.⁹⁸ Drawing on philosopher Ladelle McWhorter's genealogy of race, they understand race as relational via "a broader notion of biological abnormality, which is conceptualized as threats to the norm" and through which "race becomes a technology for distinguishing between biological normalcy and threat."⁹⁹ At the same time, this chapter thinks with political theorist Achille Mbembé's concept of necropower—"the capacity to define who matters and who does not, who is disposable and who is not"—in order to consider the subjugation of kinds of life considered threats to the power of death.¹⁰⁰

The relational conception of race under biopolitical and necropolitical regimes is useful for understanding how racial and settler colonial logics operate in and through "invasive" species discourse and management practices.¹⁰¹ By "settler colonial logics," I

⁹⁷ Wendy Hui Kyong Chun, "Introduction: Race and/as Technology; or, How to Do Things to Race," *Camera Obscura: Feminism, Culture, and Media Studies* 24, no. 1 (2009): 7–35, <https://doi.org/10.1215/02705346-2008-013>. Understanding "race as technology shifts the focus from the what of race to the how of race, from knowing race to doing race by emphasizing the similarities between race and technology" (p. 27).

⁹⁸ Christine Biermann and Becky Mansfield, "Biodiversity, Purity, and Death: Conservation Biology as Biopolitics," *Environment and Planning D: Society and Space* 32, no. 2 (2014): 269, <https://doi.org/10.1068/d13047p>.

⁹⁹ Biermann and Mansfield, 261.

¹⁰⁰ J.-A. Mbembé, "Necropolitics," trans. Libby Meintjes, *Public Culture* 15, no. 1 (March 25, 2003): 27.

¹⁰¹ Jodi A Byrd, *The Transit of Empire: Indigenous Critiques of Colonialism* (Minneapolis: University of Minnesota Press, 2011); Quynh Nhu Le, *Unsettled Solidarities: Asian and Indigenous Cross-Representations in the Americas* (Philadelphia, PA: Temple University Press, 2019). Following Byrd and Le, I understand settler colonialism and racial formation as separate but related. On the relational nature of

refer to the logics of erasure, elimination, and entitlement that structure settler-colonial society and that are separate from but closely linked to racial logics and whiteness.¹⁰² The role of race in differentiating nonhuman life has yet to receive much attention.¹⁰³

Philosopher Michel Foucault's notion of biopower—the power to “make live and let die” at the level of the population (rather than the individual)—is routinely applied to human populations but less often to nonhuman populations.¹⁰⁴ Though scholars have read conservation science in terms of biopolitics and race, less attention has been directed to the ways that popular and political deployments of invasion ecology and restoration science are biopolitical and reproductive of whiteness.¹⁰⁵ Drawing on scholarship in Indigenous Studies, Asian American Studies, and Environmental Studies, this chapter argues that understanding how dominant invasive species discourse and management reaffirms colonial ecological violence requires attending to the ways that they are rooted in and reproduce settler colonial and racialized logics.¹⁰⁶ Other scholars have argued that “invasive” species discourse evidences a shared script with anti-immigrant rhetoric that trades on xenophobic notions of race, gender, nationality, and sexuality.¹⁰⁷ This chapter

race, see also Lisa Cacho, *Social Death: Racialized Rightlessness and the Criminalization of the Unprotected* (New York: New York University Press, 2012); Laura Pulido, “Geographies of Race and Ethnicity II: Environmental Racism, Racial Capitalism and State-Sanctioned Violence,” *Progress in Human Geography* 41, no. 4 (August 2017): 524–33, <https://doi.org/10.1177/0309132516646495>.

¹⁰² I understand whiteness, per Perry Perry, as “the constellation of identities, processes, and practices that systematically privilege white people and reproduce white domination.” Aileen Moreton-Robinson, *The White Possessive: Property, Power, and Indigenous Sovereignty*, Indigenous Americas (Minneapolis, MN: University of Minnesota Press, 2015); Patrick Wolfe, “Settler Colonialism and the Elimination of the Native,” *Journal of Genocide Research* 8, no. 4 (2006): 387–409. Perry Perry, “White,” in *Keywords for American Cultural Studies*, ed. Bruce Burgett and Glenn Hendler, Second Edition (New York: New York University Press, 2014), <https://keywords.nyuupress.org/american-cultural-studies/>.

¹⁰³ Exceptions include: Biermann and Mansfield, “Biodiversity, Purity, and Death”; Shinozuka, “Deadly Perils.”

¹⁰⁴ Michel Foucault, *“Society Must Be Defended”: Lectures at the Collège de France, 1975-76* (New York: Picador, 2003), 241.

¹⁰⁵ Biermann and Mansfield, “Biodiversity, Purity, and Death.”

¹⁰⁶ Bacon, “Settler Colonialism as Eco-Social.”

¹⁰⁷ Coates, *American Perceptions*; Subramaniam, *Ghost Stories*; Shinozuka, “Deadly Perils.”

extends that critique by asking how that discourse and its related policies and practices reaffirm and reproduce settler colonial violence.

While I agree with Indigenous Studies scholars that settlers’ “introduction” of species constitutes colonial ecological violence, I focus instead on how the narratives and practices associated with colonial conservation’s biopolitical regime, linked with the articulation of racial technologies, obscure settler colonial violence more broadly.¹⁰⁸ Invasive species discourse and management practices related to “Asian” carp rest on settler colonial logics of erasure and entitlement and racialized logics of purity and nativity. This sheds light on how they simultaneously naturalize white possession and decontextualize displaced species, in the process obscuring the entangled political, economic, social, and environmental forces driving species displacements and thereby limiting effectual responses to these species. This chapter argues that we must trace the contiguities between the panic over the so-called “Asian” carp invasion, settler colonial violence, and racial capitalism’s “economies of death.”¹⁰⁹ Invasive species discourse about “Asian” carp rearticulates conservation’s racial technologies by evoking centuries-old racial tropes about Asian immigrants’ alien excess. I show how the racialized notions of invasivity under this discourse materially and discursively construct species considered invasive as others against which nativity and whiteness is defined. This othering further constructs the carp as “killable life” according to racial capitalism’s economic logics, and this is maintained and reinforced by invasive species management’s necropolitical

¹⁰⁸ For a few examples of Indigenous perspectives on “invasive” species, see Nicholas J. Reo et al., “Invasive Species, Indigenous Stewards, and Vulnerability Discourse,” *American Indian Quarterly* 41, no. 3 (2017): 201; Nicholas J. Reo and Laura A. Ogden, “Anishnaabe Aki: An Indigenous Perspective on the Global Threat of Invasive Species,” *Sustainability Science* 13, no. 5 (2018): 1443–52, <https://doi.org/10.1007/s11625-018-0571-4>.

¹⁰⁹ Patricia J. Lopez and Kathryn A. Gillespie, eds., *Economies of Death: Economic Logics of Killable Life and Grievable Death*, Routledge Frontiers of Political Economy (New York: Routledge, 2015), 180.

practices.¹¹⁰ Central to this “Asian” carp case study is the monstrous agency that colonial conservation grants to the carp, which at once reinforces the threat and conceals human agency behind the forces that compel the carp’s displacement as it suggests a mode of resistance against liberal biopolitical rule.

Understanding how a monstrous agency obscures the political, economic, social, and environmental forces behind the “invasive” species problem requires analyzing the racialized discourses at work and how those discourses function as part of a liberal biopolitical regime undergirded by settler colonial and racial capitalist logics. In conducting this analysis as part of an American studies project, I draw on the methods of history, political science, and cultural studies, including archival research, content analysis, and close reading. Through analysis of legal discourse, dominant news media, and popular culture, the first section of this chapter argues that the narratives and on-the-ground practices responding to “Asian” carp reflect racialized discourses intersecting with gender, sexuality, class, ability, and indigeneity that are often used to scapegoat racialized others and justify increased militarization in the name of national security. Arising from two distinct forms of colonial conservation, these narratives and practices construct the carp as racialized invaders, reinforcing a long-held racialized notion of invasivity in the United States that becomes especially potent in the context of tense relations with China. The second section theorizes that the material-semiotic form of the carp animates a biopolitical regime that reaffirms the settler colonial violence of erasure and elimination and economic logics of entitlement and possession. It offers the term *alienated species* to highlight both the violence against the carp and the economic forces

¹¹⁰ Lopez and Gillespie, *Economies of Death*.

spurring species displacement. The final section investigates in detail the carp’s monstrous agency as exemplified in discourse from large environmental organizations, lawmakers, popular nonfiction, federal and state environmental agency scientists, and dominant news media, maintaining that this agency extends from an anthropocentric, hierarchical onto-epistemology that limits responses to the carp. At the same time, it reveals that the carp’s “intra-action” with its relations and its supposed “alien excess” offer a mode of resistance that interrupts capitalist expansion and settler colonial logics.¹¹¹ While the environmental concern over alienated species regularly masks the settler racial logics behind it, a closer look at Western responses to these species reveals how such logics are maintained by a liberal biopolitical regime that frames these species as abnormalities invading the nation.



Figure 2. “Asian” carp comic

¹¹¹ Karen Barad, *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning* (Durham, NC: Duke University Press, 2007), 141.

Racialized Invasivity and “Asian” Carp

Two distinct forms of colonial conservation rely in discrete ways on the defensive logics of eugenics and settler colonial logics of possession, revealing how race, gender, sexuality, ability, class, and indigeneity play into invasive species discourse in the late 20th and early 21st century. Both help to construct a material-semiotic form of the carp as a racialized alien other through narratives about the carp and the practices of control they promulgate. Made visible through legal discourse, dispatches from Group of Ten environmental organizations, popular journalistic nonfiction, and dominant news media, “Big Green conservation” relies on environmental discourses of contamination and biological abnormality linked to racialized discourses of purity, reproduction, and excess to frame the carp as enemies of U.S. economic sovereignty and national security. In contrast, what I call “‘redneck’ conservation” emphasizes that the carp threaten territorial sovereignty. It hinges on overt nativist and nationalist approaches that make claims on indigeneity, as evidenced through social media, *YouTube* videos, news media, and popular culture. In both forms, the concern about “Asian” carp comes to seem less environmental and more economic and political, particularly given the context of the War on Terror and the “growing international rivalry” between the United States and China in the twenty-first century.¹¹² Both Big Green and “redneck” conservation establish the carp as an invader through racialized notions of national belonging while erasing Indigenous sovereignty, Indigenous peoples, and their kinship relations and revealing the “white possessive logics” of entitlement that undergird the environmental concern.¹¹³ As a

¹¹² “Timeline: U.S. Relations With China 1949–2020,” Council on Foreign Relations, accessed December 31, 2020, <https://www.cfr.org/timeline/us-relations-china>.

¹¹³ Moreton-Robinson, *The White Possessive*.

foreign invader to the nation, the carp necessitates violent, militarized responses on both fronts.

Though often represented as a single species, the term *Asian carp* refers to four distinct species of carp: silver carp (*Hypophthalmichthys molitrix*), bighead carp (*Hypophthalmichthys nobilis*), grass carp (*Ctenopharyngodon idella*), and black carp (*Mylopharyngodon piceus*). The fish's original range extends from Russia to Vietnam, and they can currently be found throughout most of the United States for reasons described above.¹¹⁴ Their behaviors vary greatly. For example, silver and bighead carp are planktivores, black carp eat mussels, and grass carp eat aquatic plants.¹¹⁵ Bighead carp feed on zooplankton on river bottoms while silver carp feed on phytoplankton, congregating closer to the water's surface from where they can jump up to ten feet when disturbed by a boat's motor.¹¹⁶ Despite their disparate niches, these fish are grouped under an umbrella term that flattens their differences with a geographical and racial determiner.

Many in the Great Lakes region claim the carp endangers the Lakes' recreation market and \$7-billion fishing industry, without mentioning tribal fisheries. Scientists have found that silver and bighead carp suppress plankton abundance in rivers, likely reducing the numbers of native obligate planktivores and juvenile sport fish.¹¹⁷ These

¹¹⁴ Greg Conover, Rob Simmonds, and Michelle Whalen, *Management and Control Plan for Bighead, Black, Grass, and Silver Carps in the United States* (Washington, DC: Aquatic Carp Working Group, 2007); Asian Carp Regional Coordinating Committee, *2021 Asian Carp Action Plan*.

¹¹⁵ Conover, Simmonds, and Whalen.

¹¹⁶ Conover, Simmonds, and Whalen.

¹¹⁷ Mario Minder and Mark Pyron, "Dietary Overlap and Selectivity Among Silver Carp and Two Native Filter Feeders in the Wabash River," *Ecology of Freshwater Fish* 27.1 (2018): 506–512. Bighead and silver carp presence sometimes correlates with positive impacts for native fish and at other times shows no impact at all. Jason A. DeBoer, Alison M. Anderson, and Andrew F. Casper, "Multi-Trophic Response to Invasive Silver Carp (*Hypophthalmichthys molitrix*) in a Large Floodplain River," *Freshwater Biology* 63.6 (2018): 597–611.

alterations to the food web have significantly increased the commercial harvest of the carp from the late 1980s to today, which helps native fish by keeping carp numbers down but requires time and money for developing new skills, techniques, and equipment.¹¹⁸ In addition, the carp have negatively impacted river usage, especially recreational fishing, swimming, and boating, since residents fear being hit and injured by jumping silver carp.¹¹⁹ Yet recent modeling suggests that while the ecological impact in the Great Lakes could be significant, the economic impact would be negligible.¹²⁰ Indeed, it indicates the most considerable effects would be felt by low-income households dependent on fish for sustenance, such as rural non-elites and Indigenous communities—the very communities overlooked by most supposed solutions to the “Asian” carp problem.¹²¹

Analyzing the rhetoric of environmental fear does not deny the empirically verified impacts of alienated species but instead highlights that such panics are “literally and literarily produced” and historically contingent.¹²² For example, rhetoric about the carp exploits the fact that many in the United States problematically equate *Asian* with *alien*.¹²³ That equation endures through both the “racial script” of perpetual foreignness

¹¹⁸ K.S. Irons et al., “Reduced Condition Factor of Two Native Fish Species Coincident with Invasion of Non-Native Asian Carps in the Illinois River, U.S.A.,” *Journal of Fish Biology* 71 (2007): 258–273; John H. Chick and Mark A. Pegg, “Invasive Carp in the Mississippi River Basin,” *Science* 292.5525 (2001): 2250–2251; Jordan Besek and Jeanine Cunningham, “On the Environmental Embeddedness of Redneck Identity and Politics: The Original Redneck Fishin’ Tournament and Invasive Species in Rural Community,” *Sociologia Ruralis* 20.2 (2020), 394–413.

¹¹⁹ Besek and Cunningham, 409; Molly M. Spacapan, Jordan F. Besek, and Greg G. Sass, “Perceived Influence and Response of River Users to Invasive Bighead and Silver Carp in the Illinois River,” *Illinois Natural History Survey*, 2016.

¹²⁰ Lee et al., “A Coupled Bioeconomic Model of a Regional Economy and an Aquatic Food Web.” Paper presented at the *International Institute of Fisheries Economics and Trade*, Seattle, 18 July 2018, https://ir.library.oregonstate.edu/concern/conference_proceedings_or_journals/9g54xq02w.

¹²¹ Lee et al., “Coupled Bioeconomic Model.”

¹²² Betsy Hartmann, Banu Subramaniam, and Charles Zerner, *Making Threats: Biofears and Environmental Anxieties* (Lanham, MD: Rowman & Littlefield, 2005).

¹²³ Robert G. Lee, *Orientalists: Asian Americans in Popular Culture* (Philadelphia: Temple University Press, 1999); Lisa Lowe, *Immigrant Acts: On Asian American Cultural Politics* (Durham, NC: Duke University Press, 1996).

connected with the anti-Chinese movement and the durable discourse of Yellow Peril that signals fears of invasion—military, cultural, and racial—by East Asian immigrants.¹²⁴ Yellow Peril discourse originated in the late nineteenth century in response to Chinese immigrants and, after the 1882 Chinese Exclusion Act, Japanese immigrants.¹²⁵ It stokes fears over contamination from the customs and habits of Chinese and Japanese immigrants, as well as contagion associated with the Chinese and Chinatowns defined as “the material manifestation of the alien.”¹²⁶ Similarly, during labor disputes in California at the time, European immigrant laborers determined that Chinese laborers were unassimilable and thus perpetually foreign.¹²⁷ The racial scripts of perpetual foreignness and “Yellow Terror” have been re-applied to East Asian immigrants to the United States with threats of an “Asian invasion” since the nineteenth century, especially in moments of perceived danger for white supremacy.¹²⁸ These racial scripts have been applied not only to people, but also to plants, animals, and diseases. A bubonic plague outbreak in California at the turn of the twentieth century was referred to as the “Oriental plague,” and 2019’s novel coronavirus was routinely and derisively referred to as the “China virus” by then-President Donald J. Trump and other authorities in his administration.¹²⁹ The panic about “Asian” carp relies on these scripts that aim to consolidate whiteness.¹³⁰

¹²⁴ Natalia Molina, *How Race Is Made in America: Immigration, Citizenship, and the Historical Power of Racial Scripts* (Oakland: University of California Press, 2014), 21.

¹²⁵ Shinozuka, “Deadly Perils,” 834.

¹²⁶ Lee, *Orientalism*, 106; Saxton, *Indispensable Enemy*, 18, 132, 155; Nayan Shah, *Contagious Divides: Epidemics and Race in San Francisco’s Chinatown* (Oakland: University of California Press, 2001), 1.

¹²⁷ Saxton, 17–20; Claire Jean Kim, *Dangerous Crossings: Race, Species, and Nature in a Multicultural Age* (New York: Cambridge University Press, 2015), 53.

¹²⁸ Shinozuka, “Deadly Perils,” 832–34. Also, Nazli Kibria, “The Contested Meanings of ‘Asian American’: Racial Dilemmas in the Contemporary U.S.,” *Ethnic and Racial Studies* 21.5 (1998): 939–58; Minh-Ha T. Pham, “The Asian Invasion (of Multiculturalism) in Hollywood,” *Journal of Popular Film and Television* 32. 3 (2004).

¹²⁹ Shinozuka, “Deadly Perils,” 831–2.

¹³⁰ Lee, *Orientalism*, 106.

Scripts animating discourse around “Asian” carp rely on racial fears of engulfment by alien others alongside settler fears of invasion and aggrieved entitlement.

Equally important is how mainstream concerns ignore the carp’s impact on tribal communities, which has yet to be studied. Settler invasions into what became Illinois led to the removal and relocation of eighteen Tribal communities, including the Peoria, Miami, Sac, Fox, Winnebago, Ho-Chunk, Odawa, Potawatomi, Ojibwe, and Kickapoo, to Indian Territory (current-day Oklahoma) and other parts of the United States through twenty-eight land-cession treaties between 1795 and 1834 and with the Indian Removal Act of 1830.¹³¹ One legacy of this colonial violence is that Illinois has no federally recognized tribes, reservation lands, or tribal land holdings, though Indigenous peoples have remained in the area. The gap in the scholarship signals the necessity of examining this case study with Indigenous communities in mind. The settler-colonial framework makes visible how “invasive” species discourses have naturalized white, male settler possession of land and bodies made into property as they obscure impacts to Indigenous communities and their responses to alienated species. More broadly, this lens offers a better understanding of how this seemingly playful and irreverent form of environmentalism asserts Indigenous disappearance, which impacts Indigenous self-determination and land stewardship while eliding alternative approaches to alienated species that do not draw on xenophobia and white nativism.

Such alternative approaches include Indigenous responses to the carp and other alienated species, which focus on nurturing Indigenous futurity and exercising tribal sovereignty and self-determination. I conducted a survey of online information for Tribes

¹³¹ Dennis Sweatman, “Comparing the Modern Native American Presence in Illinois with Other States of the Northwest Territory,” *Journal of the Illinois State Historical Society* 103.3/4 (2010), 252–315.

whose waters are impacted. This survey indicates that several Native nations have active management programs that address potential or actual populations of alienated carp. These include the Peoria Tribe of Oklahoma, Menominee Indian Tribe of Wisconsin, Lac du Flambeau Band of Lake Superior Chippewa Indians, and Keweenaw Bay Indian Community.¹³² Tribes in the Great Lakes region, including the Menominee, Ojibwe, and Odawa, focus on prevention, expressing concern about treaty-protected fishing rights and impacts on tribal fisheries.¹³³ Those who steward *manoomin* (wild rice) beds are concerned about the carp’s potential impact on this culturally important plant.¹³⁴ Tribes engage in different levels of collaboration and cooperation with federal, state, and county agencies, and many receive federal funding for their conservation and restoration programs. Their concern about alienated species focuses on the “cultural, social, political, and economic well-being” of their tribes and their ability to “conserve, preserve, and protect natural resources for future generations.”¹³⁵ That may mean protecting alienated

¹³² Peoria Tribe of Indians of Oklahoma, “Environmental Department Annual Report for FY17,” 2017, <https://www.peoriatribe.com/wp-content/uploads/Environmental-Department-Report-2018-002.pdf>; “Menominee County and Menominee Indian Tribe of Wisconsin Invasive Species Management Plan,” March 2020, <https://www.co.menominee.wi.us/i/f/file/Land%20Conservation/Menominee%20ISMP%20Approved%20MITW%202020.pdf>; Lac du Flambeau Band of Lake Superior Chippewa Indians and Town of Lac du Flambeau Town Lakes Committee, “AIS Rapid Response Plan,” accessed September 15, 2022, <http://www.tn.lacduflambeau.wi.gov/docview.asp?docid=4730&locid=138>; Dean Premo et al., “Keweenaw Bay Indian Community Aquatic Invasive Species Adaptive Management Plan” (White Water Associates, Inc., 2014), https://nrd.kbic-nsn.gov/sites/default/files/KBIC%20Final%20AIS%20Plan%20Approved_Merged.pdf.

¹³³ ICT Staff, “Indian Tribe Wants to Join Asian Carp Lawsuit,” *Indian Country Today*, September 12, 2018, <https://indiancountrytoday.com/archive/indian-tribe-wants-to-join-asian-carp-lawsuit>; Erin Lillie, “Michigan Indian Treaties and the Asian Carp” (Michigan State University College of Law Indigenous Law & Policy Center, April 19, 2010), <https://www.law.msu.edu/indigenous/papers/2010-05.pdf>.

¹³⁴ Sue Erickson, “Tackling AIS Issues,” *Mazina’igan: A Chronicle of the Lake Superior Ojibwe*, 2005/2006.

¹³⁵ “Lower Brule Sioux Tribe - Official Site of the Kul Wicasa Oyate,” accessed October 19, 2022, <https://www.lowerbrulesiouxtribe.com/>; “Ho-Chunk Nation | People of the Sacred Voice,” Ho-Chunk Nation, accessed October 19, 2022, <https://ho-chunknation.com/>; John Schelhas et al., “Social and Cultural Dynamics of Non-Native Invasive Species,” in *Invasive Species in Forests and Rangelands of the United States*, ed. Theresa M. Poland et al. (Springer 2021), 277–278.

species deemed invasive by Federal and State agencies that have become culturally important for tribes, as explored later in chapter 3. Tribes manage such species as a sustainable resource to remedy their negative impact while ensuring they are available for band members to harvest or hunt.¹³⁶ However, these management practices are illegible as Indigenous responses to those who follow the “master narrative” that Indians “can only be ancients” whose culture and practices do not change.¹³⁷

Big Green Conservation

Big Green conservation constitutes “Asian” carp materially and discursively as an invasive alien other through framing, policies, and practices connected with an environmental discourse of contamination undergirded by racial logics. It understands the carp as contamination of “pure” nature based on supposed biological abnormality. I define Big Green conservation as a form of environmental thinking tied, paradoxically, to corporate capitalism and dominant culture discourses about nature as both “natural resource” and “pristine.”¹³⁸ “Big Green” commonly refers to the major organizations that set the agenda for the environmental movement, such as the Sierra Club, Nature Conservancy, and World Wildlife Fund, as well as legislators, bureaucrats, and media outlets supporting that agenda, which often focuses on biodiversity and protecting wildlife and natural habitats.¹³⁹ The best place to understand how Big Green conservation works is in the legal discourse because this form of conservation, as opposed to

¹³⁶ Schelhas et al., “Social and Cultural Dynamics.”

¹³⁷ Jean M. O’Brien, *Firsting and Lasting: Writing Indians Out of Existence in New England* (Minneapolis: University of Minnesota Press, 2010), xxii.

¹³⁸ Raymond Williams points to the Romantic movement’s emphasis on nature as pure, pristine, and original. Raymond Williams, *Keywords: A Vocabulary of Culture and Society* (New York: Oxford University Press, 1985), 219–225.

¹³⁹ Ferris, “Environmental Justice.”

environmental justice or grassroots environmentalism, functions through legislative power. Further, historian Natalia Molina argues that legal discourse in congressional papers, hearings, and the *Congressional Record* demonstrates the concerns and conceptions of individuals, communities, agencies, and organizations while also constructing subjects—human and, I would add, nonhuman—according to relational racial formation.¹⁴⁰ Following this approach, I conducted content analysis of all Congressional hearing documents, committee reports, legislation, and the *Congressional Record* available at Congress.gov that mention “Asian carp,” which range from 1982 to 2020, to uncover key contemporary rationales, concerns, and narratives, and relational racial formation connected with “Asian” carp.¹⁴¹ Moreover, I read this Congressional discourse alongside policy documents, NGO communications, popular nonfiction, and dominant news media because together they fit into this form of conservationist thinking.

The shifting use of the term “Asian” carp in legal discourse over time echoes changing U.S. economic and political interests both foreign and domestic.¹⁴² In the

¹⁴⁰ I read legal discourse referring to “Asian” carp as part of Big Green conservation following the methodologies of both Mae M. Ngai and Molina. Ngai’s study of the origins of “illegal aliens” in U.S. law argues both that immigration policy constitutes understandings of national belonging and citizenship and constructs the “illegal alien.” Molina extends this work by tracing how race in the United States is shaped by immigration laws and policies. outlines the relational construction of race through analysis of U.S. immigration archives, including “congressional papers, hearings, and the *Congressional Record*, a diary of the proceedings and debates of the U.S. Congress, in order to understand the rationale undergirding both the passage and failure of immigration laws” (27). Molina, *How Race Is Made*; Ngai, *Impossible Subjects*.
¹⁴¹ Congress.gov contains such records from 1799–1811, 1813–1873, and 1951–present. The archival material I analyzed includes 171 committee hearing reports, 234 *Congressional Record* documents, 74 committee reports, 2 Executive Orders, and 53 pieces of legislation. I also analyzed 12 *Congressional Record* documents referring to “bighead carp” and 25 *Congressional Record* documents mentioning “silver carp” to identify shifts in language usage over time. All documents were coded using Atlas TI. Throughout the coding process, I kept a memo outlining the timeline of legislation, events related to the carp, and major U.S. and world events, such as shifts in U.S. political power and geopolitical happenings, as well as memos documenting key themes and emerging questions.

¹⁴² Shifting usage of the term “Asian carp” in relation to in U.S. racial formation also highlights the term’s racial significance. Prior to Trump’s election in 2016, it was routine for congresspeople to refer to these four groups of carp as “Asian” carp. See, for example, Representative Higgins, speaking on the Great Lakes, on December 10, 2014, 113th Cong., 2nd sess., *Congressional Record* 160: H8943; Representative Miller, speaking on Defending Our Great Lakes Act of 2015, on February 26, 2015, 114th Cong., 1st sess.,

Congressional Record, the racial signifier “Asian” is attached to the carp beginning in the early 2000s and continuing into 2021, albeit with some marked changes.¹⁴³ Early in its use, the name “Asian carp” appears in tandem with the common names bighead carp, grass carp, black carp, and silver carp.¹⁴⁴ Over time, however, the common names are used with much less regularity.¹⁴⁵ Legal discourse also indicates the carp are viewed as a poster child for alien invasive species as “Asian carp” appears often in a simile—e.g. “invasive species like the Asian carp”—divorced from any particularity about the carp’s

Congressional Record 161: E260–1; Senator Boxer, speaking on Water Resources Development Act of 2007, on May 14, 2007, 110th Cong., 1st sess., *Congressional Record* 153: S6039. After Trump’s campaign and election to the U.S. presidency in 2016—which Pulido et al. identify as the origin of a shift in racial formation, those who had used the phrase “Asian carp” again and again began to drop the word “Asian” and to instead use the phrase “invasive carp.” For example, in a document discussing Scott Pruitt’s nomination as USEPA head, Senator Amy Klobuchar (D-MN), who had previously referred to silver carp as “Asian” carp repeatedly over a period of years, refers to them for the first time as “invasive carp,” dropping the word “Asian.” Senator Klobuchar, speaking on WRRDA Conference Report, on May 22, 2014, 113th Cong., 2nd sess., *Congressional Record* 160: S3253; Senator Klobuchar, speaking on Nomination of Scott Pruitt, on February 16, 2017, 115th Cong., 1st sess., *Congressional Record* 163: S1264. One might argue that, in the context of Trump’s “spectacular racism,” those who wanted to appeal back to the neoliberal multiculturalism of colorblindness and political correctness reevaluated and adjusted their rhetoric. As overt white supremacy became normalized, some lawmakers sought to distance themselves from racialized language. Considering Trump’s many racially derogatory and dehumanizing comments and tweets which sought to activate the white nation, these legislators may have shifted their own rhetoric to appeal to a different cross section of American society. Prior to Trump’s re-normalization of overt white supremacy, however, “Asian carp” was used mostly uncritically under the neoliberal multiculturalism that allowed color-blind racism to thrive. Note also that Trump has said little on the topic of “Asian” carp and “invasive” species. In January 2020, he promised to protect the Great Lakes from “Asian” carp while visiting a manufacturing plant in Warren, Michigan. In a video of his speech there, he mentions that “Asian” carp are taking over rivers in the Mississippi River basin, saying “who would’ve imagined that?” as if “Asian” carp dominating U.S. waterways was incomprehensible. Neil MacFarquhar, “Muslim’s Election Is Celebrated Here and in Mideast (Published 2006),” *The New York Times*, November 10, 2006, sec. U.S., <https://www.nytimes.com/2006/11/10/us/politics/10muslims.html>; Laura Pulido et al., “Environmental Deregulation, Spectacular Racism, and White Nationalism in the Trump Era,” *Annals of the American Association of Geographers* 109, no. 2 (2019): 520–323, <https://doi.org/10.1080/24694452.2018.1549473>; Eduardo Bonilla-Silva, *Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in America* (Lanham, MD: Rowman and Littlefield, 2006); “Trump Vows to Protect Great Lakes from Asian Carp, Invasive Species,” accessed November 23, 2020, <https://finance.yahoo.com/video/trump-vows-protect-great-lakes-213930397.html>.

¹⁴³ First identified use is Senator Levin, speaking on The Clean Water Act: 30 Years, on October 17, 2002, 107th Cong., 2nd sess., *Congressional Record* 148: S10645.

¹⁴⁴ See, for example, Senator Levin, speaking on S. 1421, on July 9, 2009, 111th Cong., 1st sess., *Congressional Record* 155: S7319.

¹⁴⁵ For example, “bighead carp” does not appear in the *Congressional Record* from 2012–2017. “Silver carp” does not appear in the *Congressional Record* in 2008–2009, 2011–2012, 2015–2017, or after 2018. In contrast, “Asian carp” appears repeatedly in every issue from 2002–2020.

introduction or geographical location. Similes are used to make a description more emphatic or vivid, and the simile “like the Asian carp” trades on the link between Asian-ness and alienness to make the threat of the “invasive” species more threatening. These shifts in language use occur in the context of China’s increasing economic power and, after September 11, 2001, the War on Terror.¹⁴⁶ Asian American studies scholar Claire Jean Kim argues that “environmental language has become legitimating cover for the advancement of economic interests,” and I would add that the environmental claims around “Asian” carp invasion also mask political interests.¹⁴⁷ The shifting language may indicate increasing animosity toward the Chinese and those who would threaten U.S. interests.

Congressional discourse on “Asian” carp, which dictates the policies and practices used in their control and elimination either by dictate or funding, also relies on deeply embedded notions about race, gender, and sexuality that conceal the economic and transnational aspects of the “Asian” carp problem. It represents the fish as biologically abnormal due to excessive fecundity, voracity, and aggression. For example, entries in the *Congressional Record* repeat that “each female fish can carry up to a million eggs.”¹⁴⁸ This focus on the fish’s fecundity echoes the racial discourse of reproduction that paints non-white reproduction as sexually deviant and threatening. National political discourse constitutes the maternal bodies of Asian immigrant women as perverse alien subjects who are dangerous to the nation, in contrast with white maternal bodies constituted as

¹⁴⁶ For a rough timeline of U.S.–China relations from 1949–2020, see “Timeline.”

¹⁴⁷ Kim, *Dangerous Crossings*, 7.

¹⁴⁸ Representative Hobson, speaking on H.R. 4614, on June 25, 2004, 108th Cong., 2nd sess., *Congressional Record* 150, pt. 1: H5091.

producers of future citizen-subjects.¹⁴⁹ The Page Act of 1987 restricted immigration by East Asian women who were stereotyped as prostitutes, indicating that their sexuality and reproduction was a threat to the national body. Contemporary claims against Asian immigrant women's sexuality suggest that they have children in the United States to prevent their deportation, implying that their children are not the products of loving relationships.¹⁵⁰ Because Asian immigrant women have higher-than-average birth rates, the anti-immigration movement continues to forward theories about their "over-breeding" and its ruinous impact on the environment and job prospects for white workers constituted as citizen-subjects.¹⁵¹

Not only do legislators repeat this fact about the fish's reproduction ad nauseam, but others from the community include it in their testimony in congressional hearings. In 2002, U.S. Representative Wayne T. Gilchrest (MD-R) introduced two bills drafted in collaboration with the shipping industry—the National Aquatic Invasive Species Act (NAISA) and the National Aquatic Invasive Species Research Act (NAISRA)—that were discussed in a joint legislative hearing in which a senior policy analyst with the non-partisan think tank Northeast–Midwest Institute offers "Asian" carp as a case in point. The analyst notes that Asian carp are extremely prolific with females carrying up to 1

¹⁴⁹ Natalie Cisneros, "'Alien' Sexuality: Race, Maternity, and Citizenship," *Hypatia* 28, no. 2 (2013): 290–306, <https://doi.org/10.1111/hypa.12023>.

¹⁵⁰ Those who make such claims refer to these children with the derogatory term "anchor babies." The irony of such claims is that, even if they were true, the U.S. laws and policies that govern immigration and legal permanent residency preclude this strategy from being practical. Children cannot sponsor LPRs until they are 21 years old and those who might have entered the United States to give birth without authorization would have to leave the United States for a minimum of ten years to re-enter and apply for permanent residency through the family reunification process (Huang 2008). Such lengths of time indicate that "anchoring" oneself in the United States through a child is not a realistic way to obtain residency. The racialized and gendered state-of-emergency rhetoric of which "anchor babies" is a part stokes misguided fears around the unsettling of white cultural and political hegemony. See also Priscilla Huang, "Anchor Babies, Over-Breeders, and the Population Bomb: The Reemergence of Nativism and Population Control in Anti-Immigration Policies," *Harvard Law and Policy Review* 2 (January 1, 2008).

¹⁵¹ Huang, 397, 404.

million eggs each.¹⁵² This story about the female “Asian” carp’s fecundity is also prevalent in news media covering the carp since the early 2000s through today. For example, the authors of the aforementioned *Scientific American* article emphasize that the carp “lay hundreds of thousands of eggs at a time.”¹⁵³ Repetition of this fact—which is sometimes inflated to 2 million—is a variation of the racial discourse of reproduction that Cisneros documents and that has a long history.¹⁵⁴ The incessant claims about the overbreeding of a fish racialized as Asian sits adjacent to this racial discourse, conditioning possible responses and concealing not only the deeper transnational and economic entanglements of the life of these carp, but also the ways in which such claims and the policies they shape erase Indigenous kinship relations and Indigenous sovereignty.

In addition to representations of the carp’s perverse reproduction, Big Green Conservation reports that the carp have excessive feeding habits that deprive native fish of resources, which in turn deprives settlers of access to native fish. Arguing for the Asian Carp Prevention and Control Act of 2011, Senator Candice Miller (R-MI) claims that “these fish have voracious appetites and can grow to weigh more than 100 pounds

¹⁵² NAISA (H. R. 5396) sought to amend the Nonindigenous Aquatic Nuisance Prevention and Control Act of 1990, and NAISRA (H.R. 5395) sought to establish marine and freshwater research, development, and demonstration programs to prevent, control and eradicate invasive species. The hearing joined the Subcommittee on Fisheries Conservation, Wildlife and Oceans of the Committee on Resources and the Subcommittee on Environment, Technology, and Standards of the Committee on Science. U.S. Congress, House of Representatives and Senate, *H.R. 5395 and H.R. 5396*, 107th Cong., 2nd sess., 2002, 61. The senior policy analyst was Allegra Cangelosi. Per the Institute’s website, it is a “nonprofit, nonpartisan research, education, and policy organization” that aims to “promote economic vitality, environmental quality, and regional equity for the 18 Northeastern and Midwestern states: Connecticut, Delaware, Illinois, Indiana, Iowa, Maine, Maryland, Massachusetts, Michigan, Minnesota, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, Vermont, and Wisconsin.” “Northeast-Midwest Institute » About Us,” accessed January 1, 2021, <https://www.nemw.org/about-us/>.

¹⁵³ “Invasion USA: Asian Carp Invaders Have Taken the Mississippi, Are the Great Lakes Next?,” *Scientific American*, accessed October 3, 2020, <https://www.scientificamerican.com/article/asian-carp-woes/>.

¹⁵⁴ Matthew Kleiner, “Carpe Carp,” *Yale Daily News*, July 13, 2020, <https://yaledailynews.com/blog/2020/07/13/carpe-carp/>.

while eating everything in their path, making them yet more dangerous.”¹⁵⁵ Miller adds that “Asian carp eat up to 40 percent of their body weight every day, and would likely out-compete native species in this \$7 billion fishery,” resulting in “the decimation of recreational and commercial fishing in the Great Lakes, which is currently known worldwide for its plentiful perch, walleye, whitefish, salmon, and much more.”¹⁵⁶ She invokes hyperbole to emphasize the carp’s abnormal feeding habits while at the same time spreading misinformation. Bighead and silver carp do not eat “everything in their path” but are planktivores.¹⁵⁷ Moreover, salmon are not native to the Great Lakes. Similarly, in February 2011, Representative Dave E. Kildee (D-MI) warned that “[t]hese ravenous fish can grow as large as 100 pounds, will eat nearly everything in their path and have no known natural predators. If these fish are not stopped, we are risking the destruction of the delicate ecosystem of the Great Lakes and the countless industries and communities that rely upon them.”¹⁵⁸ This statement offers a clear example of environmental language being used to legitimate economic concerns. As Kim aptly notes, in the “native species/invasive species” trope, “native species are almost always proxies for humans whose economic interests are adversely impacted by ‘invasives.’”¹⁵⁹ Moreover, Kildee’s remarks appear in the context of consideration of the Full-Year Appropriations Act of 2011, which made appropriations for the Department of Defense and other departments and agencies of the government. That Kildee’s discussion of the “great threat” that “the dangerously invasive Asian Carp” pose to the Great Lakes occurs

¹⁵⁵ Senator Miller, speaking on S. 1421, on December 1, 2010, 111th Cong., 2nd sess., *Congressional Record* 158, pt. 1: E2061–2.

¹⁵⁶ Miller, E2061–2.

¹⁵⁷ Black carp eat mussels, and grass carp eat, as their name suggests, grass.

¹⁵⁸ Representative Kildee, speaking on H.R. 1., on February 16, 2011, 112th Cong., 1st sess., *Congressional Record* 157, pt. 1, E291–2.

¹⁵⁹ Kim, *Dangerous Crossings*, 7.

adjacent to considerations of funding for the Department of Defense draws attention to the ways the racialized invasivity of the carp is metaphorized as war.¹⁶⁰ Major news media like the *New York Times* join in the fracas with such headlines as “Voracious Invader May Be Nearing Lake Michigan.”¹⁶¹

Racially coded narratives about the fish’s abnormal reproduction, size, and feeding habits reinforce its threatening alienness and the need to exterminate it. Biermann and Mansfield argue that conservation biology’s core notion of “diversity-as-purity” conceives of ideal kinds “that foster ongoing life, which therefore should be maximized, and kinds that are a threat, which are conceived as abnormalities that should be let die.”¹⁶² This racialized notion of biological purity contends that these kinds are “pure categories that can be easily and objectively defined,” despite evidence to the contrary.¹⁶³ In cases where gene flow has thought to occur between native species and “introduced” species, “impure bodies are seen not as enhancing biodiversity but as threatening it.”¹⁶⁴ According to this racial logic, difference is attached to the body, and, in the United States, the alien body is the quintessential threat to the norm. Such threats should be let die—or, as in the carp’s case, made to die—through management in order to “make nature live”. This logic relies on sovereign claims to truth and objectivity through which Western scientists are “authorized not only to speak for nonhuman nature but also to identify and wage war against the actors and actions—both human and nonhuman—that

¹⁶⁰ Representative Kildee, speaking on H.R. 1., on February 16, 2011, 112th Cong., 1st sess., *Congressional Record* 157, pt. 1: E291.

¹⁶¹ Monica Davey, “Voracious Invader May Be Nearing Lake Michigan,” *New York Times*, 2009. See also: The Associated Press, “Voracious Asian Carp Spur Call to ‘re-Reverse’ the Chicago River -BYLN-Associated Press,” *Chicago Daily Herald*, August 19, 2011, ML2 edition, sec. News.

¹⁶² Biermann and Mansfield, “Biodiversity, Purity, and Death,” 269.

¹⁶³ Biermann and Mansfield, 266.

¹⁶⁴ Biermann and Mansfield, 266.

threaten the future of life.”¹⁶⁵ In the case of “Asian carp,” the word “Asian” and the carp’s supposedly abnormal behaviors signal the carp’s alienness. As alien and biological abnormality, the carp is a biosecurity threat.

Legal discourse constructs “Asian carp” as biologically abnormal and thus racially “impure bodies” that will contaminate the “pure” nature of the Great Lakes, at the expense of acknowledging actual toxic contamination and the carp’s entanglements in global capitalism. Introducing legislation meant to protect the Great Lakes, U.S. Senator Dick Durbin (D-IL) focuses solely on “the Asian carp” and “call[s] on the Army Corps of Engineers to take a serious, comprehensive look at ways to avoid any contamination of Lake Michigan from this fish.”¹⁶⁶ Seeing the carp as contamination relies on xenophobic racial logics of purity. Moreover, Durbin ignores that the aquaculture industry brought bighead and silver carp to the United States in order to clean industrial fish ponds, downplaying the carp’s position as a product of globalization in which the United States eagerly partakes, and focuses instead on representing the carp as contamination. He makes the carp’s Asian origins and supposedly monstrous, unnatural behavior the central issues rather than the exigencies of industry, agriculture, commerce, and recreation in the Great Lakes region, including toxic pollution and dredging to increase navigability.¹⁶⁷ The carp are set up as invasive dangers to U.S. territory from “Asian” territories or perhaps more specifically from Chinese territory. The many schemes to sell carp flesh

¹⁶⁵ Biermann and Mansfield, 263.

¹⁶⁶ Senator Durbin, “Protecting the Great Lakes,” on June 29, 2010, 111th Cong., 2nd sess., *Congressional Record*, 156, pt. 1: S5508.

¹⁶⁷ Dredging waterways to increase navigability has serious impacts on fish habitat because it involves removing large amounts of sediment from the lake bottom in order to make waterways passable to commercial ships and boats. Amelia S. Wenger et al., “A Critical Analysis of the Direct Effects of Dredging on Fish,” *Fish and Fisheries* 18, no. 5 (2017): 967–85, <https://doi.org/10.1111/faf.12218>.

“back” to China suggest that the carp are seen as originating specifically from China, though for some species their range in Eastern Asia extends from Russia to Vietnam.¹⁶⁸

Legislators often bring up the carp and chemical pollution from industry in tandem, sometimes even suggesting that the “biological contamination” from “Asian” carp poses a bigger threat than chemical contamination.¹⁶⁹ In 2012, Levin uses a touching tribute for former U.S. Senator George V. Voinovich, with whom he co-chaired the Great Lakes Task Force, as an opportunity to claim that “the greatest issue facing the Great Lakes has been the threat of invasive species, and especially Asian carp, which could devastate Great Lakes ecosystems if they make their way up the Mississippi River Valley.”¹⁷⁰ Levin implicitly names “Asian carp” as the greatest threat to the Great Lakes over toxic contamination, displacing the usual agents of contamination (cities, industries, and farms) that he explicitly named in 2002, as noted at the start of this chapter. But Levin’s displacement of toxic contamination as a serious threat to Great Lakes ecosystems also suggests that racial contamination by “Asian” bodies into the national body, especially into the material national body of a place considered one of the nation’s greatest “treasures” and emblematic of its “way of life,” is a greater concern than

¹⁶⁸ Calling the carp “Asian” erases the carp’s original living-space entanglements. Silver carp are native to several major Pacific drainages in eastern Asia. Bighead carp are native to eastern China’s large lowland rivers. Black carp are native to the Pacific drainages of eastern Asia (China and Russia). Grass carp are native to large rivers of eastern Asia, from Vietnam to Russia. For more information on the original ranges of the carp, see Pam L Fuller et al., *Nonindigenous Fishes Introduced into Inland Waters of the United States* (Bethesda, MD: American Fisheries Society, 1999), 81. Regarding selling the carp to Asia, Egan explains that commercial fisherman sell bighead carp to wholesalers who ship them back to China. He also tells the story of how the Arkansas Game and Fish Commission partnered with the USEPA on a sewage treatment experiment in which bighead and silver carp were planted in human sewage ponds to “convert the decaying human waste into fish flesh” and then sold to Asia—a plan interrupted by a federal Food and Drug Administration rule against selling fish from sewage ponds for human consumption. Dan Egan, *The Death and Life of the Great Lakes* (New York & London: W.W. Norton & Co., 2017), 156–9.

¹⁶⁹ Popular nonfiction, such as Dan Egan’s *The Death and Life of the Great Lakes*, also refers to alienated species generally as biological contamination. Egan, *The Death and Life of the Great Lakes*.

¹⁷⁰ U.S. Congress, Joint Committee on Printing, *Tributes to Hon. George V. Voinovich U.S. Senator from Ohio in the Congress of the United States*, 112th Cong., 2012, Committee Print 111-38, 10.

industrial point-source pollution and agricultural runoff. While carp do not threaten human lives, toxic pollution does, disproportionately impacting communities that are Indigenous, black, brown, and/or poor.¹⁷¹ However, the impacts of pollution on these communities are often blamed on stereotypical racial characteristics, such as uncleanliness, irrationality, or lack of conformity.¹⁷² According to such narratives, bodies in these communities are already contaminated by non-white racial characteristics and thus are not contaminable by toxic pollution.

Big Green conservation understands the carp as biological abnormalities that contaminate the Great Lakes and thereby threaten to destroy not only the extractive economy that relies on the Great Lakes' ecosystem, but also the white settler culture of the region. In a statement titled "Asian Carp Found in Lake Calumet" from June 23, 2010, Senator Debbie Stabenow (D-MI) argues that the fish not only threaten the region economically, but also culturally by disrupting settler lifeways: "It represents a very serious risk to the Great Lakes' ecosystem and, frankly, to our way of life in the Great Lakes region. . . . This isn't just the economy, it is not just boating, and it is not just fishing; it really is our way of life in the Great Lakes."¹⁷³ Stabenow's phrase "way of life" recalls "the American way," a nationalist ethos connected with American

¹⁷¹ For example, Indigenous communities, communities of color, and poor communities tend to consume more fish than other groups, leading to higher risks of mercury contamination in their food sources. Susan Buchanan et al., "Fish Consumption and Hair Mercury Among Asians in Chicago," *Journal of Occupational and Environmental Medicine* 57, no. 12 (2015): 1325–30; Becky Mansfield, "Race and the New Epigenetic Biopolitics of Environmental Health," *BioSocieties* 7, no. 4 (2012): 352–72; Amy Roe, "Fishing for Identity: Mercury Contamination and Fish Consumption Among Indigenous Groups in the United States," *Bulletin of Science, Technology & Society* 23, no. 5 (2003): 368–75.

¹⁷² Kim, *Dangerous Crossings*, 54. For example, Kim explains that living conditions in 19th-century Chinatowns were blamed on "immutable Chinese traits" rather than exclusionary housing policies and practices.

¹⁷³ Senator Stabenow, "Asian Carp Found in Lake Calumet," on June 23, 2010, 111th Cong., 2nd sess., *Congressional Record* 156: S5304–5.

exceptionalism and liberalism. It suggests that the carp not only endanger the region's economic base, but also free choice and free enterprise. Stabenow's concern for the Great Lakes' ecosystem legitimates for these claims as it highlights that settler lifeways include a specific relation to nature, namely one of extraction and possession. Moreover, it erases other lifeways in the region, including those of the numerous tribes in the region such as the Ojibwe, Potawatomi, and other Anishinaabe peoples, which are never mentioned.

Moreover, this form of environmental thinking reveals that the concepts of race and species are produced interdependently because it links the supposedly unassimilable nature of the carp with that of Asian diasporic people. Cultural belonging for Asians immigrants, though precarious, has depended on the performance of white European social habits and lifestyle.¹⁷⁴ Chinese immigrants in particular were viewed as a “filthy and diseased ‘race’” who purposely transgressed public health guidelines.”¹⁷⁵ Echoes of these concerns with Asian customs appear in the 2002 joint legislative hearing on NAISA and NAISRA during which Representative Judy Biggert (R-IL) suggests in response to testimony from Steve Williams, then-director of the USFWS, that Asian immigrants release these carp into U.S. waterways:

“Do you think that these bills adequately address or provide enough flexibility to Federal authorities to address the introduction of these nuisance species by means other than ballast water discharge—for example, with some of the carp that are coming in, where there is the Asian ritual of buying two fish and letting one go, or the Asian carp which was introduced in southern Illinois by fish farmers to help keep the fish ponds clean?”¹⁷⁶

¹⁷⁴ Nayan Shah, *Contagious Divides*, 2.

¹⁷⁵ Shah, *Contagious Divides*, 2, 15.

¹⁷⁶ U.S. Congress, House of Representatives and Senate, *H.R. 5395 and H.R. 5396*, 107th Cong., 2nd sess., 2002, 37–8.

Though Williams did not refer to “Asian” carp, Biggert notes an Asian ritual of releasing purchased fish, even though she presents no evidence that such a ritual exists presently. In his popular nonfiction book *The Death and Life of the Great Lakes*, journalist Dan Egan reports that a press release from John Rogner, then a Field Supervisor at the Chicago Field Office of the USFWS, suggested that carp may have made it to the other side of the electric barrier meant to keep them out of Lake Michigan due to “ritual cultural release,” and when Egan pressed Rogner for more evidence, Rogner responded with a link to a Wikipedia article about animal releases that were common during the Ming Dynasty in China, which ended in 1644.¹⁷⁷ As Kim notes, claims that the Chinese are “transgressive like animals and with animals” continue to shape the American cultural imaginary and, as a result, play a key role in such disputes.¹⁷⁸ Further, Biggert and Rogner’s comments suggest a “racial fix” that blames Asian cultural practices for a crisis resulting from global capitalism and transnational commerce.¹⁷⁹

Rhetorical threats against the Great Lakes “way of life” heightens the panic of an “Asian carp invasion” and legitimates a violent militarized response in a way that echoes the rhetoric of the War on Terror, which ushered in new categorizations of “terrorist” bodies and new ways to track and control those bodies. In an address to a joint session of Congress and the nation on September 20, 2001, then-President George W. Bush claimed that “these terrorists kill not merely to end lives, but to disrupt and end a way of life.”¹⁸⁰

¹⁷⁷ Egan, *The Death and Life of the Great Lakes*, 180–81.

¹⁷⁸ Kim, *Dangerous Crossings*, 60.

¹⁷⁹ Joshua F. J. Inwood, “Neoliberal Racism: The ‘Southern Strategy’ and the Expanding Geographies of White Supremacy,” *Social and Cultural Geography* 16, no. 4 (2015): 407–23, <https://doi.org/10.1080/14649365.2014.994670>.

¹⁸⁰ “President Bush Addresses the Nation,” *The Washington Post*, September 20, 2001, https://www.washingtonpost.com/wp-srv/nation/specials/attacked/transcripts/bushaddress_092001.html; Bureau of Public Affairs Department Of State. The Office of Electronic Information, “The Global War on

Nine years later, Stabenow relies on such rhetorical weapons to frame the carp as threats to settlers’ “way of life” that must be dealt with violently and militarily. The call for a militarized response to the fish appears across discourses, including government documents, NGO websites, and news media reports. One such example is a 2013 comic that suggests turning the U.S. war machine on the carp. (See Figure 3.) The comic’s caption compares “Syrian chemical WMD” with “Asian carp WMD,” giving the impression that the carp are both a weapon and contamination sent to Lake Michigan from Asia. Though the caption names the specific country of Syria, the many countries of West and East Asia are flattened into a single signifier of alien otherness recognizable to U.S. readers: “Asian.”

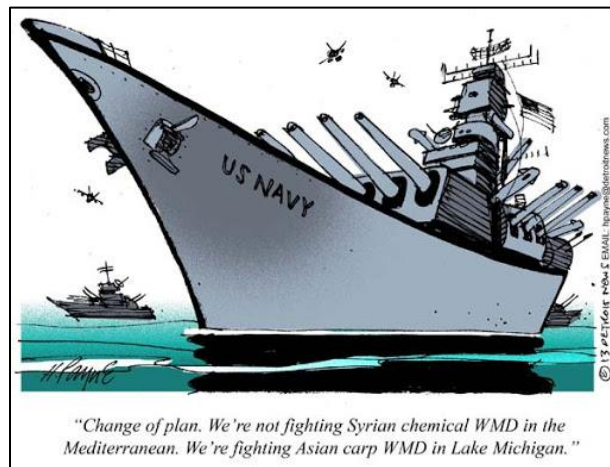


Figure 3. 2013 comic portraying the need for military might and weaponry in response to “Asian” carp

Ultimately, Big Green conservation frames the “Asian” carp problem using an environmental discourse of contamination rooted in racial logics. This framing relies on racialized discourses of purity, reproduction, and excess that reveal intersections between

Terrorism: The First 100 Days” (Department Of State. The Office of Electronic Information, Bureau of Public Affairs.), accessed January 1, 2021, <https://2001-2009.state.gov/s/ct/rls/wh/6947.htm>.

nature, race, gender, and sexuality. It also echoes anti-immigrant and, especially, anti-Asian sentiment while at the same time providing cover for political and economic aims. In the context of settler colonialism, this framing erases Indigenous sovereignty and Tribal-specific concerns about “non-local beings.”¹⁸¹ At the same time, Big Green conservation marshals rhetorical appeals for national security and sovereignty. These appeals arise in the context of a post-9/11 world with China’s increasing rise to power on the world stage.¹⁸²

“Redneck” Conservation

In this section, I identify how the racial discourse of invasion reinforces settler-colonial claims, procedures, and technologies while producing a particular form of conservationist thinking: “redneck” conservation. The term *redneck* emerged in the 1830s, referring to poor and poorly educated, white, working-class manual laborers in the U.S. South whose necks reddened in the sun from working outside.¹⁸³ In the 1960s, rural whites began to use the term self-reflexively to express defensive pride in rural ways of life and resistance to mainstream values.¹⁸⁴ Emerging adjacent to Big Green conservation, “redneck” conservation shares some logics with the discourse around

¹⁸¹ Tribal Adaptation Menu Team, “Dibaginjigaadeg Anishinaabe Ezhitwaad: A Tribal Climate Adaptation Menu” (Odanah, Wisconsin: Great Lakes Indian Fish and Wildlife Commission, 2019). Some Ojibwe people refer to these species as *bakaan ingoji ga-ondaadag*, or non-local beings (p. 30).

¹⁸² This rise includes China’s increasing military buildup, becoming the U.S.’s largest foreign creditor in 2008, becoming the world’s second-largest economy in 2010, and rising trade tensions with the United States throughout the twenty-first century culminating in Director of National Intelligence John Ratcliffe designating China as “the greatest threat to America today” in a December 2020 opinion piece for the *Wall Street Journal*. John Ratcliffe, “China Is National Security Threat No. 1,” *Wall Street Journal*, December 3, 2021, sec. Opinion/Commentary, <https://www.wsj.com/articles/china-is-national-security-threat-no-1-11607019599>.

¹⁸³ Patrick Huber, “A Short History of *Redneck*: The Fashioning of a Southern White Masculine Identity,” *Southern Cultures* 1.2 (1995): 147.

¹⁸⁴ Besek and Cunningham, “Environmental Embeddedness,” 407.

environmental contamination outlined above, but it is distinct in several ways. It is a set of practices and ecological thought performed, held, and forwarded by those self-identifying as “rednecks” who, though usually deemed non-environmental, label their actions environmental and purportedly aim to restore and conserve the land they claim as home. Unlike mainstream U.S. environmentalism, it neither makes recourse to the state nor understands nature as an escape but, instead, as a routine part of life, work, and play. Even so, its primary concern is ensuring access to land and resources for white settlers, which connects it to the U.S. conservation tradition and its history of stealing Native peoples’ land, excluding Asian American and Asian diasporic peoples, and circulating ecofascist narratives.¹⁸⁵ More broadly, “redneck” conservation responds to demographic, economic, and ecological insecurities resulting from the neoliberal economic restructuring that dispossessed white, rural working-class men from the land, their ideas of masculinity, and a mythical past of hegemonic whiteness.¹⁸⁶ Knowingly or not, “redneck” conservationists parrot ecofascist myths that romanticize the rural, claim rootedness based on white settler entitlement, and evince nostalgia for a vanishing way of life—and make these myths more mobile by circulating them on social media.¹⁸⁷ As a settler-descended scholar from a rural, white, working-class community, I aim to examine “redneck” conservation through the lens of settler colonialism, revealing how it constructs Indigenous land as settler land and appropriates autochthony for settlers,

¹⁸⁵ Theodore Catton, *American Indians and National Forests* (Tucson: University of Arizona Press, 2016); Jeannie N. Shinozuka, *Biotic Borders: Transpacific Plant and Insect Migration and the Rise of Anti-Asian Racism in America, 1890–1950* (Chicago: University of Chicago Press, 2022), 52; Peter Staudenmaier, *Ecology Contested: Environmental Politics Between Left and Right* (Porsgrunn, Norway: New Compass Press, 2021).

¹⁸⁶ Wendy Brown, *In the Ruins of Neoliberalism: The Rise of Antidemocratic Politics in the West* (New York: Columbia University Press, 2019), 3–5.

¹⁸⁷ Peter Staudenmaier, *Ecology Contested: Environmental Politics Between Left and Right* (Porsgrunn, Norway: New Compass Press, 2021).

thereby suggesting the absence of Native peoples. As education and ethnic studies scholar La Paperson (diasporic settler of color) maintains, “Indigenous vanishing is essential for the twenty-first century ecological settler to become the new adoptive ‘native,’ and thus rightful re-inhabitant of Native land.”¹⁸⁸ “Redneck” conservationists re-narrate their dispossession while reinscribing their place at the center of the world.

Rather than telegraphing the full range of possibilities for this political identity, the term *redneck* tends toward a stereotyping logic deployed for various political means. On the one hand, “redneck” discourse has been used to shame and blame poor rural whites for their poverty.¹⁸⁹ Early use of *redneck* as a slur ridiculed rural whites’ deviation from pale whiteness.¹⁹⁰ Over time, “redneck” discourse characterized white rural spaces and people as lazy, violent, obsolescent, conservative, racist, and anti-environment, even though some queer people and anti-racist progressives self-identify as “rednecks.”¹⁹¹ This naming suggests that they are to blame for the persistence of their poverty.¹⁹² On the other hand, those proclaiming defensive pride with the name assert that the rural working-class way of life epitomizes American ideals of anti-elitism and self-reliance.¹⁹³ In this way, *redneck* functions as an “ideological cipher,” signaling the bounds of white respectability or rural authenticity; however, both meanings reinforce national narratives of power that undercut the rural working class.¹⁹⁴ More recently, national “redneck”

¹⁸⁸ La Paperson, “A Ghetto Land Pedagogy: An Antidote for Settler Environmentalism,” *Environmental Education Research* 20.1 (2014): 117.

¹⁸⁹ Matthew Ferrence, “You Are and You Ain’t: Story and Literature as Redneck Resistance,” *Journal of Appalachian Studies* 18.1/2 (2012): 113–30.

¹⁹⁰ Huber, “A Short History,” 145.

¹⁹¹ Lucy Jarosz and Victoria Lawson, “‘Sophisticated People Versus Rednecks’: Economic Restructuring and Class Difference in America’s West,” *Antipode* 34.1 (2002): 8.

¹⁹² Jarosz and Lawson, 8, 10.

¹⁹³ Ferrence, “You Are,” 117.

¹⁹⁴ Ferrence, 116, 128; Jarosz and Lawson, “Sophisticated People,” 11; Anne O’Connell, “An Exploration of Redneck Whiteness in Multicultural Canada,” *Social Politics: International Studies in Gender, State &*

discourse has renovated the “redneck” figure by vacating it of class solidarity and using humor to mask racial prejudice.¹⁹⁵ Thanks partly to the commodification of “redneck” discourse by comics like Jeff Foxworthy and television shows like *Duck Dynasty*, this discourse has come to portray the quintessential “redneck” as a “blue-collar” man who is hardworking, pragmatic, patriotic, and good-humored, though something of a “rustic clown.”¹⁹⁶ This figure foreswears racist bigotry and violence, at least publicly, focusing instead on environmentalists, queer people, Democrats, and Muslims.¹⁹⁷ Marked by hedonism and humor, this more benign version allows those who perform it to deflect claims of racist prejudice.¹⁹⁸ Its antics appear harmless and thus forgivable.

“Redneck” discourse at times evokes nineteenth-century constructions of proto-fascistic white masculinity and environmental protection connected with settler identity. By and large, ideal American masculinity was (and continues to be) defined as rugged, independent, impermeable, and aggressive.¹⁹⁹ Retaliatory violence, often militarized, is considered particularly manly.²⁰⁰ These ideals emerged in the late nineteenth century when the “closing” of the frontier led to concerns about maintaining American masculinity.²⁰¹ The frontier wilderness was understood as the place for proving manliness

Society 17.4 (2010), 551; Shannon E. M. O’Sullivan, “Playing ‘Redneck’: White Masculinity and Working-Class Performance on *Duck Dynasty*,” *Journal of Popular Culture* 49.2 (2016): 367–384.

¹⁹⁵ Jarosz and Lawson, “Sophisticated People,” 8–27; O’Connell, “Exploration,” 536–563.

¹⁹⁶ Trent Watts, “Introduction: Telling White Men’s Stories,” in *White Masculinity in the Recent South*, ed. Trent Watts (Baton Rouge: Louisiana State University Press, 2008), 6.

¹⁹⁷ Watts, 5–6.

¹⁹⁸ O’Connell, “Exploration,” 551.

¹⁹⁹ Dorceta Taylor, *The Rise of the American Conservation Movement: Power, Privilege, and Environmental Protection* (Duke University Press, 2016), 26; Michael Kimmel, *Angry White Men: American Masculinity at the End of an Era* (New York: Bold Type Books, 2013), 177.

²⁰⁰ Kimmel, 93, 277.

²⁰¹ Gail Bederman, *Manliness and Civilization: A Cultural History of Gender and Race in the United States, 1880–1917* (Chicago: University of Chicago Press, 1995); Taylor, *Rise*.

by “taming” wildland, animals, and Indigenous people.²⁰² In addition, such concerns responded to the ostensible effeminizing effects of urban life, industrialism, and non-white immigrants, the latter linked with racial decay.²⁰³ To prevent this racial decay, whites engaged in heavily armed, military-style conquests into the west.²⁰⁴ This “wilderness combat” was epitomized by figures such as the hunter, Indian fighter, and, later, the cowboy.²⁰⁵ “Redneck” discourse draws on this lineage without reflecting on its class warfare.²⁰⁶

Yet “redneck” discourse also oversimplifies how rural, working-class whites respond to environmental issues, painting them uniformly as anti-environmental when they often maintain deep environmental relationships.²⁰⁷ It erases the complexity of rural relationships with the more-than-human world and has been used to dismiss rural environmental grievances.²⁰⁸ Moreover, groups have used it to curb rural environmental protest by calling into question protestors’ rural authenticity because they do not fit the “redneck” stereotype.²⁰⁹ Nevertheless, white, rural non-elites exhibit environmental awareness and concern rooted in daily interactions with area ecosystems.²¹⁰ Books like *Ecology of a Cracker Childhood*, *Confessions of an Eco-Redneck*, and *Exile and Pride* speak back against the anti-environmental caricature, revealing a diversity of authentic

²⁰² Taylor, *Rise*, 26, 353; Richard Slotkin, *Regeneration Through Violence: The Mythology of the American Frontier, 1600–1860* (Norman: University of Oklahoma Press, 1973).

²⁰³ Michael Rogin, *Ronald Reagan, The Movie and Other Episodes in Political Demonology* (Oakland: University of California Press, 1988), 180; Bederman, *Manliness and Civilization*, 185.

²⁰⁴ Taylor, *Rise*, 67, 80.

²⁰⁵ Rogin, 180–81.

²⁰⁶ Taylor, *Rise*; Karl Jacoby, *Crimes against Nature: Squatters, Poachers, Thieves, and the Hidden History of American Conservation* (Oakland: University of California Press, 2014); Louis S. Warren, *The Hunter’s Game: Poachers and Conservationists in Twentieth-Century America*. (New Haven, CT: Yale University Press, 1997).

²⁰⁷ Besek and Cunningham, “Environmental Embeddedness,” 397; Ferrence, “You Are, 123.”

²⁰⁸ Besek and Cunningham, 408, 410; Ferrence, 128.

²⁰⁹ Ferrence, 128.

²¹⁰ Besek and Cunningham, “Environmental Embeddedness,” 407, 409.

“redneck” identities that are not only environmental but also queer and disabled.²¹¹ In what follows, I explore social media posts, news media, websites, and videos from three cases of “redneck conservation” to investigate the defensive logics that undergird concern about “Asian” carp for locals and the militant response those logics arouse. I reveal how fears over an “Asian” carp invasion are complexly interwoven with race, gender, sexuality, and class.

Original Redneck Fishing Tournament

Since 2005, a local bar owner named Betty DeFord has hosted the annual Redneck Fishing Tournament on the Illinois River in Bath, Illinois, about 215 miles downriver from Chicago. The tournament provides a case of what I identify as “redneck” conservation that relies on a “psychological wage” of whiteness entitling all classes of white people to access to public resources, thus validating white superiority and assuaging white laborers’ fears and resentments.²¹² DeFord has said the tournament’s aim is “to rid these rivers of the Asian carp so we could take our grandkids fishing”; locals blame “the Asian carp” for “kill[ing] off large numbers of native fish that are more desirable to sportsmen.”²¹³ Drawing hundreds of participants and onlookers from around the world each year, the tournament awards \$1,000 to the team that catches the most carp with nets as the fish fly out of the water once disturbed by boats’ motors. More recently,

²¹¹ Janisse Ray, *Ecology of a Cracker Childhood*, (Minneapolis: Milkweed Editions, 1999); Steve Chapple, *Confessions of an Eco-Redneck: Or How I Learned to Gut-Shoot Trout and Save the Wilderness at the Same Time* (Boston: Da Capo Press, 2001); Eli Clare, *Exile and Pride* (Durham, NC: Duke University Press, 1999).

²¹² W. E. B. Du Bois, *Black Reconstruction in America* (New York: Routledge, 2017).

²¹³ DeFord owns a bar on the banks of what was once a prime fishing location, however, so her concern may also be economic. Johnny Cather, “‘Redneck Fishing Tournament’ Aims to Stop Invasive Asian Carp,” accessed November 17, 2020, <https://www.tspr.org/post/redneck-fishing-tournament-aims-stop-invasive-asian-carp>.

the tournament has garnered support from mainstream environmental organizations.²¹⁴ Despite this tendency, sociologists Jordan Besek and Jeanine Cunningham identify the tournament as a symbolic “rural rebel” response, borrowing rural sociologist Loka Ashwood’s term.²¹⁵ Rural river communities resent state and corporate focus on potential impacts to Lake Michigan’s commercial and recreational fishing industry, where the carp has not yet migrated, rather than impacts they have been experiencing for several decades.²¹⁶ Besek and Cunningham argue that the tournament allows locals to rebel against the carp’s threat to their way of life and the state’s inadequate response to this concern. Adding to this, I argue that the Redneck Fishing Tournament invests in whiteness and settler colonialism. Studying social media about the tournament reveals racial and settler components unaccounted for by Besek and Cunningham.

The Redneck Fishing Tournament’s deployment of “redneck” discourse obscures its investments in whiteness. By claiming the term *redneck*, the event’s planners and participants offer a critique of bourgeois conventions and declare a working-class location stereotypically associated with anti-environmentalism. In a 2010 video, *National Geographic* reports that the tournament’s name is tongue in cheek: “Who but rednecks would catch fish with dip nets? But this is clearly a proud rebel’s paradise, a competition just this side of chaos.”²¹⁷ By portraying the tournament as chaotic and freewheeling, the narrator suggests it is harmless fun, with “rednecks” outrageously rejecting middle-class

²¹⁴ Bill Heavey, “Redneck Fishing Tournament Founder Inducted into Illinois Conservation Foundation Hall of Fame,” *Field and Stream*, 7 April 2022, <https://www.fieldandstream.com/fishing/redneck-fishing-tournament-founder-honored/>.

²¹⁵ Besek and Cunningham, “Environmental Embeddedness,” 398, 403.

²¹⁶ Illinois has built underwater electric barriers to prevent the carp from entering the Great Lakes. Agency and academic biologists have genetically modified carp with “daughter genes” that prevent reproduction. Conover, Simmonds, and Whalen, “Management and Control Plan,” 209.

²¹⁷ National Geographic, “Redneck Fishing Tournament,” YouTube, July 13, 2010, https://www.youtube.com/watch?v=0bZ_9B_RIGY.

fishing norms. However, the event's name immediately signals a focus on race since "redneck" implies an event for white people. Moreover, numerous *YouTube* videos show many participants flying Confederate flags from their boats.²¹⁸ These battle flags are symbols that celebrate U.S. Southern pride and anti-black racism, and flying them suggests a racial conflict akin to nineteenth-century wilderness combat.²¹⁹ Yet the "redneck" discourse of outrageous fun camouflages the racial aspect of the event.

The deeper logic of the event's racial component is settler entitlement predicated on Indigenous erasure. In contrast to the "redneck" stereotype, the founder and participants highlight the environmental goals of the event: to remove as many carp as possible, ostensibly to restore the numbers of the bass and catfish they prefer. In *National Geographic*'s video, one participant claims the carp are "ruining the fishing in the river. I mean, they're eating all the bait fish and the food, so catfish and that don't have as much to eat."²²⁰ Lamenting the carp's impacts on fishing, this participant grieves a precarious culture of folkways tied to the land, recalling Ray's *Ecology of a Cracker Childhood*.²²¹ Such claims of rootedness to place rely on Indigenous disappearance.²²² Similarly, the narrator's characterization of dip-net fishing as a "redneck" pastime erases the fishing practices of the Ojibwe, Odawa, and other Indigenous groups, who for millennia have

²¹⁸ Jim Vorass, "2013 Redneck Fishing Tournament - Bath, IL," *YouTube*, August 7, 2013, <https://youtu.be/OLC1IxPISeA>; greenlight16, "2015.09.05 - 10th Annual Redneck Fishing Tournament at Bath, Illinois," *YouTube*, September 8, 2015, https://www.youtube.com/watch?v=niMFZARc9cU&list=PLoe4DiXTSdgbmUtEbJEuYXrC5OSi_jgQh&index=4.

²¹⁹ Logan Strother, Spencer Piston, and Thomas Ogorzalek, "Pride or Prejudice?: Racial Prejudice, Southern Heritage, and White Support for the Confederate Battle Flag," *Du Bois Review* 14.1 (2017): 295–323; Gabby M.H. Yearwood, "Heritage as Hate: Racism and Sporting Traditions," *Leisure Studies* 37.6 (2018): 677–91.

²²⁰ National Geographic, "Redneck Fishing Tournament."

²²¹ Ray, *Ecology*, 164–65.

²²² Eve Tuck and K. Wayne Yang, "Decolonization is Not a Metaphor," *Decolonization: Indigeneity, Education and Society* 1.1 (2012): 1–40; La Paperson, "A Ghetto Land Pedagogy."

used and continue to use dip nets to fish.²²³ Further, suggesting that it is abnormal or backward to dip-net fish stigmatizes these cultural practices by implying that using dip nets rather than hook-and-line angling is less civilized.

Tournament participants' performance of white settler possession—clearly about pageantry as the removal technique used is ineffective at removing large numbers of fish—contrasts with Native practices and thought about alienated species.²²⁴ The Peoria Tribe of Indians of Oklahoma planned a large-scale eradication effort that included purchasing telemetry equipment to track fish and communicating with the public.²²⁵ Tribes use diverse technologies to respond to alienated species understood as part of Creation and thus deserving of respect.²²⁶ For example, in responding to common carp, the Ojibwe have used radio transmitters to track carp and submarine-guided seine nets to gather and remove large schools to be sold for food.²²⁷ Ojibwe and Menominee removal practices treat alienated species with respect by communicating their intent to the fish.²²⁸ Native communities seek ways to utilize alienated species, drawing on their traditional knowledges and information collected through intertribal collaboration from harvesters in communities where these beings originate.²²⁹ They focus not on the carp's alienage but on developing respectful relations with it.

²²³ Angela Kappen, Timothy Allison, and Bruce Verhaaren, "Treaty Rights and Subsistence Fishing in the U.S. Waters of the Great Lakes, Upper Mississippi River, and Ohio River Basins" (Great Lakes and Mississippi River Interbasin Study, 2012); Erhard Rostlund, *Freshwater Fish and Fishing in Native North America*, (Oakland: University of California Press, 1952).

²²⁴ Moreton-Robinson, *The White Possessive*.

²²⁵ Peoria Tribe of Indians of Oklahoma, "Environmental Department Annual Report."

²²⁶ Reo and Ogden, 1448.

²²⁷ Charlie Otto Rasmussen, "Premier Manoomin Water Suffers from Carp Surge," *Mazina'igan: A Chronicle of the Lake Superior Ojibwe*, 2011.

²²⁸ Tribal Adaptation Menu Team, "Dibaginjigaadeg Anishinaabe Ezhitwaad."

²²⁹ Tribal Adaptation Menu Team, "Dibaginjigaadeg Anishinaabe Ezhitwaad."

Likely unaware of Native responses to the carp, tournament participants reinforce the native/invasive binary through which white settlers appropriate autochthony. This binary construes the “Asian” carp as an “invader” that threatens “native” white populations’ access to land and water. White “natives” thus use “Asian” as a foil against which they claim nativism and bolster anti-Asianism. Tournament participants connect invasivity with Asianness, as evidenced by these lines from a poem posted to the annual event’s Facebook page: “So come join us rednecks up here in Bath / Let’s show those darn carp some good redneck wrath / Get out of our river you Asian invaders / Cause yer fixin to feud with the Redneck Raiders.”²³⁰ As with other racialized animals, the fish represent foreign invasions.²³¹ The poem signals fears of control over external forces. It also frames protecting the environment from alienated species as a racial conflict requiring retaliatory violence. “Redneck” conservationists establish “their place” by purifying and protecting the waters of the Illinois River by removing the “Asian invaders.”²³²

Further, the tournament is crosscut with narratives about race, gender, and sexuality. Such narratives evoke anti-Asian discourses in which the Chinese threat was often sexualized.²³³ Anti-immigrant discourses about “alien sexuality” constitute the “alien” subject as sexually deviant due to supposedly unrestrained reproduction.²³⁴ In a *YouTube* video documenting the 2013 tournament, a fully clothed, middle-aged, smiling

²³⁰ Nikki Gregerson, “This poem was given to Betty by her friend Monty Hodge,” *Facebook*, May 26, 2022, <https://www.facebook.com/groups/182397420769>.

²³¹ Shinozuka, *Biotic Borders*, 52.

²³² Jean M. O’Brien, *Firsting and Lasting*, xxiii.

²³³ Kim, *Dangerous Crossings*, 55.

²³⁴ Natalie Cisneros, “‘Alien’ Sexuality: Race, Maternity, and Citizenship. *Hypatia* 28.2 (2013): 290-306.



Figure 4. Still from YouTube video about the 2013 Redneck Fishing Tournament

white man holds a dip net over the head and upper body of a young woman who appears to be of Asian descent. (See Figure 4.) The young woman wears a small bikini and has a paper fish fin attached to her back.²³⁵ From under the net, she smiles coyly in playful submission, and her body is configured in a flirtatious pose with her knees bent, back arched slightly, and butt pushed out behind her. Suggesting a link between humans and fish both racialized as Asian, the image intimates that both ought to be controlled and managed because it shows the woman trapped and contained in a net. Further, it trades on stereotypes of Asian women as sexually submissive and, therefore, sexually available. This stereotyping recalls immigration laws like the Page Act that represented all Asian women as prostitutes and thus threats to white domesticity.²³⁶

²³⁵ Vorass.

²³⁶ Sucheng Chan, *Entry Denied: Exclusion and the Chinese Community in America, 1882–1943* (Philadelphia: Temple University Press, 1991).

Duck Dynasty's "Trash" Fish

The popular reality-TV show *Duck Dynasty* likewise represents how "redneck" conservation reinforces the racial discourse of invasion as applied to alienated species while employing camp and humor to mask its emphasis on possession in response to a racialized other. *Duck Dynasty* embraces this identity with episode titles such as "High Tech Redneck," "Redneck Logic," and "Redneck Roadtrip" over its eleven seasons.²³⁷ During its "Carpnado" episode, the men of the Robertson family try to catch as many "Asian" carp as possible while using the name *Asian carp* to excess, signaling the racialized otherness of the fish against which they secure their whiteness and nativity. The family portrays the carp as fish that "come in and take over," speculating, "it won't be long; they'll take over everything we got around here," echoing settlers' fears of invasion that threaten their access to the land, their rightful possession as white "natives."²³⁸ Moreover, the Robertsons do not question whether they are entitled to this waterway. To them, the river is a site of settler belonging and identity rather than stolen Indigenous land.

The "Carpnado" episode also emphasizes the heteropatriarchal nature of "redneck" conservation and the violence it employs. Like participants in the Redneck Fishing Tournament, the Robertson crew seeks to reassert their sovereign power over their local waterways with a violent, militarized response. For example, Jase Robertson says, "We need to wipe them out... Are y'all ready? Let's go to war. These carp are taking over the territory of our waterways. What we're gonna do is to go in and say it

²³⁷ "Duck Dynasty Full Episodes, Video & More," A&E, accessed June 3, 2021, <https://play.aetv.com/shows/duck-dynasty#episodes>.

²³⁸ "Duck Dynasty: Carpnado - Full Episode (S11, E10) | Duck Dynasty," *YouTube*, April 26, 2020, <https://youtu.be/acDMS3dxcMY>.

ends here.”²³⁹ Jase claims possession over the waterways and positions the Robertsons as protectors against an “Asian” invader. At the same time, they construct the carp as weapons, claiming, “These fish are actually dangerous. You’re riding in a boat and they’re like [whistling sound effect] . . . They become launched missiles.”²⁴⁰ In this war against an alien invader, the fish are weapons deployed by an absent enemy. Readying themselves for wilderness combat, the crew heads out in their boat wearing protective gear, including football helmets, hockey helmets, and football pads, sports gear associated with violent masculinity. Moreover, they explicitly voice their masculine roles, with Jase proclaiming, “There comes a time when men have to rise up and say, ‘We’re at the top of the food chain,’ which is really what this is all about.”²⁴¹ Referring to the food web as a chain akin to the Great Chain of Being, he unintentionally highlights the connections between white masculinity, settler identity, and domination of the environment.²⁴²

At times, “Carpnado” is self-reflexive, ironic, and campy—and thus potentially akin to what Seymour identifies as “trashy environmentalisms.”²⁴³ Trashy environmentalisms knowingly poke fun at sanctimonious and sincere mainstream environmentalism by deploying humor, irony, and camp. In contrast, “redneck” conservation uses humor not merely self-reflexively to reject middle-class mores but also to deflect charges of racism.²⁴⁴ The family’s repeated references to “Asian” carp as trash

²³⁹ “Duck Dynasty: Carpnado.”

²⁴⁰ “Duck Dynasty: Carpnado.”

²⁴¹ “Duck Dynasty: Carpnado.”

²⁴² The Great Chain of Being is a central doctrine of Western intellectual thought that places humans above animals.

²⁴³ Nicole Seymour, *Bad Environmentalism: Irony and Irreverence in the Ecological Age* (Minneapolis: University of Minnesota Press, 2018).

²⁴⁴ O’Connell, “Exploration.”

exemplify the Robertsons' use of humor. "Trash-labeling" certain species parallels the historical practice of trash-labeling certain human groups.²⁴⁵ "Rednecks" are themselves disparaged as white "trash." Like *redneck*, *white trash* signals a "reviled whiteness" that fails to conform to ideals of white respectability.²⁴⁶ The Robertsons repeatedly refer to the carp as "trash fish," reinforcing the name with campy facial expressions and exaggerated delivery. This campiness is heightened by triumphant background music that plays as the Robertson men dump fish into a trash can, reinforcing the label. The irony of these self-proclaimed "redneck" men mocking carp as trash is not lost on the viewer. At the same time, those who purposefully fish for carp are often mocked, and eating carp has been associated with racialized others, including Black Americans and Asian immigrants. One might read statements that "Asian" carp must be "wipe[d] out" as echoing racist, xenophobic rhetoric. Yet the Robertsons' deliberately exaggerated response to the carp and their humorous self-ridicule distract from the celebration of whiteness that inheres in their "war" against "Asian" carp.

Moreover, the Robertsons self-consciously perform "redneck" identity and its connection to the environment, highlighting the prevailing perception of "redneck" conservation that white, heteronormative men should control access to land without state intervention. The family's *Duck Commander* website maintains that their brand "represents a way of life; one of faith, family, and the opportunity to live off the land."²⁴⁷ Such mentions of faith and environment recall Manifest Destiny, the notion that proposed

²⁴⁵ Kelsi Nagy and Phillip David Johnson II, eds., *Trash Animals: How We Live with Nature's Filthy, Feral, Invasive, and Unwanted Species* (Minneapolis: University of Minnesota Press, 2013), x.

²⁴⁶ O'Connell, "Exploration," 545.

²⁴⁷ "About Duck Commander," *Duck Commander*, accessed June 3, 2021, <https://duckcommander.com/about/>.

white settlers had a God-given destiny and duty to take over North America. The website describes the Robertsons as “Louisiana’s camouflage-clad family, who live out the American dream while staying true to their rugged outdoorsman lifestyle and Southern roots.”²⁴⁸ Their claims of “living off the land” as part of a rugged “outdoor life” engage the masculine ideals of the early conservation movement. However, the Robertsons are not working-class men; they merely perform a “redneck” identity.²⁴⁹ Historian Philip J. Deloria (Dakota) explains that trying on a racial, ethnic, or class category different from one’s own is an act of personal liberation through which one gives material form to identities.²⁵⁰ As this explanation implies, such performances are self-conscious and deliberate in contrast to unconscious gender and class performativity.²⁵¹ The Robertsons “play redneck” to materialize an identity as authentically masculine. At the same time, they present “redneck” identity as a self-styled “lifestyle” choice, which obfuscates the reality of structural economic inequality in the United States.²⁵²

Finally, a crucial part of the Robertsons’ “redneck” performance is their protection of nature and, therefore, the nation against Asian invaders. In the final scene of “Carpnado,” Jep Richardson engages in camp by repeating “Flying Asian Carp” to scandalize customers in the family’s diner who unknowingly eat silver carp. He offers an

²⁴⁸ “Meet the Duckmen,” Duck Commander, accessed June 3, 2021, <https://duckcommander.com/about-us/duckmen/>.

²⁴⁹ O’Sullivan, “Playing Redneck,” 381.

²⁵⁰ Philip Joseph Deloria, *Playing Indian* (New Haven: Yale University Press, 1998), 7.

²⁵¹ Butler theorizes gender as a social construction that one always already “performs.” Skeggs and Wood differentiate the performative as “unconscious repeated gendered and classed enactments” from performance constituted by “full-blown conscious actions.” Given this, O’Sullivan identifies the Robertsons’ class performance of “playing” redneck as self-reflective and calculated. Judith Butler, *Gender Trouble: Feminism and the Subversion of Identity* (New York: Routledge, 1990); O’Sullivan, “Playing ‘Redneck,’” 371; Beverly Skeggs and Helen Wood, “Introduction: Real Class,” in *Reality Television and Class*, ed. Beverly Skeggs and Helen Wood (London: Palgrave Macmillan, 2011), 17.

²⁵² O’Sullivan, 371.

earnest plea to diners to normalize eating the carp as an environmental fix when he announces, “Hey, guys. What you’re eating is Asian Carp. And that’s good because you’re protecting our waterways.”²⁵³ This approach recalls Ojibwe and Menominee Tribes’ aim to find alternative uses for these species as food, to honor the species by using them. In contrast, “redneck” conservation aims to “redeem the settler as ecological” to maintain possession of Indigenous lands.²⁵⁴ Put another way, settlers attempt to redeem themselves by protecting “their” waterways from Asian carp. One of the most-watched shows of its kind, *Duck Dynasty* performs a “redneck” conservation that illustrates the perceived legitimacy of white, rural, working-class masculinity in safeguarding the nation’s nature from racialized invasives for the benefit of white “natives.”

Peoria Carp Hunters’ “Playing” Asian & Indian

Fifty miles upriver from the Redneck Fishing Tournament in Peoria, Illinois, two men who call themselves the “Peoria Carp Hunters” confirm “redneck” conservation’s investments in white settler colonialism. They demonstrate how this form of environmental thinking relies on settler-colonial logic of erasure and possession and how it has sought to create a market and recreational opportunities from the so-called invasion. Attracting a broader audience than the Redneck Fishing Tournament, the Peoria Carp Hunters have been featured on Animal Planet’s *Off the Hook: Extreme Catches*, *Nightline*, *Dead Meat TV*, and on the front page of the *Chicago Tribune*. Their viral *YouTube* videos feature the men engaging in ethnic play while doing stunts as they attempt to kill fish. They, too, couch their actions in an environmental rationale, stating in

²⁵³ “Duck Dynasty: Carpnado.”

²⁵⁴ La Paperson, “Ghetto Land Pedagogy,” 121.

one video's description that "Asian Carp have overrun the Illinois River in Peoria. . . . We care greatly about preserving our natural ecosystem in the Illinois River. Since we can't Bass fish anymore we have taken on this burden."²⁵⁵ Claiming the carp control the area and deploying the possessive "our," they evince settler anxieties about invasion and the resulting loss of white entitlements, as well as portraying themselves as defenders of the land. Rhetorical moves such as these mobilize conservation discourses, such as "land in need of rescue" and "land as preserve-able," that justify re-invasion by settlers.²⁵⁶ Focusing on a sustainable future for settlers, the Peoria Carp Hunters seek to secure white possession by styling themselves in a complicated amalgamation of Samurai-Indian-Cowboy that reveals the racial components of "redneck conservation.

White male settlers have a long history of playing other to advance different agendas and materialize a complex range of identities, sometimes in contradictory ways.²⁵⁷ Indigenous studies scholar Shari Huhndorf explains that the transformation of "Indianness" into an abstraction allows settlers to "go Native" by appropriating Indigenous cultural forms to deal with their identity crises about modernity and the nation's founding violence.²⁵⁸ That abstract Indianness signifies a natural affinity with the land, and "playing Indian," as Deloria calls it, enables white Americans to appropriate such an affinity and assert an authentic American identity.²⁵⁹ The erasure of actual Native people is essential for this appropriation and is achieved partly by romanticizing

²⁵⁵ zacandnate, "Peoria Carp Hunters," *YouTube*, 2011, April 27, 2011, <https://youtu.be/hN2gMP3Q2Z4>.

²⁵⁶ La Paperson, 117.

²⁵⁷ Eric Lott, *Love and Theft: Blackface Minstrelsy and the American Working Class*. (New York: Oxford University Press, 2013); Josephine Lee, "Yellowface Performance: Historical and Contemporary Contexts," *Oxford Research Encyclopedia of Literature* (2019), accessed 1 July 2022, <https://doi.org/10.1093/acrefore/9780190201098.013.834>.

²⁵⁸ Shari M. Huhndorf, *Going Native: Indians in the American Cultural Imagination* (Ithaca, N.Y.: Cornell University Press, 2015), 2, 161.

²⁵⁹ Deloria, 4, 183.

Indianness, which places actual Indians in the past.²⁶⁰ Additionally, ethnic play constructs “interior and exterior others” that can take on positive or negative qualities.²⁶¹ While the “Interior Indian” designates a “natural, classic, American self with a long, legitimate history on the continent,” exterior Asianness signifies the alien—foreign, perverse, fecund, and polluting.²⁶² As literary scholar David Palumbo-Liu observes, settler national culture “figuratively disguises Asians as alien invaders.”²⁶³ Playing Asian reinforces Asian otherness and alienage as contrasted with whiteness and belonging, figuring the “Asian” as exterior to the nation. Ethnic play keeps Indianness and Asianness accessible to perpetuate the idea of otherness, even while actively seeking to destroy it to lay claim to the sovereign act of setting boundaries of what is acceptable. Under settler colonialism, this sovereign act establishes Native peoples as natural to the land while Asians are unnatural to it.²⁶⁴



Figure 5. Still from “Peoria Carp Hunters” YouTube video posted April 27, 2011.

²⁶⁰ Louis Owens, *Mixedblood Messages: Literature, Film, Family, Place* (Norman, OK: University of Oklahoma Press, 1998), 127.

²⁶¹ Deloria, *Playing Indian*, 21.

²⁶² Deloria, 82; Shinozuka, *Biotic Borders*.

²⁶³ David Palumbo-Liu, *Asian/American: Historical Crossings of a Racial Frontier* (Stanford: Stanford University Press, 1999), 326–33.

²⁶⁴ Iyko Day, *Alien Capital: Asian Racialization and the Logic of Settler Colonial Capitalism* (Durham, NC: Duke University Press, 2016), 112.

Drawing on this history, the Peoria Carp Hunters utilize Indian play to manifest an identity with a more legitimate connection to the land. In “Peoria Carp Hunters,” they wear a football helmet with spikes protruding from the top to form a mohawk, a hairstyle worn by the Kanien'kehá:ka.²⁶⁵ (See Figure 5.) These “redneck” conservationists dress up as the “Noble Savage,” a figure corresponding with the “urge to idealize and desire Indians and the need to despise and dispossess them,” to feel a natural affinity to the land yet control the landscape.²⁶⁶ Second, the video “Peoria Carp Hunters II” illustrates a contraption the duo has named “The Dreamcatcher” that consists of three dip nets attached to the water-skier (see Figure 6) meant to resemble the decorative art form that originated with the Ojibwe. The dreamcatcher’s intricately woven loops symbolize Ojibwe futurity.²⁶⁷ Non-Natives commoditize and appropriate Ojibwe culture by purchasing and displaying dreamcatchers, erasing their cultural meaning.²⁶⁸ The Peoria Carp Hunters propagate this erasure by lampooning the craft with their contraption. Third, Peoria Carp Hunters play Indian by highlighting their use of the bow and arrow. Photos on the Peoria Carp Hunter’s website show a bare-chested white man aiming at a flying fish with a bow and arrow. They might emphasize bowfishing to draw tourists since some might perceive bowfishing as unique or unconventional, despite its long history in the United States.²⁶⁹ Yet I argue they flourish a historically Indian weapon to perform Indianness coded as freedom.²⁷⁰ Indigenous peoples across North America also

²⁶⁵ zacandnate, “Peoria Carp Hunters.”

²⁶⁶ Deloria, *Playing Indian*, 4.

²⁶⁷ Brad Hagen, “On Dreamcatchers,” *Transmotion* 5.2 (2019): 82–87.

²⁶⁸ zacandnate, “Peoria Carp Hunters II,” *YouTube*, February 5, 2012, <https://www.youtube.com/watch?v=Yhfd9dIkXEK>.

²⁶⁹ Scarnecchia and Schooley.

²⁷⁰ Chad Barbour, “When Captain America Was an Indian: Heroic Masculinity, National Identity, and Appropriation,” *Journal of Popular Culture* 48.1 (2015): 269–284; Deloria, *Playing Indian*, 3.

introduced bowfishing to white settlers, but the website does not mention its origins.²⁷¹ Peoria Carp Hunters play Indian with the mohawk, dreamcatcher, and bowfishing and invite others to join them—financially benefiting from others playing Indian and indulging in fantasies of indigeneity while warring against an “alien invader.” Their ability to play Indian relies on the myth of the vanishing Indian, a myth aided through the U.S. government’s removal in the mid-nineteenth century of all Indians in Illinois—including the Peoria Tribe from whom the pair take their name. Meanwhile, the Peoria Tribe continues its efforts to preserve culturally important relationships with plants and animals for future generations inside and outside the Peoria Reservation boundaries in Oklahoma to benefit the Tribe and its citizens.²⁷²



Figure 6. Still of the “dreamcatcher” from “Peoria Carp Hunters II” video.

²⁷¹ Promoters of bowfishing among settlers in the 1870s–1920s learned the practice from the Choctaw, Ojibwe, Iroquois, and many others. Bowfishing satisfied settlers’ fascination with an imagined return to a pre-industrial time. Dennis L. Scarnecchia and Jason D. Schooley. “Bowfishing in the United States: History, Status, Ecological Impact, and a Need for Management.” *Transactions of the Kansas Academy of Science* 123.3–4 (2020): 285–338.

²⁷² “Natural Resources,” *Peoria Tribe of Indians of Oklahoma* (blog), accessed September 20, 2022, <https://peoriatribe.com/naturalresources/>.

The Peoria Carp Hunters fortify their belonging to the land gained from Indian play by simultaneously eradicating “alien” Asian bodies and engaging in Asian play. The Peoria Carp Hunters’ weaponry and armor point to a connection between humans racialized as Asian and fish racialized as Asian, suggesting their concern is as much about eradicating bodies considered foreign as preserving the ecosystem. The description for the 2011 video “Peoria Carp Hunters” explains, “As we were Bow-hunting (sic) one day on the Illinois River we decided that it would be way more intense to waterski behind the boat with a shredder suit and a samurai sword in order to kill these uninvited Asian Carp.” The word “uninvited” situates the Hunters as “natives” in a position to invite others onto their land and waters. The “shredder suit” refers to the character Shredder from the Teenage Mutant Ninja Turtles franchise. Shredder is the warrior persona of a Japanese man who wears a suit of armor vaguely based on samurai armor.²⁷³ In the video, a young, able-bodied man who appears to be white wears the “shredder suit” and waterskis while slashing at silver carp with a samurai-style sword (see Figure 7) as the camera operator giggles giddily off-screen.²⁷⁴ This inefficient removal method suggests their activities are more oriented around performing wilderness combat and displaying spectacular violence than carrying out efficacious environmental action. Their efforts appear wildly unproductive and cursory compared to the Peoria Tribe’s well-planned and researched carp-removal project in Oklahoma. The Hunter also wears the helmet mentioned above, which also resembles a Japanese combat helmet, the kabuto, worn by samurai in feudal Japan. In a reversal of the racial discourse of animality that paints

²⁷³ I identify this appropriation as “Asian play” given that white Americans regularly conflate people of Asian descent under a singular monolithic category of “Asian.”

²⁷⁴ zacandnate, “Peoria Carp Hunters.”

people as animals based on racial difference, the use of the samurai sword to cut down the jumping fish suggests that the carp are samurai warriors who have invaded the Illinois River. The Carp Hunters play samurai to access the romanticized qualities of feudal Japan's formidable, noble warrior class and claim high moral ideals and vigorous masculinity in their efforts to secure the land. They “go Asian” to activate a warring, militarized response while seeking to erase the alien from the landscape. As the video proceeds, the Hunters try out different armor and weaponry to slay these aquatic “invaders” accompanied by Epic Score’s dramatic songs “Unstoppable Forces” and “Deadly Deception.” The music helps to set up the confrontation as a battle in which extreme force is necessary because the combatant is “unstoppable” and deceptively appears as a fish.



Figure 7. Still from “Peoria Carp Hunters” YouTube video posted April 27, 2011.

The Peoria Carp Hunters reinforce their sense of ownership and belonging through a “performative reiteration of white possession” marked by violent

masculinity.²⁷⁵ Their videos represent them as the paradigmatic protectors of U.S. waterways removing carp in repeated spectacular displays. While the Hunters' modified football helmet resembles a mohawk and kabuto, it is also styled after a cowboy hat, recalling individualistic cowboys ready to tame the wilderness. In a particular show of violence, a shirtless Hunter holds a hunting knife upright with a small silver carp impaled down the throat. The Hunter wears a fierce, contorted look, projecting the characteristic American manliness of vigor and retribution against a purported alien invading settler land.²⁷⁶ Then, this text appears on the screen: "If you want to battle along side [sic] the Peoria Carp Hunters go to peoriacarp hunters.com and book your epic aerial bow-fishing [sic] trip today. Will give discount to fire, police, military, and father-son bookings."²⁷⁷ Aligning father-son outings with those by fire, police, and military groups shows an attempt to consolidate a futurity of this violent white, heteronormative masculinity as part of settler identity and conservation.

More explicitly racist and sexist, "redneck" conservation intersects with Big Green conservation's use of veiled racial discourses of reproduction and contamination that frame the carp as racial and sexual contaminants to the nation. While Big Green conservation relies on a framework of ecological invasion that echoes racial discourses of reproduction and contamination, "redneck" conservation—perhaps unsurprisingly—employs an explicit white-supremacist and heteropatriarchal approach. Yet both are animated by the same defensive eugenic logics of settler-colonial capitalism that categorize those who are non-white as dangerous outsiders from whom they must protect

²⁷⁵ Moreton-Robinson, *The White Possessive*, 35.

²⁷⁶ zacandnate, "Peoria Carp Hunters."

²⁷⁷ zacandnate, "Peoria Carp Hunters."

their access and possession of the environment.²⁷⁸ And both frame their position as rightful defender of the Nation from an invader, a position that requires violent action. The militarized response of the former is emphasized in how the latter brandishes the Confederate battle flag. Many in the tournament also fly U.S. flags, which when flown by those considered bigoted or politically reactionary becomes a heightened symbol of nationalism.²⁷⁹ One might also argue that U.S. flags are flown as part of a militarized response, as the participants go into battle against the carp to safeguard “nature’s nation” against alien Asian invaders.²⁸⁰

Settler Racial Capitalism and Alienated Species

Having traced how white settlers construct the carp discursively and materially as racialized invaders, this section turns to the ways in which this construction obscures colonial ecological and capitalist violence. I argue that the racialized invasivity applied to the carp reaffirms settler colonial violence through biopolitical and necropolitical techniques and technologies that decontextualize the carp’s introduction, hierarchize the world, and naturalize white possession, especially of the Great Lakes region.²⁸¹ As explained in the dissertation introduction, I offer the term *alienated species* in place of “invasive species” in order to recontextualize these species within the structures of settler

²⁷⁸ Day argues that settler colonial capitalism requires, on the one hand, stolen indigenous land, and, on the other, an exploited immigrant labor force. Day, *Alien Capital*.

²⁷⁹ “Redneck” is a usually derogatory term that refers to poorly educated or unsophisticated white working-class people who work outside doing manual labor and who hail from rural areas in the United States, especially those with bigoted or political reactionary attitudes. See “Redneck, n. and Adj.,” in *OED Online* (Oxford University Press), accessed November 18, 2020, <http://www.oed.com/view/Entry/160404>.

²⁸⁰ Miller’s concept of “Nature’s Nation” demonstrates a connection between U.S. national identity and nature by arguing that “being American” is something that must be actively achieved rather than passively inherited, and this achievement relied on proximity to nature through work and a Romantic view of nature.

²⁸¹ Moreton-Robinson; See also Cheryl I. Harris, “Whiteness as Property,” *Harvard Law Review* 106, no. 8 (1993): 1707–1791, <https://doi.org/10.2307/1341787>.

colonialism and racial capitalism. The term also suggests a more capacious ethic of care that de-hierarchizes the world as it recognizes the need to pay attention to place-based relationships. In exploring the connection between colonial conservation practices and colonial ecological violence, this section analyzes various claims to indigeneity that displace and erase Indigenous peoples, their kinship relations, and their sovereignty. Under these claims, white settlers fetishize and commoditize native fish as well as fish they consider native that are not actually indigenous to the Great Lakes region, entangling these fish in multibillion-dollar fishing and recreation markets. They maintain that the carp “take” resources understood as their rightful possessions when they disrupt those markets.²⁸² These claims position “Asian” carp as killable within capitalist social relations. In the process, colonial conservationists produce the Great Lakes as policed nature, due to its economic importance for the U.S. nation.²⁸³

The narrative that the carp take resources from natives derives from capitalist relations that underscore how bodies come to be (racially) valued. Drawing on geographers Rosemary-Claire Collard and Jessica Dempsey’s typology of other-than-

²⁸² Bighead, grass, and black carp in the wild are not (yet) marketized, and silver carp are just beginning to be marketized. Though not yet accepted by the mainstream, in 2020, efforts to market silver carp as a food fish grew in earnest with natural resource managers pushing eating the carp to combat them. Most recently, in Illinois the Metropolitan Water Reclamation District partner with the Illinois Department of Natural Resources to create the “Asian Carp Challenge” and give away free Asian carp burgers and tacos in October 2020. See “Asian Carp Challenge Meant to Raise Awareness of Invasive Species, Danger It Poses to Great Lakes; Treats Available across Illinois,” *ABC 7 Eyewitness News* (ABC WLS-TV Chicago, October 17, 2020), <https://abc7chicago.com/great-lakes-asian-carp-challenge-invasive-species-illinois/7104901/>. News coverage commonly claims that the fish come from China, rather than Asia more broadly. See, for example: Joe Ward, “Free Asian Carp Tacos Available This Weekend At Uptown’s Fiesta Mexicana,” *Block Club Chicago*, October 23, 2020, <https://blockclubchicago.org/2020/10/23/free-asian-carp-tacos-available-this-weekend-at-uptowns-fiesta-mexicana/>.

²⁸³ Policed natures are natures in which practices of policing and containment are routinely enforced, such as related to borders and migration (human and non-human) management. The term comes from a conference panel in which I participated in September 2020 as part of the 2020 Political Ecology Network conference. Patricia J. Lopez et al., “Invasion/Contagion: Entanglements of Racialisation and Biology in the Making of Policed Natures.”

human surplus populations, I maintain that the carp constitute three “orientations” in relation to capitalist value: Underground, Outcast Surplus, and Threat.²⁸⁴ The Underground orientation applies to lives and bodies recognized as useful but unvalued, for example, ecosystem services such as the carp’s filtering function. Outcast Surplus is superfluous to the system as far as capital accumulation is concerned. This includes “waste” produced through production that cannot be repurposed, e.g., feral animals. Finally, Threats endanger capitalist production through damage or fines. While Collard and Dempsey categorize “invasive” species as threats only, “Asian” carp can be considered Underground surplus per their “services” for aquaculture operations. The carp became Outcast Surplus when released from state research facilities assuming they could not reproduce in the wild.²⁸⁵ Only once silver and bighead carp populations were established in the Mississippi River basin did they constitute Threat surplus because they began to endanger capitalist production related to the fishing and recreation industries. The carp orientation within relations of capitalist value shifts in relation to their resistance to containment.

While considered threats (a move undergirded by racial logics), the carp remain as Underground surplus in relation to capitalist value because they perform unrecognized services for capital through their use in racial discourse that conditions the larger society to understand the United States as a white nation in which “Asian” is alien. In geographer Laura Pulido’s analysis of the Flint water crisis, she argues that Underground surplus performs unrecognized or unvalued services for capital including “preparing the larger

²⁸⁴ Rosemary-Claire Collard and Jessica Dempsey, “Capitalist Natures in Five Orientations,” *Capitalism Nature Socialism* 28, no. 1 (January 2, 2017): 78–97, <https://doi.org/10.1080/10455752.2016.1202294>.

²⁸⁵ Egan, *The Death and Life of the Great Lakes*.

society for increased struggles over basic production, including such necessities of water.”²⁸⁶ I extend Pulido’s understanding of an unrecognized service for capital to include the unpaid labor of conditioning the larger society to see the United States as a place preserved for white possession. Because racism—understood as a material-discursive formation—is a constituent logic of capitalism, the racialized invasivity that I describe in the preceding section is closely tied to capitalist value in contemporary social relations.²⁸⁷ Repeated representations of the carp’s “Asianness” alongside narratives of danger and contamination reinforce the dominant national imaginary that bodies deemed “Asian” not only do not belong and are therefore expendable, but also are invasive and intractable and thus require swift eradication.²⁸⁸ Gender studies scholar Mishuana Goeman (Seneca)’s concept of “settler grammars of place” is useful here because it makes visible how “normative modes of settler colonialism are repetitive practices of everyday life that give settler place meaning and structure.”²⁸⁹ The repeated narratives and performances of the “Asian” carp’s alienness structures the Mississippi River Basin and the Great Lakes as reserved for white settlers.

Because place is produced in part through race, the Great Lakes become a racially and officially valued place that is policed through state regulation. West to east, the Great

²⁸⁶ Laura Pulido, “Flint, Environmental Racism, and Racial Capitalism,” *Capitalism, Nature, Socialism* 27, no. 3 (2016): 11, <https://doi.org/10.1080/10455752.2016.1213013>.

²⁸⁷ Moreton-Robinson, *The White Possessive*. In addition, the carp currently hover on the edge of being “Officially ‘Valued’” by certain groups who are pushing to use them as food fish and to export them to China, where they are valued as a food staple.

²⁸⁸ Constructions of invasivity and non-nativity determine which bodies belong and which do not and are thereby expendable. See Coates, *American Perceptions*; Shinozuka, “Deadly Perils.”; Rebekah Sinclair and Anna Pringle, “Guests, Pests, or Terrorists? Speciesed Ethics and the Colonial Intelligibility of ‘Invasive’ Others,” in *The Ethics and Rhetoric of Invasion Ecology*, Ecocritical Theory and Practice (Lanham, MD: Lexington Books, 2017), 31–60.

²⁸⁹ Mishuana R Goeman, “Disrupting a Settler-Colonial Grammar of Place: The Visual Memoir of Hulleah Tsinhnahjinnie,” in *Theorizing Native Studies*, ed. Audra Simpson and Andrea Smith (Durham, NC: Duke University Press, 2014), 236–7.

Lakes are Superior, Michigan, Huron, Erie, and Ontario. As Congresspeople concerned with alienated species like to repeat, these lakes contain roughly twenty-one percent of the world's surface freshwater supply and eighty-four percent of North America's surface freshwater.²⁹⁰ The lakes are home to 30 million people and provide drinking water to ten percent of the U.S. population. The Great Lakes power much of the industry in the area, whether through transportation, shipping, tourism, recreation, or industrial manufacturing facilities where water is used for cleaning, cooling, and other purposes. The area includes five major ports—Chicago, Cleveland, Detroit, Duluth, and Milwaukee—that are connected to the Atlantic Ocean through the St. Lawrence Seaway. Water from the lakes enables the region to produce seven percent of the United States' agricultural products. Beyond this, the area is, for those who live there, keenly attached to a culture of boating, fishing, swimming, waterskiing, and other water recreation. All told, the Great Lakes have 4,530 miles of coast, which provides ample opportunity for these activities. Author Toni Morrison has written that “the people living in the Great Lakes region are confused by their place on the country's edge—an edge that is border but not coast. They seem to be able to live a long time believing, as coastal people do, that they are at the frontier where final exit and total escape are the only journeys left.”²⁹¹ One might argue that this sense of being on the edge contributes to a frontier mentality of territoriality and “rugged individualism.” The Great Lakes region is valued as a white settler playground for fishing

²⁹⁰ Information from US EPA and the NOAA. REG 05 US EPA, “Facts and Figures about the Great Lakes,” Overviews and Factsheets, US EPA, September 18, 2015, Great Lakes, <https://www.epa.gov/greatlakes/facts-and-figures-about-great-lakes>. NOAA Office for Coastal Management, “Great Lakes,” Fast Facts, NOAA Office for Coastal Management, accessed November 24, 2020, <https://coast.noaa.gov/states/fast-facts/great-lakes.html>.

²⁹¹ Toni Morrison, *Song of Solomon* (New York: Vintage International, 2007).

and boating activities as well as for numerous industries that use the lakes as a water source and a sink for point-source pollution.

In this context, environmentalists focused on restoration and conservation commodify and fetishize native fish such as lake whitefish, walleye, yellow perch, and trout to claim indigeneity. While their concerns register as ecological on the surface, the “planting” and stocking of Lake Michigan with three species of Pacific salmon not indigenous to the Great Lakes in order to support the recreation industry makes clear that the true concern is economic and political.²⁹² Former U.S. Representative Candice Miller included salmon in her list of native fish that make the Great Lakes famous and that “Asian” carp inevitably would out-compete.²⁹³ An iconic fish native to the United States, salmon are officially valued because they allow settlers to perform indigeneity and authenticity in order to claim nativity and thus belonging in the United States Salmon provide recreationers with an exciting fishing encounter with “wilderness” through which white able-bodied cis-het men perform their Americanness.²⁹⁴ Access to this performance and encounter in part drives the salmon’s value.

Focusing on native species while erasing Ojibwe, Odawa, and other Tribes’ relations with those species is settlers’ attempt to authenticate the places they have transformed—often in deleterious ways, thus authenticating themselves and their settlers as “natural.”²⁹⁵ In the United States, the symbolic realm of nature is a

²⁹² Great Lakes Fishery Commission, “The Great Lakes Fishery,” Great Lakes Fishery Commission, 2019, 77–78, 86–100, 102–4, <http://www.glf.com/the-fishery.php>. Egan, *The Death and Life of the Great Lakes*. Egan details the introduction of Pacific salmon into the Great Lakes by biologists for the state of Michigan, which was meant to add recreational opportunities for sportsmen and to add a predator for invasive alewives.

²⁹³ Senator Miller, E2061–2.

²⁹⁴ Cronon, “The Trouble with Wilderness.”

²⁹⁵ D Ezra Miller, “‘But It Is Nothing Except Woods’: Anabaptists, Ambitions, and a Northern Indiana Settlerscape, 1830–1841,” in *Rooted and Grounded: Essays on Land and Christian Discipleship*, ed. Ryan

concrete space of purity and regeneration, often in violent ways.²⁹⁶ Fishing for salmon who fight the hook provides an opportunity for that “regeneration through violence.”²⁹⁷ Conservation agencies that stock salmon in the Great Lakes show that they are not interested in restoration based on longer-term relationships to place and place-beings. They introduced salmon to the lakes for recreational fishing. At the same time, salmon are connected in the cultural imaginary with Indigenous peoples. Commoditizing salmon in this way allows white settlers to perform and claim indigeneity through a species that metaphorically represents indigeneity and to enact a sort of regeneration through engaging with nature as a site of violent encounter with wilderness. This is white possession in the name of restoration.

Further, biopolitical regimes of control, domination, and alienation and necropolitical regimes of elimination shape and are shaped by narratives of the carp’s alien excess and racialized invasivity. To physically remove as many carp as possible from areas in which they can be found, including the Illinois and Mississippi Rivers, state agencies use fishing techniques such as the Modified Unified Method, which is a corralling and netting technique originally used in China but supposedly “improved” with technology.²⁹⁸ Toward policing the Great Lakes where the carp cannot yet be found, state and local agencies use underwater electric barriers. In December 2009, while the USACE shut down the barriers for routine maintenance, U.S. federal, Illinois state, and Canadian

Dallas Harker and Janeen Bertsche Johnson, *Studies in Peace and Scripture* 13 (Eugene, Oregon: Pickwick Publications, 2016), 210. Miller describes “settlerscapes” as the distinct landscapes of settler communities that transformed recognizable Indigenous landscapes. I extend Miller’s notion of settlerscapes to include the ways in which settlers attempt to make themselves native by commodifying and fetishizing Native plants and animals.

²⁹⁶ Day, *Alien Capital*; Slotkin, *Regeneration Through Violence*.

²⁹⁷ Slotkin, *Regeneration Through Violence*.

²⁹⁸ KYAfield, “The NEW ‘Modified-Unified’ Method of Asian Carp Removal,” YouTube, March 18, 2020, <https://youtu.be/dMyK0QDoREU>.

fishery workers poisoned all fish in a six-mile section of the Chicago Sanitary and Ship Canal, which joins the Mississippi River and Lake Michigan, with the toxin Rotenone to ensure that no “Asian” carp in the waterway would be allowed to pass.²⁹⁹ Authorities like Army Corps General John Peabody framed the poisoning as a necessary part of war with the carp.³⁰⁰ In the 54,000 pounds of fish carcasses pulled out of the canal that day, only one bighead carp was found.³⁰¹ Illinois state authorities who want the Canal locks open for economic reasons—to allow shipping vessels passage—suggest the carp made it beyond the electric barrier some other way, such as via “cultural releases” discussed above. For fear that carp might make it the additional forty miles up the canal to Lake Michigan, others want the locks shut immediately. For example, Attorneys General from five states to file a lawsuit in federal court to force the State of Illinois and the USACE to shut them.³⁰² Leading invasive species expert David Lodge of the University of Notre Dame led the team doing DNA testing of the canal and has repeatedly found evidence of “Asian” carp DNA in the canal closer and closer to Lake Michigan. As a result, in May 2010, the federal government and the state of Illinois poisoned another section of the canal just six miles from Lake Michigan, which killed 100,000 pounds of fish—none of which were “Asian” carp.³⁰³ All levels of discourse narrate the carp as killable because they represent a threat to the nation and, simultaneously, unkillable due to an alien excess related to their uncontrollable reproduction, size, and feeding behavior. This combination requires the death of all other fish in the area, including the native fish that these groups

²⁹⁹ “Chicago Canal Flooded With Toxin To Kill Asian Carp,” *NPR.Org* (All Things Considered: NPR, December 4, 2009), <https://www.npr.org/templates/story/story.php?storyId=121104335>; Egan, *The Death and Life of the Great Lakes*, 175–79.

³⁰⁰ Egan, *The Death and Life of the Great Lakes*, 175–76.

³⁰¹ Egan, 177–78.

³⁰² Egan, 178.

³⁰³ Egan, 179.

want to “protect” for white possession and recreation. Eradication is the preferred solution for a being considered both killable and unkillable in relation to the capitalist and colonialist assemblages into which they have been forced.

State and federal agencies are exploring new forms of biopower and necropower to eradicate the carp.³⁰⁴ The Asian Carp Working Group’s 2007 *Management and Control Plan* indicates that “daughterless carp technology” offers “an elegant and practical solution to reproduction of feral Asian carps.”³⁰⁵ Under development in Australia to control common carp, this technology manipulates carp genes so that all offspring are phenotypically males.³⁰⁶ When experimental males carrying the “daughterless gene” mate with non-experimental females, all offspring are again phenotypically male.³⁰⁷ In theory, the release of genetically modified daughterless carp will lead to all-male populations, reducing overall reproduction drastically until the carp are eliminated.³⁰⁸ This plan targets the fish’s supposedly excessive reproduction, syncing with the defensive logic of eugenics according to which contaminating abnormalities must be bred out of the population in order to preserve whiteness and white possession. It would require releasing additional non-indigenous transgenic carp into the Mississippi River Basin, a process for which there are significant gaps in environmental regulation.³⁰⁹ Releasing transgenic carp to produce sterile populations relies on the racialized notion of biological purity that assumes the boundedness of categories such as species, a

³⁰⁴ Biermann and Mansfield, p. 270.

³⁰⁵ Greg Conover, Rob Simmonds, and Michelle Whalen, “Management and Control Plan for Bighead, Black, Grass, and Silver Carps in the United States.” (Washington, DC: Aquatic Carp Working Group, Aquatic Nuisance Species Task Force, 2007), 209.

³⁰⁶ Conover, Simmonds, and Whalen, 209.

³⁰⁷ Conover, Simmonds, and Whalen, 209.

³⁰⁸ Conover, Simmonds, and Whalen, 209.

³⁰⁹ Stephanie Showalter Otts, “U.S. Regulatory Framework for Genetic Biocontrol of Invasive Fish,” *Biological Invasions* 16 (2014): 1289–98, <https://doi.org/10.1007/s10530-012-0327-5>.

potentially unwise move given that there are countless examples of cross-species reproduction.

In addition to ecological concerns about genetic biocontrol, one could ask how such practices connect with similar practices being used against non-white immigrants and Indigenous peoples, groups against whom related biopolitical practices have long been operationalized by the U.S. settler state.³¹⁰ Geographers Patricia J. Lopez and Kathryn A. Gillespie suggest that answering such a question requires “thinking human and nonhuman animal death, killability, and grievability alongside one another” by employing queer theorist Jasbir Puar’s “reading sideways,” which calls for engaging “seemingly unrelated and often disjunctively situated moments and their effects.”³¹¹ They argue that this reading practice “lay[s] bare the fundamental calculative technologies of *who* lives and dies—and *how*—and the economic logics that often drive these technologies of hierarchization.”³¹² Drawing these connections does not aim to make comparisons but rather to show the effects of power on the body.

Reading sideways the biopolitical and necropolitical tools and practices used against alienated species and marginalized human groups reveals a hierarchical system of dominance with roots in white supremacy and heteronormativity. It shows the violence inherent in capitalism because making certain beings—human and nonhuman—killable is a condition of possibility for capitalism. State biologists use environmental DNA (eDNA) tracking to monitor the mobility of “Asian” carp while the Department of Homeland

³¹⁰ Anne R. Kapuscinski and Leah M. Sharpe, “Introduction: Genetic Biocontrol of Invasive Fish Species,” *Biological Invasions* 16, no. 6 (June 2014): 1197–1200, <https://doi.org/10.1007/s10530-014-0681-6>. Kapuscinski and Sharpe outline concerns around genetic biocontrol, which include ecological risks, effectiveness, and costs.

³¹¹ Lopez and Gillespie, *Economies of Death*, 2. Jasbir K. Puar, *Terrorist Assemblages: Homonationalism in Queer Times* (Durham, NC: Duke University Press, 2007), 120.

³¹² Lopez and Gillespie, *Economies of Death*, 180.

Security has more and more tracked immigrants of color using biometric data, such as DNA, fingerprints, iris prints, and face images, as a form of biopower that impinges on immigrants' privacy and mobility.³¹³ Reading eDNA tracking of "Asian" carp alongside the tracking of immigrants using their private biometric data shows a system that works to make such tracking—and the killing that often follows it—mundane. To make visible the uneven hierarchies of power that traverse species boundaries, one might read the genetic production of "daughterless" carp alongside the use of Native DNA to challenge Native peoples claims to indigeneity on the basis of blood quantum laws that define Native American ancestry according to percentages, thereby eliminating their territorial sovereignty and furthering the "vanishing Indian" myth.³¹⁴ Access to and control over territory drive the economic logics of killability—or "economies of death"—that govern which bodies are made killable and which are not.³¹⁵ This "co-production of violence" is necessary for settler capitalist accumulation.³¹⁶ Analyzing the genetic biocontrol of "Asian" bodies considered biologically abnormal alongside the forced sterilization of immigrant women detained in Immigration and Customs Enforcement's detention centers emphasizes how this violence is made mundane in order to naturalize certain groups as killable. Lopez and Gillespie contend that "the act of killing in service to capitalist accumulation is a deeply politically and ethically problematic structure of social and

³¹³ Jennifer Lynch, "From Fingerprints to DNA: Biometric Data Collection in U.S. Immigrant Communities and Beyond," SSRN Scholarly Paper (Rochester, NY: Social Science Research Network, May 22, 2012), <https://doi.org/10.2139/ssrn.2134481>.

³¹⁴ Kimberly TallBear, *Native American DNA: Tribal Belonging and the False Promise of Genetic Science* (Minneapolis, MN: University of Minnesota Press, 2013).

³¹⁵ "Making killable" includes both "making die" through direct killing and "letting die" through a passive lack of care (Lopez and Gillespie, 9). Genetic biocontrol like producing daughterless carp could be considered a passive "letting die" while those using the "Modified Unified Method" of corralling carp engage in "making die."

³¹⁶ Lopez and Gillespie, *Economies of Death*, 4.

political economic relations” that calls for an enlarged ethic of care joined with a posthuman ethic that radically disrupts the status quo through de-hierarchization and “a recognition of the importance of attending to relationships—of listening *and* responding—and living in integrity with others.”³¹⁷

Carp Agency and Alien Excess

In tandem with a racialized discourse of invasion, colonial conservation obscures settler colonial logics and “economies of death” by assigning the carp a monstrous agency that extends from an anthropocentric, hierarchical onto-epistemology and limits available responses to the carp. Discourse about “Asian” carp repeatedly grants agency to the carp in problematic ways. This agency heightens the carp’s alienness, constructs the fish as a monster, and obscures the factors that led to the carp’s alienation. It also works alongside racialization by representing the carp as monstrous through its biological abnormality, excess, and agency. Philosopher of science Vinciane Despret contends that the agency of animals is ignored until they fail to do what is expected of them within the capitalist system.³¹⁸ For the carp, what is expected is that they would stay contained and controlled and that they would fail to reproduce in the wild. What I am calling “monstrous agency” is found in the simplified narratives of linear causation replicated in legal discourse, dominant news media, popular nonfiction, and in accounts by federal and state agency scientists and Group of 10 environmental NGOs. This section considers what alternative conceptualizations of agency offer in thinking through responses to

³¹⁷ Lopez and Gillespie, 11, 180–81. emphasis in original

³¹⁸ Vinciane Despret, “From Secrets to Interagency,” *History and Theory* 52, no. 4 (2013): 29–44, <https://doi.org/10.1111/hith.10686>.

alienated species. Doing so reveals that the carp's intra-action with its relations and its "alien excess" offer a mode of resistance that interrupts capitalist production and settler colonial logics.

How does the monstrous agency of the carp relate to other theories of non-human agency? Indigenous Studies literature provides transformational conceptualizations of nonhuman agency that are deeply contextualized because they are relational and particular to certain places.³¹⁹ First Nations scholar Glen Sean Coulthard (Yellowknives Dene) calls this place-based foundation in Indigenous thought and practice "grounded normativity."³²⁰ Coulthard and Indigenous scholar and writer Leanne Betasamosake Simpson (Michi Saagig Nishnaabeg) provide an account of how agency is connected with "deep reciprocity" that is "inherently informed by intimate relationships to place," and this place-based notion of agency informs their practices, processes, and knowledges.³²¹ Each place-based relational notion of agency provides specific insights only available in that place and to those in a specific relation to it.³²² The focus on particularity in Indigenous thought, rather than the focus on generalizations in Western/colonial thought,

³¹⁹ Jerry Lee Rosiek, Jimmy Snyder, and Scott L. Pratt, "The New Materialisms and Indigenous Theories of Non-Human Agency: Making the Case for Respectful Anti-Colonial Engagement," *Qualitative Inquiry* 26, no. 3–4 (March 2020): 331–46, <https://doi.org/10.1177/1077800419830135>; Vanessa Watts, "Indigenous Place-Thought and Agency Amongst Humans and Non Humans (First Woman and Sky Woman Go On a European World Tour!)," *Decolonization: Indigeneity, Education & Society* 2, no. 1 (May 4, 2013), <https://jps.library.utoronto.ca/index.php/des/article/view/19145>; Glen Coulthard and Leanne Betasamosake Simpson, "Grounded Normativity / Place-Based Solidarity," *American Quarterly* 68, no. 2 (2016): 249–55, <https://doi.org/10.1353/aq.2016.0038>; Vine Deloria, *For This Land: Writings on Religion in America* (New York: Routledge, 1999); Vine Deloria, *Spirit and Reason: The Vine Deloria, Jr., Reader*, ed. Kristen Foehner and Samuel Scinta (Golden, CO: Fulcrum Pub, 1999); Deloria, *Custer Died for Your Sins*; Glen Sean Coulthard, *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition*, Indigenous Americas (Minneapolis: University of Minnesota Press, 2014).

³²⁰ Coulthard, *Red Skin, White Masks*, 13.

³²¹ Coulthard and Simpson, "Grounded Normativity / Place-Based Solidarity," 254.

³²² See, for example, E. Richard Atleo, *Tsawalk: A Nuu-Chah-Nulth Worldview* (Vancouver, Canada: UBC Press, 2004); Chie Sakakibara, *Whale Snow: Iñupiat, Climate Change, and Multispecies Resilience in Arctic Alaska* (Tucson, AZ: University of Arizona Press, n.d.); Zoe Todd, "Fish Pluralities: Human-Animal Relations and Sites of Engagement in Paulatuuq, Arctic Canada," *Etudes Inuit* 38, no. 1/2 (2014): 217–38, <https://doi.org/10.7202/1028861ar>.

produces an array of theories of non-human agency with “particular practices of relational entanglement with non-human agents.”³²³ As a result, Indigenous theories of non-human agency provide a broader range of onto-ethical formations than settler colonial traditions of inquiry.³²⁴ Within this variety of theories, another shared foundation is an “ethical reciprocity in all relations,” which education studies scholar Jerry Lee Rosiek et al. explain is “a practice of attending to the way our existence is interdependent with networks of relations of other humans and non-humans. It is a practice of considering the consequences of our actions—including our research—for all the communities with which we are in relation and on which our being depends.”³²⁵ Such notions of agency stand in counterpoint to the monstrous agency granted to the carp in Western/colonial thought and practice.

Reading Indigenous Studies literature and new materialist theory together might provide a way to bridge Indigenous and Western approaches to alienated species. Rosiek et al. contend that, though new materialist theories on non-human agency re-tread ground already covered by Indigenous Studies scholars, such theories offer re-conceptualizations of agency that may be helpful for Western scholars who experience a loss of autonomy when confronted with theories of relational agency.³²⁶ Working within a Western onto-epistemological framework, many new materialisms presuppose that Western/colonial science (and its popular and political deployments) do not grant agency to the non-human

³²³ Rosiek, Snyder, and Pratt, “The New Materialisms and Indigenous Theories of Non-Human Agency,” 339.

³²⁴ Rosiek, Snyder, and Pratt, 340.

³²⁵ Rosiek, Snyder, and Pratt, 339–40.

³²⁶ Rosiek, Snyder, and Pratt, 338. See Rosiek et al. for a discussion of various new materialisms and their (non)relations to Indigenous thought.

world.³²⁷ In contrast, they suggest distributive, diffuse, or interactional theories of agency.³²⁸ However, political philosopher Simon Choat contends that such theories of agency, such as political theorist and philosopher Jane Bennett's theory of distributive agency, limit the possibility of holding certain groups of people to account for environmental harms.³²⁹ In response, Choat (among others) resorts to hierarchies that can reinforce human exceptionalism while working toward effective political responses.³³⁰ In relation to this debate, the place-based "deep reciprocity" theorized in Indigenous Studies

³²⁷ Stacy Alaimo and Susan J. Hekman, *Material Feminisms* (Bloomington, IN: Indiana University Press, 2008); Barad, *Meeting the Universe Halfway*; Jane Bennett, *Vibrant Matter: A Political Ecology of Things* (Durham: Duke University Press, 2010); Diana Coole, "Agentic Capacities and Capacious Historical Materialism: Thinking with New Materialisms in the Political Sciences," *Millennium* 41, no. 3 (2013): 451–69; Diana H. Coole and Samantha Frost, *New Materialisms: Ontology, Agency, and Politics* (Durham [NC]; London: Duke University Press, 2010); Andrew Pickering, "Asian Eels and Global Warming: A Posthumanist Perspective on Society and the Environment on JSTOR," *Ethics and Environment*, Special Issue on Epistemology and Environmental Philosophy, 10, no. 2 (2005): 29–43, <https://doi.org/10.1353/een.2005.0023>.

³²⁸ Bennett, *Vibrant Matter*; Nancy Tuana, "Viscous Porosity: Witnessing Katrina," in *Material Feminisms*, ed. Susan J. Hekman and Stacy Alaimo (Bloomington, IN: Indiana University Press, 2008), 188–213.

³²⁹ Choat argues that Bennett's theory of distributive agency disables holding corporations accountable for their actions since she maintains that "individuals [are] simply incapable of bearing full responsibility for their effects" within "agentic assemblages" (*Vibrant Matter*, p. 37). Bennett characterizes assigning blame as "moral condemnation" since there can be no moral responsibility without "willing agents" (28). Choat avers that Bennett creates a false dichotomy between moral condemnation and noticing the "extensive distribution of agency" (1036). He maintains that seeking causes and establishing accountability means "trying to establish a hierarchy of causation that can identify which actants are more important than others and that can grasp the structures within which they act," which is "arguably a defining feature of any politically useful concept of agency" (1036). In other words, assigning responsibility is not about assigning blame, but about understanding the degrees to which actors affect certain outcomes within the relations associated with certain social structures. Bennett, *Vibrant Matter*; Simon Choat, "Science, Agency and Ontology: A Historical-Materialist Response to New Materialism," *Political Studies* 66, no. 4 (2017): 1027–42.

³³⁰ Choat contends that "united and directed forms of agency" are needed for political action because "the purpose of effective political action is precisely to overcome the dispersal of agency in order to pursue a common aim" (1036). Like Choat, political theorist Diana Coole suggests the use of hierarchy to ascertain and hold accountable responsible parties. Responding to critiques that theorizations of diffuse agency limit political responses, Coole suggests that, within the field of materialization, "human mastery or will to mitigation must be afforded some privileged role" because of "the unique ways humans' imprudent interventions in basic life-support systems pose a threat to all species and to the very fabric of the earth" (460–1). I find the critiques of Choat and Coole compelling because, from an Environmental Justice perspective, holding players accountable for alienated species' impacts is important for preventing future species displacements and providing reparations for Tribes. However, I find their recourse to hierarchies troubling in two ways. It undercuts notions of intra-action that make central the webs of relation that enable it. Second, like binaries, hierarchies obscure the multilayered, fragmented, interdependent, and contradictory ways in which effects of power can unfold. Choat, "Science, Agency and Ontology"; Coole, "Agentic Capacities."

literature suggests a way to hold groups responsible for enabling the impacts of alienated species without recourse to hierarchical ontologies. Accurately understanding carp agency in context could help to devise more effective and caring responses and to develop new relations outside of the capitalist relations within economies of death. A more accurate accounting of agency enables on-the-ground practices that hold settlers accountable within what philosopher and environmental studies scholar Kyle Powys Whyte (Potawatomi) has theorized as “systems of responsibilities,” understanding that restoration without rematriation of Indigenous lands is not true restoration.³³¹ Because it de-hierarchizes onto-epistemologies, this accurate accounting would allow for a better understanding of the political ecology and economy of “Asian” carp and other alienated species with important implications for the study of alienated species and policy-making in response to them.

While theories on non-human agency in Indigenous Studies literature and new materialisms presume that the Western/colonial worldview sees the nonhuman world as devoid of agency, the “Asian” carp case illustrates a more complicated problem than outright denial of agency. In invasive species discourse, the carp are granted agency in numerous ways, some of which include their capacity to destroy the Great Lakes fishery and thus its fishing and recreation industries, knowledge of and avoidance of nets, aggressive attacks on boaters, and purposeful “immigration” northward toward the Great Lakes, to name a few. For example, in a piece titled “Carp Attack” in the National

³³¹ Kyle Whyte, “Critical Investigations of Resilience: A Brief Introduction to Indigenous Environmental Studies & Sciences,” *Daedalus* (Cambridge, Mass.) 147, no. 2 (2018): 136–47, https://doi.org/10.1162/daed_a_00497; Kyle Powys Whyte, “Justice Forward: Tribes, Climate Adaptation and Responsibility,” *Climatic Change* 120, no. 3 (2013): 517–30, <https://doi.org/10.1007/s10584-013-0743-2>; Kyle Powys Whyte, “Our Ancestors’ Dystopia Now: Indigenous Conservation and the Anthropocene,” in *The Routledge Companion to the Environmental Humanities*, ed. Ursula K. Heise, Jon Christensen, and Michelle Niemann (New York: Routledge, 2017).

Wildlife Federation (NWF)'s *National Wildlife* online magazine, NWF staff warn of a “developing environmental disaster—[because] silver and bighead carp from Southeast Asia that have invaded Midwest rivers and that may soon move into the Great Lakes.”³³² The article claims that the carp destroyed the commercial fishing industry on the Illinois River when “[a]bout 80 percent of the commercial fishermen on the Illinois River quit after carp eliminated most local buffalo fish and catfish.”³³³ It also predicts that “[i]f they reach the Great Lakes, the carp could jeopardize sport and commercial fisheries that yield the region an indirect economic impact as great as \$23 billion.”³³⁴ This echoes Senator Miller’s statements that the “real nightmare” was the “impending devastation” by the carp on the Great Lakes fishery.³³⁵ This monstrous agency justifies policing the Great Lakes and containing the carp—key technologies for reorganizing life as commodities and natural resources for capitalist expansion.³³⁶ The carp’s agency to destroy these water bodies is linked with its knowledge of nets, which Egan relates in an interview with U.S. Geological Survey biologist Duane Chapmen, who claims that “[the carp] know what nets are, and they avoid them.”³³⁷ The carp’s agency is tied to its ability to evade technologies used to contain it. These examples point to linear causation with a single responsible agent: carp cause destruction to U.S. waters.

A monstrous agency emerges alongside linear agency in Western/colonial discourse. For example, dominant discourse about the carp grants them agency by

³³² NWF Staff, “Carp Attack,” *National Wildlife*, September 2, 2010, <https://www.nwf.org/Home/Magazines/National-Wildlife/2010/Asian-Carp>.

³³³ NWF Staff.

³³⁴ NWF Staff.

³³⁵ Senator Miller, E2061–2.

³³⁶ Macarena Gómez-Barris, *The Extractive Zone: Social Ecologies and Decolonial Perspectives* (Duke University Press, 2017), 5–6.

³³⁷ Egan, *The Death and Life of the Great Lakes*, 180.

representing them as violent invaders that purposely attack boaters. These claims echo the title of the NWF’s article: “Carp Attack.” Referring to videos of silver carp leaping out of the water when disturbed by boats, U.S. Senators from the Great Lakes region, such as Dick Durbin and Amy Klobuchar, argue that the carp attack people. Durbin claims that “this fish is insidious. It just grows by leaps and bounds and attacks people. Hard to imagine, isn’t it? Boaters going down the Illinois River will see these fish jumping out of the river at the boaters. It is a danger. I have seen videos, and I know it is.”³³⁸ He argues that the fish intentionally attack boaters based on videos that show carp jumping randomly ahead and alongside boats. My own study of these videos suggests that the carp are merely leaping from the water in agitation with no apparent target. (See Figure 8.) Lawmakers describing these videos repeatedly suggest that the carp knowingly attack people by leaping out of the water at them. In the extractive context of settler racial capitalism, ecological issues are economic issues, and economic issues are national



Figure 8. Still photograph from YouTube video “Midwest battles to keep invasive Asian carp out of the Great Lakes” posted by PBS NewsHour on 6 January 2019

³³⁸ Senator Durbin, S5508.

security issues as security is maintained through economic-cum-ecological dominance. Viewing the carp as agents of both environmental disaster and targeted violence seemingly justifies extreme measures of management akin to a military response, making an ecological issue into a national security issue.

The racial discourse of invasion added to a discourse of monstrosity is a key means through which dominant invasive species discourse decontextualizes alienated species, obscuring intra-action and the workings of settler colonialism and capitalism. Big Green Conservation portrays the carp as monsters due to supposed biological abnormalities related to reproduction, feeding, jumping behavior, and size. The carp are sexual monsters because of their excessive reproduction. Drawing on Foucault's figure of monstrosity as part of the West's "abnormals," Puar and Rai argue that, in the post-9/11 United States, figuring terrorists as monsters functions to normalize and discipline sexuality: "monsters and abnormals have always been sexual deviants."³³⁹ More importantly, however, they emphasize two points:

First, the monster is not merely an other; it is one category through which a multiform power operates. As such, discourses that would mobilize monstrosity as a screen for otherness are always involved in circuits of normalizing power as well: the monster and the person to be corrected are close cousins. Second, if the monster is part of the West's family of abnormals, questions of race and sexuality will have always haunted its figuration.³⁴⁰

Though Puar and media studies scholar Amit S. Rai focus on the human as the being "to be corrected," fish can be swept up in these "circuits of normalizing power," and, as a category, used to normalize the settler—as white, cisgender, heterosexual, able-bodied—as natural to this place. Described in the media as "a monster of a fish" with a

³³⁹ Jasbir K. Puar and Amit S. Rai, "Monster, Terrorist, Fag: The War on Terrorism and the Production of Docile Patriots," *Social Text* 20, no. 3 (2002): 119, https://doi.org/10.1215/01642472-20-3_72-117.

³⁴⁰ Puar and Rai, 119.

“monstrous” appetite, these “monster carp” not only behave like, but also look like monsters: “These are not ornamental pond koi, but ugly grayish-black monsters with eyes almost directly behind their mouths.”³⁴¹ As “graying-black Monsters,” the carp also become racial monsters in addition to sexual monsters that threaten national security.

This discourse simultaneously represents the carp as immigrants deliberately moving North to take resources while depicting settlers as naturalized natives. Portrayals of the carp’s northward “immigration” suggest that the fish are purposely migrating north toward the Great Lakes, as though they are immigrants with a map of the United States in their heads. For example, in a June 29, 2010 statement titled “Protecting the Great Lakes,” Durbin suggests that the carp’s direction is intentional: “Well, they are all over the Illinois River on their way up to Lake Michigan.”³⁴² The words “on their way up to” indicate a deliberate move on the Great Lakes. Similarly, during debate on NAISA, Levin compares alienated species to immigrants, suggesting that it is the carp and not the system through which they were brought to the United States that are “wreaking havoc”: “During the development of this country, there were more than people immigrating to this country. More than 6,500 non-indigenous invasive species have been introduced into the United States and have become established, self-sustaining populations. These species . . . wreak havoc on native species”³⁴³ According to Levin, the carp immigrate to the

³⁴¹ Mary Ann Thomas, “Another Species of Asian Carp Could Become Threat to Pennsylvania’s Waterways,” *The Valley News-Dispatch*, December 28, 2017, <https://advance-lexis-com.libproxy.uoregon.edu/api/document?collection=news&id=urn:contentItem:5R8S-3FY1-DYNS-30GV-00000-00&context=1516831>; David Giuliani, “Asian Carp in the Sauk Valley: Monster Fish, Monstrous Appetite,” *Daily Gazette*, June 21, 2012. Brandon Lee, “Asian Carp a Danger to Michigan Waters,” *The North Wind: Northern Michigan University*, September 9, 2010, sec. <https://advance-lexis-com.libproxy.uoregon.edu/api/document?collection=news&id=urn:contentItem:5KKB-WNT1-DY7P-T4V0-00000-00&context=1516831>.

³⁴² Senator Durbin, S5508.

³⁴³ Senator Levin, Speaking on S. 770, on April 13, 2005, 109th Cong., 1st sess., *Congressional Record* 151, pt. 1: S3558.

United States like human immigrants, bringing devastation to local communities. Ironically, the immigrants to whom Levin refers are constructed in the national imaginary as discoverers and pioneers who are naturalized (i.e. made to seem natural to this place whereas others are unnatural to it), not as immigrant invaders who wrought—and continue to wreak—destruction on Native communities.³⁴⁴ Such an imaginary is undergirded by settler colonial logics of elimination and erasure that work to instantiate settlers as natives.³⁴⁵ This settler imaginary erases the violence of that original invasion by settlers. At the same time, it allows settlers to naturalize themselves by making truth claims that others are the actual invaders through a racialized discourse of invasion.

In addition to naturalizing settlers as natives, the monstrous agency afforded to the carp obscures human agency and de-contextualizes the political ecology and economy connected with the carp's introduction into Indigenous lands. Though Levin acknowledges that the carp were “introduced,” the passive construction of “have been introduced” fails to identify who introduced these beings who can profoundly impact kinship relations between humans and non-humans. Levin fails to mention how and why the fish were imported into the United States. Instead, the carp are made the agents of their own displacement, and their alienation from living-space entanglements is ignored. This discourse ignores that the U.S. aquaculture industry imported the carp to the United States and that a state wildlife agency purposely released the carp from their enclosures into Arkansas waterways. Moreover, Indigenous dispossession and impacts to Tribes are

³⁴⁴ Byrd, *The Transit of Empire: Indigenous Critiques of Colonialism*. Following Kamau Brathwaite, Byrd defines settlers as those who immigrated to the United States of their own volition and arrivants as those forced to migrate to the United States, such as enslaved Africans. I take Levin to be referring to settlers rather than arrivants such as Asian immigrants brought to the United States as cheap labor to build the continental railroad.

³⁴⁵ Wolfe, “Settler Colonialism.”

never mentioned in the dominant discourse about “Asian” carp. By erasing the violence of colonial invasion, including the colonial ecological violence of importing species from elsewhere to the United States, claims of ecological invasion naturalize settler space and settler temporality.

The notion of the carp’s monstrous agency feeds responses limited by the hierarchical ontology on which it is based. That vertical ontology puts humans at the top of a “chain of being” while nonhuman beings and other entities appear in descending order according to their nearness or farness to qualities associated with the human (e.g., reason, intentionality, etc.). Regarding alienated species, the anthropocentric policies and practices arising from this ontology focus on containment and eradication of “Asian” carp but does nothing to address the overarching problem of their displacement, alienation, and “introduction” into Indigenous lands, which has severe impacts on Anishinaabe lifeways. For example, using Rotenone to kill all fish in a stretch of the Chicago Sanitary and Ship Canal is a hierarchical response that will not prevent future species displacements. Federal and state agencies tie funding for restoration and conservation NGOs to practices that focus on containment and eradication. Their policies limit available practices on the ground since funding for restoration and conservation organizations—settler and Tribal alike—is contingent on following the policies and practices handed down by agencies.³⁴⁶ In contrast, responses to the carp reflecting an interactionist ontology that understands agential capacities as “viscous” and intermeshed might consider carefully the networks enabling the violence of displacing species into Indigenous lands.³⁴⁷

³⁴⁶ Conversation with Katrina Maggiuli, n.d. Conversation with Melonee Montano, January 6, 2021.

³⁴⁷ Tuana, “Viscous Porosity.”

How do the carp resist and contest the biopolitical regimes that aim to control and eradicate them? Where is their actual agency? The carp’s “alien excess” makes visible intra-action, in other words, the carp’s own agency to live and thrive intertwined and arising with the agential capacities of humans and other beings within structures of capitalism and settler colonialism in the Mississippi River basin. The extractive capitalist reorganization of life is at odds with the carp’s success at survival, reproduction, and evading capture.³⁴⁸ Fish farmers involved in international trade displaced and alienated the carp from their living-space entanglements assuming they would be able to manage them. Arkansas Fish and Wildlife scientists released the carp believing the fish would not be able to reproduce in the wild because they had difficulty getting them to reproduce in their lab. Yet the carp have established populations in large parts of the Mississippi River basin. The carp’s reproductive success—their supposed *excess* in reproduction—can be understood as a contestation of regimes of containment and the reorganization of life. Elsewhere in the U.S. South, carp escaped fish ponds thanks to their ability to jump up to ten feet and the help of floodwaters. Despite its alienation, the carp are making new relations as food for both settlers and, early studies suggest, fish indigenous to the Great Lakes, such as crappies, perch, and bass.³⁴⁹ The carp represent what Tsing has called “third nature,” or “what manages to live despite capitalism,” showing that the system is never totalizing in its project toward “the human concentration of wealth through making both humans and nonhumans into resources for investment.”³⁵⁰ The alienated carp

³⁴⁸ Gómez-Barris, *The Extractive Zone: Social Ecologies and Decolonial Perspectives*.

³⁴⁹ Cory A. Anderson, “Diet Analysis of Native Predatory Fish to Investigate Predation of Juvenile Asian Carp” (M.S., United States -- Illinois, Western Illinois University, 2016), <http://search.proquest.com/docview/1795531859/abstract/BE1931C7F8145B0PQ/1>.

³⁵⁰ Tsing, *The Mushroom at the End of the World*, viii.

denaturalize the capitalist reorganization of life and make visible how life exceeds and overruns the containment and control required by neoliberal biopolitical and necropolitical rule, offering a mode of resistance and a reminder of the webs of relation through which intra-agencies arises.

Conclusion

The “Asian” carp case reveals that dominant invasive species discourse is structured according to xenophobic and settler colonial discourses with troping that naturalizes the social, cultural, economic, and political structures that drive species’ displacements.³⁵¹ Framing alienated species as racialized abnormalities invading the nation transforms an ecological problem into a national security problem. Two forms of colonial conservation—Big Green conservation and “redneck” conservation—participate in this framing by reaffirming settler colonial violence of erasure and elimination, settler economic logics of entitlement and possession, and racial logics of abnormality and purity. As a national security problem, the carp are granted a monstrous agency that limits possible responses to the carp to militarized control and elimination. However, the fish resist the technologies and techniques of this liberal biopolitical regime, evincing its intra-action with other beings of the Mississippi River basin and offering a mode of resistance that interrupts capitalist production and makes visible settler racial logics. A more accurate accounting of carp agency in context widens the ethics and politics of care for alienated species, produced more effective and dignified responses, and makes room for alternative relations beyond those ascribed by capitalism. In the next chapter, I

³⁵¹ Ursula K. Heise, “Ecocriticism and the Transnational Turn in American Studies,” *American Literary History* 20, no. 1/2 (2008): 400, <https://doi.org/10.1093/alh/ajm055>.

explore how Japanese North American novelist Ruth Ozeki and Arab American poet Marwa Helal forward critiques of the racial discourse of invasion that inheres in dominant invasive species discourses while embracing alienated species for the ways they withstand the regimes that aim to control and eliminate them.

III. “INVASIUS SPECIUS SAPIEN”: REFUTING THE RACIAL DISCOURSE OF INVASION WITH MULTISPECIES COUNTERSCRIPTS

It never feels like an invasion when
you’re doing it. It feels like parenting,
like cooking what you’ve always cooked, like
dancing
with your grandma at a noisy wedding.
But then you turn to see the horrified
park rangers staring at you, calling in
the experts—look at this, what do we do,
they’re everywhere. You wonder who they mean,
but then you see. Their poison hemlock? That
is you. Their brown tree snake. Their killer bee.
– from Amit Majmudar’s “Invasive Species”³⁵²

Amit Majmudar’s poem “Invasive Species” highlights the disorienting experience of being the target of anti-Asian xenophobia that parallels Western-colonial invasive species discourses.³⁵³ It tells how what looks like a person just living their life—parenting, cooking, dancing with one’s grandmother—appears to others as invasion. The poem’s implied questions—Who do they mean? At whom are they horrified?—registers the confusion of being read in such a way. At the same time, the poem suggests that the “poison” hemlock, brown tree snake, and the “killer” bee all are merely going about their everyday lives.³⁵⁴ Analyzing Majmudar’s poem, literary scholar Rajini Srikanth maintains that the xenophobic state circulates the sentiment that “one must be perpetually

³⁵² Amit Majmudar, *What He Did in Solitary* (New York: Knopf, 2020), 20.

³⁵³ This poem appears in the Indian American poet’s fourth book of poetry, *What He Did in Solitary* (2020), which engages traditional poetic forms with irreverence to explore U.S. systems of power, including anti-Asian racism in the context of the U.S. “War on Terror.”

³⁵⁴ The poem also mentions “Africanized” bees, Dutch elm disease, Asian carp, Burmese pythons, star thistle (aka tumbleweed), and “ditch” lilies.

on guard against those who would surreptitiously invade the state and do it harm.”³⁵⁵ He contends that Majmudar’s poem critiques this sentiment by rejecting the term “invasive species,” which has “frequently been used to characterize those plants, animals, and humans who are perceived as threats to the territories they travel to and settle in.”³⁵⁶ He further asserts that this characterization erases and denies the complexity of migration, “a decision parents make to ensure that they and their children have the opportunity for a life of dignity.”³⁵⁷ That denial of complexity deprives those constructed as invasive of dignity by “reduc[ing] them to objects to be scrutinized and categorized, not as fellow humans worthy of connection.”³⁵⁸ This chapter explores how two writers—Ruth Ozeki and Marwa Helal—similarly navigate the complexity of being interpreted as invasive in the United States.

Like Amit Majmudar’s “Invasive Species” and Ed Bok Lee’s “Super Insensitive Species” (discussed in the introduction to this dissertation), Ruth Ozeki’s novel *My Year of Meats* (1998) and Marwa Helal’s poetry collection *Invasive Species* (2019) reflect on the parallels between dominant invasive species discourses, Orientalizing discourses, and anti-immigrant rhetoric, which environmental historians and feminist science studies scholars have delineated. Environmental historian Peter Coates tracked changing U.S. perceptions of alienated species and immigrants during periods of high immigration since the late eighteenth century and observed overlap between those calling for restriction and eradication in plant and animal introductions and those supporting eugenics in the early

³⁵⁵ Rajini Srikanth, “States of Violence: 9/11, the ‘War on Terror,’ and South Asian, Arab, and Muslim American Literature,” in *Asian American Literature in Transition: 1996–2020*, ed. Betsy Huang and Victor Román Mendoza (New York: Cambridge University Press, 2021), 84.

³⁵⁶ Srikanth, 84.

³⁵⁷ Srikanth, 84.

³⁵⁸ Srikanth, 84.

twentieth century.³⁵⁹ Jeannie N. Shinozuka, a scholar of Asian American studies and American history, reveals the entangled histories of pest control and racism by demonstrating how the regulations and quarantine of transpacific plants and animals in the late nineteenth century transformed conceptions of race and migration.³⁶⁰ Regarding alienated species, she illustrates how fears over “invasive” species—humanized as “enemy aliens”—provided discursive constructions used in anti-immigrant movements targeting Asian-raced people demonized as “yellow peril.” While Coates concludes that links between the dominant invasive species discourses and what he terms “eco-racism” or “econativism” have disappeared thanks to cultural pluralism, other scholars counter that connections between concerns over invasive species and immigrants remain prevalent.³⁶¹ Notably, feminist science studies scholar Banu Subramaniam has articulated the racially gendered and sexualized links between these discourses, demonstrating in detail how contemporary national rhetoric about “alien and exotic” plants and animals echoes anti-immigration rhetoric. She maintains that this analogous rhetoric arises from anxiety over changing racial, economic, and gender norms in the U.S. tied to globalization and lack of local control. Writers like Lee, Majmudar, Ozeki, and Helal, and others underscore how these parallels persist into the present and offer their own analysis and response.³⁶²

³⁵⁹ Coates, *American Perceptions*.

³⁶⁰ Shinozuka, *Biotic Borders*.

³⁶¹ Coates, *American Perceptions*, 10, 187.

³⁶² See also Victoria Chang, *Salvinia Molesta* (Athens, GA: University of Georgia Press, 2008); Ruth Ozeki, *All Over Creation* (New York: Viking, 2003); Ruth Ozeki, *A Tale for the Time Being* (New York: Viking, 2013); Shawn Wong, *Homebase* (Seattle, WA: University of Washington Press, 2008). See Australian children’s writer John Marsden and Chinese Australian artist and author Shaun Tan’s gorgeously illustrated *The Rabbits* as an example of a text that flips this racial script against European colonizers. John Marsden and Shaun Tan, *The Rabbits* (Sydney, Australia: Lothian Children’s Books, 1998).

In this chapter, I argue that Ozeki and Helal’s writing advances a compelling critique of the dominant invasive species discourses I explored in chapter 1, as those discourses intersect with Orientalist and anti-immigrant rhetoric, in ways that further reveal how race, gender, and colonialism inform those discourses. I contend that their critique highlights how the racial discourse of invasion functions as a dominant “racial script” applied to different racialized groups, e.g., Asian Americans and Arab Americans, at different times for various racial projects that reinforce racialization and, thereby, narratives of who belongs to the U.S. nation.³⁶³ Ozeki is a Japanese North American writer while Helal is an Arab American poet who was born in Egypt and immigrated to the United States as a child.³⁶⁴ Bringing their critiques together allows me to explore how the racial discourse of invasion is deployed variously against Asian American, Arab American, and immigrant communities. Moreover, owing to their clever use of irony and camp, Ozeki and Helal’s critiques enunciate a “counterscript” that playfully challenges the dominant racial script of invasion as applied to both humans and nonhumans by radically imagining alternative relations with alienated species.³⁶⁵ Additionally, I join postcolonial studies, transnational studies, and queer theory to explore how these writers read “sideways.” Reading “sideways” describes gender and sexuality studies scholar Siobhan B. Somerville’s notion of studying “seemingly unrelated and often disjunctively situated moments and their effects.”³⁶⁶ Political ecologists Patricia J. Lopez and Kathryn

³⁶³ Molina, *How Race Is Made*, 21. Studying immigration debates and law, Molina argues that racial scripts make visible how all groups are simultaneously racialized in relation to one another through different racial projects and how counterscripts put forth by racialized groups dispute dominant racial scripts.

³⁶⁴ Though Egypt is in Africa, it is routinely considered part of the “Orient,” and Egyptians and Egyptian Americans are subject to Orientalizing discourses.

³⁶⁵ Molina, *How Race Is Made*, 21. Moreover, these cultural expressions are powerful and compelling not only in their critique of dominant Western-colonial invasive species discourses, but also in how they provide examples that argue for utilizing my term “alienated species” instead of invasive species.

³⁶⁶ Siobhan B. Somerville, “Queer Loving,” *GLQ* 11, no. 3 (2005): 337.

A. Gillespie argue that this reading practice “lay[s] bare the fundamental calculative technologies of *who* lives and dies—and *how*—and the economic logics that often drive these technologies of hierarchization.”³⁶⁷ I deploy Molina and Somerville’s concepts to better understand how Helal and Ozeki’s use of camp, irreverence, and *unsettling irony*³⁶⁸ challenges the political regimes of nativism and the neoliberal state and to reveal what dominant invasive species discourses demonstrate about race, species, and belonging in the United States. Ozeki and Helal also consider how alienated species model modes of resistance to neoliberal biopolitical regimes that claim authority over who belongs, highlighting the ways U.S. discourse on alienated species echoes racialized discourses about U.S. immigrants of color and constructs both as bodies external to the nation. As such, their writing raises vital questions about national belonging, nation building, and world making. In what follows, I explore these themes in detail in Ozeki’s *My Year of Meats* and Helal’s *Invasive Species*, in turn, followed by a brief discussion of the tensions between Ozeki and Helal’s critique and questions of Indigenous sovereignty over Indigenous lands as the place where Ozeki and Helal’s critiques play out.

³⁶⁷ Lopez and Gillespie, *Economies of Death*, 180.

³⁶⁸ I propose the term *unsettling irony* to distinguish irony that unsettles and queers dominant settler-colonial affective discourse as part of what literary scholar Cheryl Fish calls “ironic dissent.” Cheryl J. Fish, “The Toxic Body Politic: Ethnicity, Gender, and Corrective Eco-Justice in Ruth Ozeki’s *My Year of Meats* and Judith Helfand and Daniel Gold’s *Blue Vinyl*,” *MELUS* 34, no. 2 (2009): 43–62.

I imagine ironic “unsettling” as both an emotional unsettling of what Jeffrey Santa Ana identifies as the white racial feeling of “happy unity” and as disrupting settler-colonial discourses by unveiling them. Jeffrey Santa Ana, *Racial Feelings: Asian America in a Capitalist Culture of Emotion* (Philadelphia, PA: Temple University Press, 2015). Further, as I discuss later in the chapter, this irony unsettles notions of “good” environmentalism that Nicole Seymour critiques as doom-and-gloom focused and thus limited in effectiveness, in Nicole Seymour, *Bad Environmentalism: Irony and Irreverence in the Ecological Age* (Minneapolis, MN: University of Minnesota Press, 2018).

Campy “Exotics” and Ironic Unsettling in Ruth Ozeki’s *My Year of Meats*

In a 2013 interview with *ASLE News*, Ruth Ozeki connects her environmental concern with her practice of writing as inquiry, sharing that “Writing is how I think, how I interrogate the world, and the novel is my medium for my interrogation. It’s a thought experiment, which I initiate and then send out into the world as an invitation for readers to join.”³⁶⁹ I argue that Ozeki’s thought experiment in her 1998 novel *My Year of Meats* invites readers to critically interrogate how dominant discourses of species invasion intersect with anti-Asian racializing discourses. This award-winning novel explores the intersections of transnational capitalism, U.S. agriculture, and gender-based violence.³⁷⁰ It follows two women: Jane Takagi-Little, a Japanese American documentary filmmaker who coordinates and then directs filming for a Japanese television show called *My American Wife!*, which aims to sell American-grown meat products to Japanese housewives, and Akiko Ueno, a Japanese wife married to the ad-agency executive tasked with expanding the U.S. beef market in Japan and who oversees the marketing aspects of the show. Roughly following the form of a pillow book, the novel moves around in time to cover Jane’s childhood in a small Minnesota town and her first experiences of anti-Asian racism, her experience with cervical cancer and difficulty conceiving a child because her mother was instructed by her doctor to take diethylstilbestrol (DES) while

³⁶⁹ Catherine Meeks, “Interview with an Independent Writer: Ruth Ozeki,” *ASLE* (blog), 2013, <https://www.asle.org/explore-our-field/environmental-writing-art/member-perspectives/interview-independent-writer-ruth-ozeki/>.

³⁷⁰ *My Year of Meats* won the 1998 Kiriya Pacific Rim Award, among others. Ozeki’s later novels, all of which have also won numerous prizes, include *All Over Creation*, which explores U.S. agriculture and environmental activism against GMO foods; *A Tale for the Time Being*, which won the Los Angeles Times Book Award; and, most recently, the critically acclaimed *The Book of Form and Emptiness* (2021). Ruth Ozeki, “Ozekiland,” *Ozekiland*, accessed February 13, 2023, <https://www.ruthozeki.com>; Ruth Ozeki, *My Year of Meats* (New York: Viking, 1998); Ozeki, *All Over Creation*; Ozeki, *A Tale*; Ruth Ozeki, *The Book of Form and Emptiness* (New York: Viking, 2021).

Jane was in utero, both women's struggles to conceive a child, and the gender-based violence perpetrated against both Jane and Akiko by Akiko's husband Joichi (John) Ueno. Joichi, headquartered in Tokyo, pushes for *My American Wife!* to feature white, heteronormative, middle-class families. But, as Jane gains more control over filming, she increasingly pushes against this hegemonic vision by giving prominence to families that depart from its conceptualization of Americanness, including a white couple with ten adopted children of color, a bi-racial lesbian couple who are vegetarians, an immigrant family from Mexico who work as farmworkers and factory workers, a white family with a disabled daughter in a wheelchair, and a Black family who cannot afford to buy beef. Jane's personal aim is to "introduce the quirky, rich diversity" of American for viewers in Japan.³⁷¹ The final family Jane features is meant to be supremely ironic by pairing Ueno's hegemonic vision of the American family with the slaughter and processing of cattle, which Jane knows will be unsettling for Japanese viewers, but ends up with much more disturbing revelations implicating capitalism's profit-motive, anti-Asian sentiment,³⁷² and U.S. agribusiness practices, including the rampant use of growth hormones. The novel's plotlines are interwoven with representations of alienated species that challenge their categorization as "invasive" alongside moments revealing anti-Asian xenophobia and American's frontier culture.

I argue that Ozeki's use of unsettling irony, camp, and irreverence in *My Year of Meats* allows her to make an Asian-Americanist critique of Western-colonial invasive species discourses that emphasizes how such discourses recite a script of racialized

³⁷¹ Ozeki, *My Year of Meats*, 64.

³⁷² Youngsuk Chae, "'Guns, Race, Meat, and Manifest Destiny': Environmental Neocolonialism and Ecofeminism in Ruth Ozeki's *My Year of Meats*," in *Asian American Literature and the Environment*, ed. Lorna Fitzsimmons, Youngsuk Chae, and Bella Adams (New York: Routledge, 2015), 132.

invasivity. Her critique helps readers comprehend the intersections between Western-colonial ideas about race, nation, and nature embedded in these discourses—as well as helping them to consider alternative ways of looking at alienated species. In this way, Ozeki “imagines otherwise” relations with alienated species as a counterscript to racial discourses of invasion. To imagine American life and culture otherwise, literary scholar Kandice Chuh advocates a “subjectless” Asian Americanist critique in which scholars, “rather than looking to complete the category ‘Asian American,’ to actualize it by such methods as enumerating various components of difference (gender, class, sexuality, religion, and so on) . . . [might instead] critique the effects of . . . the various configurations of power and knowledge through which the term comes to have meaning.”³⁷³ I identify Ozeki’s critiques as Asian Americanist “subjectless critique” that, through analyzing configurations of power and knowledge, further reveal how race, gender, and colonialism inform dominant invasive species discourses, thus building on my analysis in the previous chapter. Doing so, I follow Chuh’s method of reading Asian American literature as “epistemological projects engaged in a politics of knowledge” and as “theoretical devices that help us apprehend and unravel narrative dimensions of naturalized racial, sexual, gender, and national identities.”³⁷⁴

³⁷³ Kandice Chuh, *Imagine Otherwise: On Asian Americanist Critique* (Durham, NC: Duke University Press, 2003), 10–11.

³⁷⁴ Chuh, x. I also add to scholarship in Asian American ecocriticism that seeks to grow Asian American studies and ecocriticism beyond their original animating political perspectives toward acknowledging heterogeneity in Asian American and Arab American communities and Asian American and Arab American perspectives, experiences, and influence on America’s environmental history, discourses, and pressing environmental challenges. For more on these fields’ developments and intersections, see John Gamber, “Introduction: Ecocriticism and Asian American Literature,” in *Asian American Literature and the Environment* (New York: Routledge, 2015), 26–35; Robert T. Hayashi, “Beyond Walden Pond: Asian American Literature and the Limits of Ecocriticism,” in *Coming into Contact: Explorations in Ecocritical Theory and Practice*, ed. Annie Merrill Ingram et al. (Athens, GA: University of Georgia Press, 2007), 58–75; Robert T. Hayashi, “Environment,” in *Keywords for Asian American Studies*, ed. Cathy J. Schlund-Vials, Linda Trinh Võ, and K. Scott Wong (New York: New York University Press, 2015), 76–77; Anita Mannur and Casey Kuhajda, “Asian American Ecocriticism,” in *Oxford Research Encyclopedia of*

Scholars across Asian American Studies, literary studies, and food studies read in *My Year of Meats* critiques of, for example, transnational agribusiness and gender-based violence,³⁷⁵ neoliberalism and cultural citizenship,³⁷⁶ and patriarchal capitalist domination,³⁷⁷ among others.³⁷⁸ They read Jane's agency within these male repressive systems as rooted in her biracial and cross-cultural identity.³⁷⁹ In addition, they discuss Ozeki's use of pathos to confront "the belief gap" related to environmental injustices³⁸⁰ and the affective identification embedded in meat consumption and conscious consumerism.³⁸¹ Moreover, they locate in *My Year of Meats* an ecofeminist critique that reveals the connections between global capitalism, imperialism, militarism, and environmental degradation, especially as it disproportionately impacts women, nonhuman animals, and people beyond national boundaries,³⁸² as well as analyzing Western

Literature, ed. Paula Rabinowitz (New York: Oxford University Press, 2019), <https://doi.org/10.1093/acrefore/9780190201098.013.769>.

³⁷⁵ Begoña Simal-González, *Ecocriticism and Asian American Literature: Gold Mountains, Weedflowers and Murky Globes* (Springer International Publishing, 2020), 230–35.

³⁷⁶ Nelson Shake, "The Neoliberal Production of Cultural Citizenship in Ruth L. Ozeki's *My Year of Meats*," *Ariel* 50, no. 1 (2019): 141–70.

³⁷⁷ Daniel Spoth and Cleo Warner, "The Seeds of Chaos: Spontaneity as Resistance in the Work of Ruth Ozeki," *Americana: The Journal of American Popular Culture, 1900 to Present* 14, no. 2 (2015).

³⁷⁸ Leah Milne, "'Hybrid Vigor': The Pillow Book and Collaborative Authorship in Ruth Ozeki's *My Year of Meats*," *College Literature* 42, no. 3 (2015): 464–87. Milne argues that Ozeki exemplifies "collaborative authorship" rooted in cosmopolitanism through intertextuality with Sei Shōnagon's *The Pillow Book*, the structure of which Ozeki borrows for her novel and an excerpt from which Ozeki begins each chapter so that, in a way, the novel joins the personal narratives of three women: Jane, Akiko, and Shōnagon.

³⁷⁹ Andrew H. Wallis, "Towards a Global Eco-Consciousness in Ruth Ozeki's *My Year of Meats*," *Interdisciplinary Studies in Literature and Environment* 20, no. 4 (2013): 837–54; Emily Cheng, "Meat and the Millennium: Transnational Politics of Race and Gender in Ruth Ozeki's *My Year of Meats*," *Journal of Asian American Studies* 12, no. 2 (2009): 191–220.

³⁸⁰ Summer Harrison, "Environmental Justice Storytelling: Sentiment, Knowledge, and the Body in Ruth Ozeki's *My Year of Meats*," *Interdisciplinary Studies in Literature and Environment* 24, no. 3 (2017): 457–76.

³⁸¹ Winona Landis, "Feeling Good and Eating Well: Race, Gender, and Affect in Ruth Ozeki's *My Year of Meats*," in *Food, Feminisms, Rhetorics*, ed. Melissa A. Goldthwaite (Bielefeld, IL: Southern Illinois University Press, 2017), 112–20.

³⁸² Shameem Black, "Fertile Cosmofeminism: Ruth L. Ozeki and Transnational Reproduction," *Meridians* 5, no. 1 (2004): 226–56; Chae, "'Guns, Race, Meat, and Manifest Destiny': Environmental Neocolonialism and Ecofeminism in Ruth Ozeki's *My Year of Meats*"; Rachel C. Lee, *The Exquisite Corpse of Asian America: Biopolitics, Biosociality, and Posthuman Ecologies*. (New York: New York University Press,

modernity's nature/culture split and related binary hierarchies.³⁸³ Of these, feminist science studies scholars Karen Cardozo and Banu Subramaniam contend that *My Year of Meats* reveals the multispecies "Asian/American naturecultures" assembling from various cultural, ecological, economic, and political conditions and the flows of people, plants, and cultures they enable.³⁸⁴ Like Cardozo and Subramaniam, American studies scholar Julie Sze focuses on the alienated plant kudzu in the novel, but, for her part, suggests that Ozeki uses kudzu as an "ambiguous metaphor" that represents "both freedom and danger" in such flows.³⁸⁵ Emily Cheng, in contrast, connects this ambiguity with the "constitutive exclusion of Asian American from national narratives of the frontier and individualism."³⁸⁶ My reading here builds on this body of scholarship by focusing more closely on the intersection of race and species, following recent scholarship by Shinozuka and others, with settler colonialism.³⁸⁷ I look beyond Ozeki's metaphorical uses of kudzu to consider how Ozeki's character Jane identifies with this alienated species as disrupting settler narratives of control and categorization.

First off, Ozeki presents U.S. frontier culture's ironies as related to American ideas about nature and nation. Take, for example, this excerpt from early in the book when Jane introduces the Japanese television show *My American Wife!*:

During my Year of Meats, I made documentaries about an exotic and vanishing American for consumption on the flip side of the planet, and I learned a lot: For example, we didn't even have cows in this country until the Spanish introduced

2014); Laura Anh Williams, "Gender, Race, and an Epistemology of the Abattoir in *My Year of Meats*," *Feminist Studies* 40, no. 2 (2014): 244–72.

³⁸³ Young-hyun Lee, "Trans-Corporeality, Climate Change, and *My Year of Meats*," *Neohelicon* 47, no. 1 (2020): 89–96; Cardozo and Subramaniam, "Assembling."

³⁸⁴ Cardozo and Subramaniam, "Assembling."

³⁸⁵ Julie Sze, "Boundaries and Border Wars: DES, Technology, and Environmental Justice," *American Quarterly* 58, no. 3 (2006): 801.

³⁸⁶ Cheng, "Meat and the Millennium," 217.

³⁸⁷ Kim, *Dangerous Crossings*; Miles A. Powell, *Vanishing America: Species Extinction, Racial Peril, and the Origins of Conservation* (Cambridge, MA: Harvard University Press, 2016); Shinozuka, *Biotic Borders*.

the, along with cowboys. Even tumbleweed, another symbol of the American West, is actually an exotic plant called Russian thistle, that's native not to American but to the wide-open steppes of Central Europe.³⁸⁸

In this excerpt, Ozeki uses irony to critique several American ideas about nature and nation. She highlights how several symbols of the American landscape in the “Wild West” are “exotics.” Associated with the rugged individualism necessary for settlement, tumbleweeds are an iconic plant of the American West,³⁸⁹ which is itself a construct of national discourse that fantasizes a paradigmatic and violent encounter with wilderness and with Indians. Ozeki suggests that these ideas about nature and nation obscure the political ecologies through which *Kali tragus* was alienated to this landscape. The plant spread throughout the U.S. West with the transportation of grain in the late 1800s—especially along railways on the continental railroad.³⁹⁰ As such, this iconic symbol of the West, as the place where settlers prove their mettle, is entangled with the Asian laborers contracted to help build that railroad.³⁹¹ Also, the tumbleweed of *Kali tragus* is the result of a germination strategy in which the plant detaches from its root to disperse seeds as this “diaspore” is pushed along the landscape by the wind.³⁹² Tumbleweeds “cross borders, connect disparate zones, and signal strange, resistance, budding life.”³⁹³ Ozeki underscores not only the irony of that symbolism given the plant's origins and settler-facilitated spread, but also that ideas of nature are constructed to facilitate cultural

³⁸⁸ Ozeki, *My Year of Meats*, 15.

³⁸⁹ Cardozo and Subramaniam, “Assembling,” 14.

³⁹⁰ John F. Gaskin et al., “Genotype Diversity of *Salsola Tragus* and Potential Origins of a Previously Unidentified Invasive *Salsola* from California And Arizona,” *Madroño* 53, no. 3 (2006): 244–51. *Kali tragus* was described as *Salsola tragus* until 2007.

³⁹¹ Day, *Alien Capital*.

³⁹² Shana R. Welles and Norman C. Ellstrand, “Genetic Structure Reveals a History of Multiple Independent Origins Followed by Admixture in the Allopolyploid Weed *Salsola Rynii*,” *Evolutionary Applications* 9, no. 7 (2016): 871–78.

³⁹³ Safet HadžiMuhamedović et al., “Thinking like Tumbleweeds: Bodily Genres and the Vitality of Beings at Large” (Conference, RAI2020: Anthropology and Geography: Dialogues Past, Present and Future, SOAS University of London, September 15, 2019).

narratives naturalizing settler control of the land and resulting material effects of settler land theft.

Similarly, the popular cultural imaginary portrays the figure of the cowboy as American, ignoring and forgetting their origins. The figure of the cowboy, especially as portrayed in popular culture, is key to settler colonial constructions of the Wild West wilderness and Indianness through which Americanness is constructed.³⁹⁴ Both cowboys and tumbleweed are part of a political cultural imaginary circulating in Hollywood Westerns, especially scenes in which white cowboys herd cattle and chase Indigenous people on horseback while firing guns—with ubiquitous tumbleweeds in the background.³⁹⁵ Additionally, the tumbleweed and cowboy imagery together evokes the gendered and sexualized aspects of cowboy culture marked by a violent form of white heteronormative masculinity connected with settler colonialism, which I explored in the previous chapter. The political imaginary of white-supremacist racialized violence on the frontier is entangled with the rugged image of tumbleweed dispersing seeds and the cowboy's virile, violent white masculinity. Alongside this, Ozeki flips the racial scripts of “exotic” others and the “vanishing Indian” against the white Americans that Joichi insists the program features by referring to “an exotic and vanishing American” that she memorializes for “consumption”—just as the racial scripts are consumed to forward white supremacist ideologies within the United States. White, heteronormative, meat-eating Americans are “exotic” and “vanishing,” which pokes at the fears of racist nativists as it ironizes those fears—much like Ed Bok Lee lampoons fears about numerous Asian-raced bodies (explored in the dissertation introduction). At the same

³⁹⁴ Slotkin, *Regeneration Through Violence*; Slotkin, *Gunfighter Nation*.

³⁹⁵ Slotkin, *Gunfighter Nation*.

time, she uses the “vanishing Indian” trope against those who would use it to produce the erasure of Indigenous nations that have persevered despite genocidal practices and narratives.

Ozeki does similar work by pointing out that cows were “introduced” from Spain; yet there she signals how cattle, a desirable species, impact the environment much like alienated species. In the context of *My Year of Meats*, beef cows stand in for Americanness. The Japanese ad-man Joichi provides a list of “desirable things” and “undesirable things,” and, in terms of desirable meats, “beef is best” in relation to all-Americanness. Yet, Ozeki’s protagonist Jane points out that cows are not “American” in a way that most white Americans would readily accept if they considered their origins because of the dominant narrative around “Americanness” and white settlers as rightful possessors of the land in what came to be America, such as through doctrines like Manifest Destiny. Adding to this irony, the character Dave, an agricultural student at Colorado State University whom Jane hires to drive her and her crew around in Colorado, explains that “cattle are destroying the west” because of “the effects of cattle on soil erosion.”³⁹⁶ (248). Dave reports that “[t]he United States has lost one-third of its topsoil since colonial times—so much damage in such a short history. Six to seven billion tons of eroded soil, about 85%, are directly attributable to livestock grazing and unsustainable methods of farming feed crops for cattle.”³⁹⁷ Dave also links cattle with climate change through the vast amount of fossil fuel used to produce their food and the “methane gas emitted as belches and flatulence.”³⁹⁸ These impacts dwarf the environmental impact of

³⁹⁶ Ozeki, *My Year of Meats*, 248.

³⁹⁷ Ozeki, 248.

³⁹⁸ Ozeki, 250.

any “invasive” species. Indeed, Dave has memorized a line from an article in *Audubon* magazine about the scope of that impact: ““The impact of countless hooves and mouths over the years has done more to alter the type of vegetation and land forms of the West than all the water projects, strip mines, power plants, freeways and sub-division developments combined.””³⁹⁹ He talks about cows with much the same rhetoric as that applied to alienated species: “You know what we have here? . . . A Crisis. A National Crisis.”⁴⁰⁰ (248) Yet because cattle are desirable for the U.S. agricultural industry and the image of the U.S. West’s ranching culture, Dave “was not so popular at school because of his ‘take on things.’”⁴⁰¹ The school ostracizes Dave because he considers cattle—a valuable economic resource—undesirable due to their environmental impact.

Ozeki illustrates how the U.S. frontier culture that relies on these symbols deploys anti-Asian violence and hate to foreclose Asian belonging. In Jane’s documenting of her *Year of Meats*, she tells the story of Yoshihiro Hattori, a sixteen-year-old Japanese exchange student who was shot to death in October 1992 by Rodney Dwayne Peairs, a supermarket butcher, in Baton Rouge, Louisiana. Dressed as John Travolta in *Saturday Night Fever*, Hattori and his host brother had knocked on Peairs door mistakenly looking for a Halloween party taking place six houses away. Peairs’s wife testified that she answered the door, screamed and slammed the door, and yelled to her husband to get his gun.⁴⁰² Peairs shot Hattori point-blank in the chest, claiming he was afraid because he had

³⁹⁹ Ozeki, 249.

⁴⁰⁰ Ozeki, 248.

⁴⁰¹ Ozeki, 249.

⁴⁰² William Booth, “Man Acquitted of Killing Japanese Exchange Student,” *Washington Post*, May 24, 1993, <https://www.washingtonpost.com/archive/politics/1993/05/24/man-acquitted-of-killing-japanese-exchange-student/34a75a09-0a7b-468d-89c5-d6d8d7504f7c/>.

interpreting the smiling, excited boy as a crazed intruder.⁴⁰³ Jane explains that “[t]he case went to court, and Peairs was acquitted by the jury [after deliberating for only 3 hours] of manslaughter, on the grounds that he had acted in a reasonable way to defend his home.”⁴⁰⁴ Alluding to the anti-Asian racism foundational to America, Jane claims that “Hattori was killed because Peairs had a gun, and because Hattori looked different. Peairs had a gun because here in American we fancy that ours is still a frontier culture, where our homes must be defended by deadly force from people who look different. . . . Guns, race, meat, and Manifest Destiny all collided in a single explosion of violent, dehumanized activity.”⁴⁰⁵ Ozeki frames Hattori’s killing as part of the legacy of anti-Asian racism connected with the nation’s founding narratives of defense against the “alien”—originally Native peoples and later Asian-raced peoples constructed as external to the nation. Ozeki thus links together settlement with anti-Asian xenophobia and white violence.

Like Ed Bok Lee, Ozeki connects settler violence and anti-Asian xenophobia with U.S. imperialism and militarism abroad. For example, on the way to her production team’s first shoot, Jane and her team land in a local airport in Arkansas to encounter “Gulf War Fever” replete with a brass band, “proud banners of spangling stars and stalwart stripes,” yellow ribbons, and Mylar balloons all to celebrate new recruits for the Persian Gulf War.⁴⁰⁶ The Persian Gulf War, also known as the Gulf War, was the 1990–

⁴⁰³ Booth; Toby Luckhurst, “Yoshihiro Hattori: The Door Knock That Killed a Japanese Teenager in US,” *BBC News*, October 19, 2019, sec. US & Canada, <https://www.bbc.com/news/world-us-canada-50063364>.

⁴⁰⁴ Ozeki, *My Year of Meats*, 89. In her story, Jane also adds that “In the subsequent civil trial, evidence that had been suppressed during the criminal trial was introduced, including Peairs affiliation with the Ku Klux Klan. The civil court found him guilty.”⁴⁰⁴ Booth, “Man Acquitted of Killing Japanese Exchange Student.”

⁴⁰⁵ Ozeki, *My Year of Meats*, 89.

⁴⁰⁶ Ozeki, 11.

1991 conflict triggered by Iraq's invasion of Kuwait to secure Kuwait's oil reserves.⁴⁰⁷ The invasion provoked the United States' energy insecurity, and, in response, the United States deployed its largest number of troops since World War II to conduct an aerial and naval bombing campaign against Iraq with the aim of securing and controlling Kuwait's oil reserves.⁴⁰⁸ U.S. policy during the Gulf War was heavily influenced by the legacy of Vietnam war, which was the last major U.S. conflict prior to the Gulf war.⁴⁰⁹ Thus, Ozeki's representation of "Gulf War Fever" trenchantly references a long history of U.S. militarism in the East. Ozeki follows this vulgar display of the American celebration of militarism—which shocks Jane's Japanese team since "[i]n modern-day Japan, militarism is treated like a sexual deviation"—with an encounter she has with a World War II vet. The vet accosts Jane at a pancake breakfast where the crew is shooting scenes for the shows' first episode. This additional encounter also represents U.S. militarism, which carries a singular valence for the Japanese American Jane and her Japanese crew members. We learn later in the novel that Jane's parents met when her father was a botanist for the U.S. Army, doing research in Hiroshima on the effects of the bomb on the people and plants "to see if we [the Americans] should drop an A-bomb on Korea."⁴¹⁰ Thus, Jane's family history is intimately connected with U.S. militarism. Another example of Jane and her crew members' intimate connection to the violence of U.S. militarism is when the production team travels to film at a location in Oregon. At this location, they accidentally cross into the U.S. Department of Energy's Hanford Site in

⁴⁰⁷ Editors of the Encyclopedia Britannica, "Persian Gulf War," Britannica, January 9, 2023, <https://www.britannica.com/event/Persian-Gulf-War>.

⁴⁰⁸ Editors of the Encyclopedia Britannica.

⁴⁰⁹ Editors of the Encyclopedia Britannica. See "the Powell Doctrine."

⁴¹⁰ Ozeki, *My Year of Meats*, 235.

southwest Washington State—the facility “that produced the plutonium for ‘Fat Man,’ the bomb that leveled Nagasaki.”⁴¹¹ Here, Ozeki reveals that the team’s cameraman Suzuki had “had relatives in Nagasaki, all of whom had died.”⁴¹² In other words, this crew member experienced firsthand the violence of U.S. militaristic imperialism.

Amid these connections, Jane describes the encounter with the WWII vet at the pancake breakfast thusly: “A red-faced veteran from WWII drew a bead on me and my crew, standing in line by the warming trays, our plates stacked high with flapjacks and American bacon.”⁴¹³ Ozeki’s choice of idiom, “drew a bead on,” heightens this sense of Asian-raced peoples as target of American aggression. The “bead” refers to “the small metal knob which forms the front sight of a gun,” and to “draw a bead on” someone or something means to aim directly at them or it with a firearm. Ozeki applies this figuratively to indicate that the vet has focused his attention on the crew potentially to attack them verbally; however, this figure of speech applied to a vet inserts the connotation of American militaristic violence. This image of the vet aiming at Jane and her crew is followed by the following exchange:

“Where are you from, anyway?” he asked, squinting his bitter blue eyes at me.

“New York,” I answered.

He shook his head and glared and wiggled a crooked finger inches from my face. “No, I mean where were you *born?*”

“Quam, Minnesota,” I said.

“No, no . . . *What* are you?” He whined with frustration.

And in a voice that was low, but shivering with demented pride, I told him, “*I . . . am . . . a . . . fucking . . . AMERICAN!*”⁴¹⁴

⁴¹¹ Ozeki, 246.

⁴¹² Ozeki, 246.

⁴¹³ Ozeki, 11.

⁴¹⁴ Ozeki, 11.

Ozeki’s combination of idiom and dialogue links U.S. imperialism and militarism abroad with the way Asian-raced peoples are constructed as perpetually foreign (and thus perpetually invasive) in the United States. Jane’s recognition that her claiming of Americanness is “demented” recognizes how fraught such claims are since U.S. citizenship was historically used to exclude Asian-raced peoples.⁴¹⁵ Her response registers, as Cheng explains, that the role of Asian Americans in U.S. national narratives—especially concerning the frontier and individualism—is one of “constitutive exclusion,” which calls into question the desire for inclusion.⁴¹⁶ Moreover, Jane recognizes that the vet cannot comprehend that she is an American citizen because she has an Asian-raced body. Ozeki alludes to the ways that so-called “Orientals” (i.e., Asians, Arabs, and Pacific Islanders) have been marked uniquely as “forever foreigners.”⁴¹⁷ In other words, conventional U.S. citizenship discourses that frame the typical American as white “directly link phenotypical Asian ethnic appearance with foreignness, regardless of Asian immigrant or generational status.”⁴¹⁸ Further, as Cardozo and Subramaniam explain,

Asianness in the U.S. context is habitually interpreted not only as foreign, but also as invasive. The Second World War and subsequently revived fantasies of the “Yellow Peril” further reinforced this understanding, while perennial fears of spies (e.g., the Wen Ho Lee case) or Asian economic takeovers (e.g., by China and India), as well as campaigns to eradicate invasive Asian plants and animals,

⁴¹⁵ Chuh, *Imagine Otherwise*; Lisa Lowe, *Immigrant Acts: On Asian American Cultural Politics* (Durham, NC: Duke University Press, 1996).

⁴¹⁶ Cheng, “Meat and the Millennium,” 217.

⁴¹⁷ Mia Tuan, *Forever Foreigners or Honorary Whites? The Asian Ethnic Experience Today* (New Brunswick, NJ: Rutgers University Press, 1998).

⁴¹⁸ Hannah Tessler, Meera Choi, and Grace Kao, “The Anxiety of Being Asian American: Hate Crimes and Negative Biases during the COVID-19 Pandemic,” *American Journal of Criminal Justice* 45 (2020): 636–46. Tessler, Choi, and Kao map out historic and contemporary anti-Asian violence against peoples of East Asian and Indian descent, Arabs, and Muslims. See also Angelo N. Ancheta, *Race, Rights, and the Asian American Experience* (New Brunswick, NJ: Rutgers University Press, 2006); Frank H. Wu, “Where Are You Really From? Asian Americans and the Perpetual Foreigner Syndrome,” *Civil Rights Journal* 6, no. 1 (2020): 14+.

have kept these fears alive and well. After 9/11 Arabs and Asians were broadly confused as potential terrorists via the homogenizing discourse that Said termed *Orientalism*—wherein a nebulous and undifferentiated “East” is characterized as barbaric, exotic, and timeless in contrast to the civilized, familiar, and progressive West.⁴¹⁹

I quote Cardozo and Subramaniam’s explanation at length because it maps how Asian “perpetual foreignness” is connected to fears of Asian ascendancy and immigration in a post-World War II context of white world supremacy in which the Pacific was considered the “American Pacific.”⁴²⁰ It reveals how the homogenizing discourse of Orientalism, applied to both Arabs and Asians, persists in a U.S. political imaginary that naturalizes Asianness in North America as perpetually foreign, alien, and dangerous through the discourses and imagery of invasive Asian plants and animals. In other words, this racial discourse of invasion functions as a racial script applied against various groups racialized as “Oriental.” Ozeki references this political and cultural imaginary to connect U.S. militarism and imperialism and anti-Asian xenophobia, both embodied in the elderly white WWII vet.

What Ozeki traces out with these strategic juxtapositions of the belongingness of plants and people is how the logic of the racial ordering of humans echoes the scientific biological classification of plants and animals. She does so by utilizing unsettling irony that makes fun of the parallels. For example, Ozeki presents one side of a phone call between Jane and her then-new boyfriend Sloan in which Jane refers to herself using language one might use to describe plants: “Exotic? Well, botanically speaking, yes, but not what you’d expect. I’m more of a hybrid or a mutant. . . . I’m tall. Very tall, pole thin.

⁴¹⁹ Cardozo and Subramaniam, “Assembling,” 5. They cite Edward W. Said, *Orientalism* (New York: Vintage Books, 1994).

⁴²⁰ Erika Lee, “The ‘Yellow Peril’ and Asian Exclusion in the Americas,” *Pacific Historical Review* 76, no. 4 (2007): 537–62.

. . .”⁴²¹ Many scholars have commented on Ozeki’s explorations of hybridity.⁴²² What interests me in this quotation is how Ozeki has Jane figure herself as a plant. Jane refers to herself as “exotic,” which draws out the parallels in how both plants and people are constructed as “exotic,” in the intertwined language of ecology and of Orientalism rooted in scientific racism. When she uses the term “hybrid,” she refers to the biological notion of cross-breeding, which originally applied to nonhumans but with the rise of scientific racism was deployed to describe biracial people, following the logic that people of different races are biologically different.⁴²³ Ozeki places this conversation alongside references to the United States’ history of eugenics as interconnected with biological classification, genetics, and plant breeding. Cross-breeding in plants and animals was also applied to arguments against miscegenation in the United States that such “cross-breeding” in humans would weaken the white race. Ozeki contextualizes Jane’s figuration of herself as a hybrid plant alongside Jane’s discussion of a book she read as a youth in which she learned about race: Frye’s 1905 *Grammar School Geography*, especially the chapter “The Races of Men,” which explains that humans can be divided into “five great groups called races” and proceeds to proclaim a white-supremacist vision

⁴²¹ Ozeki, *My Year of Meats*, 51.

⁴²² Cheng, “Meat and the Millennium”; Monica Chiu, *Filthy Fictions: Asian American Literature by Woman* (Walnut Creek, CA: AltaMira Press, 2004); Fish, “Toxic Body Politic”; Milne, “Hybrid Vigor”; Melissa Poulsen, “Hybrid Veggies & Mixed Kids: Eco-criticism and Race in Ruth Ozeki’s Pastoral Heartlands,” *Asian American Literature: Discourses and Pedagogies 2* (2011): 22–29; Sze, “Boundaries”; Wallis, “Towards a Global Eco-Consciousness in Ruth Ozeki’s *My Year of Meats*.” Others highlight formal hybridity in *My Year of Meats*. See, for example, Allison Carruth, *Global Appetites: American Power and the Literature of Food* (New York: Cambridge University Press, 2013); Fish, “Toxic Body Politic”; Milne, “Hybrid Vigor.”

⁴²³ Biological racism developed from theories that people with different skin color constituted different “varieties” of human species. See, for example, human taxa in Carl Linnaeus, *A General System of Nature through the Three Grand Kingdoms of Animals, Vegetables, and Minerals; Systematically Divided into Their Several Classes, Orders, Genera, Species, and Varieties with Their Habitations, Manners, Economy, Structure, and Peculiarities* (London: Lackington, Allen, and Co., 1802), https://openlibrary.org/books/OL23664250M/A_general_system_of_nature.

of the world.⁴²⁴ These aspects of the novel together emphasize how race (as well as poverty and disability) is treated like a deformity in dominant U.S. culture within the context of classification that groups people—and plants—into kinds that are then ranked as desirable and undesirable based on their proximity to the norm: white, male, able-bodied.⁴²⁵ Literary scholar Ursula Heise reads these kinds of metaphors as a conflation of ecological and cultural concepts rooted in irreconcilable logics.⁴²⁶ In contrast, I read it as ironic dissent of not only of the ways this categorization of beings into “kinds” is taken as empirical truth, but that this categorization is then used to produce, as geographer Ruth Wilson Gilmore puts it, “power-difference couplings” that result in “premature death” for those on the losing side of the differential.⁴²⁷

Ozeki extends this critique of racial classification and botanical classification to her exploration of racial thinking in response to alienated species constructed as “Asian,” “alien,” and “invasive.” She thereby challenges Western-colonial invasive species discourses related to race, gender, and sexuality to highlight the parallels between invasive species discourses and anti-Asian sentiment. This emphasis further allows readers to comprehend racial thinking in the classification that applies to both plants and

⁴²⁴ Ozeki, *My Year of Meats*, 149–50. This ranking of humans likewise appears in Joichi Ueno’s guidelines for the production team, which instruct them that the show must include “desirable things” like “attractiveness” and “wholesomeness” as opposed to “undesirable things,” such as “physical imperfections,” “obesity,” “squalor,” and “second class peoples,” presumably referring to poor people and people of color. In the novel, the text of this memo from Ueno is followed by the text of a memo from the chief producer of the TV series that attempts to assuage the American staff who were offended by Ueno’s racism with the note that “market studies do show that the average Japanese wife finds a middle-to-upper class white American woman with two to three children to be both sufficiently exotic and yet reassuringly familiar.” This memo assumes that the market is not influenced by racism and classism, which the novel ironically demonstrates it is. Moreover, Ozeki cleverly flips the claim of exoticism against white well-to-do American women. Ozeki, 11–13.

⁴²⁵ Ozeki, *My Year of Meats*, 57.

⁴²⁶ Heise, “Ecocriticism and the Transnational Turn”; Ursula K. Heise, *Sense of Place and Sense of Planet: The Environmental Imagination of the Global* (New York: Oxford University Press, 2008).

⁴²⁷ Ruth Wilson Gilmore, “Fatal Couplings of Power and Difference: Notes on Racism and Geography,” *The Professional Geographer* 54, no. 1 (2002): 15–24.

Asian-raced people. As Karen Cardozo and Subramaniam note, “Asianness in the U.S. context is habitually interpreted not only as foreign, but also as invasive” because of Orientalism, anti-Asian racism, and white fears of spies, “Yellow Peril,” economic takeovers, etc.⁴²⁸ Ozeki’s primary example of this dynamic focuses on kudzu. Known as “mile-a-minute” and “the vine that ate the south,” kudzu (*Pueraria montana* var. *lobata*) is a climbing perennial vine native to Japan and southeast China that was introduced as an ornamental to the United States in the late 1800s and imported for erosion control from the 1930s into the early 1950s.⁴²⁹ Inserting Jane’s description of a “documentary interlude” for an episode of *My American Wife!* in Louisiana, Ozeki critically underscores the racial discourse in the U.S. government’s perception of kudzu as a “miracle plant” that turned into an “invasive Asian weed.” I quote this text at length to illustrate how Ozeki, through Jane, reads “sideways” to explore the intersections of race, gender, and sexuality in dominant invasive species discourses:

Kudzu, honored by Japanese farmers for generations, is the most infamous exotic to shoot its root through the thin mantle of American soil. This humble member of the pea family is native to many parts of Asia. It was introduced at the Centennial Exposition in Philadelphia in 1876, when the alien twiner was touted as “The Miracle Plant” and praised for its versatility, hardiness, and speed of growth. . . .

By the early part of the century, decades of careless cotton and tobacco farming had depleted Southern soil, and bankrupt farmers were feeling their barren fields. In 1933, desperate to keep the South from washing away, Congress established the Soil Erosion Service, and kudzu, with its deep, binding roots and its ability to reintroduce nitrogen into the soil, was seen as Dixie’s savior. It could survive drought. It would grow anywhere, even where other plants couldn’t. It could rehabilitate the land. The government paid farmers up to \$8.00 an acre to plant the vine.

⁴²⁸ Cardozo and Subramaniam, “Assembling,” 5.

⁴²⁹ “Kudzu,” National Invasive Species Information Center, accessed February 23, 2023, <https://www.invasivespeciesinfo.gov/terrestrial/plants/kudzu>; Bill Finch, “The True Story of Kudzu, the Vine That Never Truly Ate the South,” *Smithsonian Magazine*, 2015, <https://www.smithsonianmag.com/science-nature/true-story-kudzu-vine-ate-south-180956325/>.

But kudzu was predaceous, opportunistic, grew rampant, and was soon out of control. By the end of World War II, the invasive Asian weed had overrun an estimated 500,000 acres of the southeastern United States. It engulfed the indigenous vegetation, smothered shrubs and trees, and turned telephone poles and houses into hulking, emerald-green ghosts. . . .

Its economic and practical uses have been forgotten. Mostly, nowadays, its only use is metaphoric, to describe the inroads of Japanese industry into the nonunionized South.⁴³⁰

Ozeki points out the parallel discourses of invasive species and Asian immigrants by showing how the usefulness of kudzu for soil erosion disappears once Southern agriculturalists no longer have the illusion of control over the plant they introduced to the land.⁴³¹ Literary scholar Youngsuk Chae cleverly points out how this shift in perception from desirable to undesirable parallels the patterns of recruitment and exclusion experienced by racial and ethnic minorities in the United States under racial capitalism's need for cheap labor.⁴³² Kudzu was brought in by settler agriculturalists to rehabilitate Indigenous lands they had damaged through ecologically poor agricultural practices,⁴³³ and Chae suggests that Ozeki uses the kudzu as an analogy for these patterns of acceptance (for economic exploitation) and rejection that closely hew with economic conditions. Alongside this, Cheng reads Ozeki's depiction of this shift as positioned within America's national discourses of multiculturalism and inclusion that suggest the nation can still be globally hegemonic while also "capable of embracing diversity and difference"—except for Asians and Asian Americans in the context of "growing

⁴³⁰ Ozeki, *My Year of Meats*, 76–77.

⁴³¹ Ozeki also reads this text sideways with Western-colonial ecology, as when she alludes to the profound hubris of believing one might be able to contain and control a plant that "would grow anywhere, even where other plants couldn't."

⁴³² Youngsuk Chae, *Politicizing Asian American Literature: Towards a Critical Multiculturalism* (New York: Routledge, 2008).

⁴³³ Shinozuka explains that kudzu was also imported for use as livestock feed. Shinozuka, *Biotic Borders*, 174.

transnational incursions—by immigration or transnational capital.”⁴³⁴ In other words, Ozeki presents the phenomena that, in the United States, embracing diversity is all fine and good until Japanese industry makes its way into the United States (even if the possibility for such “incursions” results from neoliberal anti-union politics). Ozeki reads the kudzu “problem” sideways with this history of anti-Asian sentiment (and its ongoing legacy) in the United States, including “Yellow Peril” fears of Japanese imperial and economic ascendancy—transferred today to fears of China’s economic strength and economic influence around the world.⁴³⁵ She also registers the Japonisme, or “obsession with all things Japanese,” that led plant collectors and amateur gardeners to seek out plants like kudzu, which connoted “an orientalist, romanticized timelessness.”⁴³⁶ Kudzu’s introduction at the Centennial Exposition in Philadelphia in 1876, the first official World’s Fair to be held in the United States, registers this obsession and Orientalism.⁴³⁷ Yet kudzu also attests to the double-edged aspect of Orientalism. As Shinozuka explains, Japanese plants such as kudzu “were viewed much in the same way as Asian bodies—sometimes valued for the economic gain they offered, while often reviled for the menace they posed to the environment and to white Americans.”⁴³⁸

⁴³⁴ Cheng, “Meat and the Millennium,” 195–96.

⁴³⁵ For more on white racial feelings of fear, see Santa Ana, *Racial Feelings: Asian America in a Capitalist Culture of Emotion*.

⁴³⁶ The introduction of kudzu to the United States occurred in the context of an increasing obsession with Japanese plants. Shinozuka explains that American and European plant collectors and gardeners in the nineteenth century were fascinated with Japan and sought to re-create “authentic Japanese gardens.” She tracks how the accumulation of wealth on the East coast from industrialism led to an increased demand for exotic and rare ornamental plants. At the same time, Japan actively engaged in species exchanges as a symbol of their growing global economic and political presence. Thus, kudzu attests not only to Orientalism but also empire-building. Shinozuka, *Biotic Borders*, 6–9.

⁴³⁷ The Centennial Exposition was intended to commemorate the one hundredth anniversary of the signing of the Declaration of Independence. “Philadelphia’s World Fair: Topics in Chronicling America,” Research Guide, Library of Congress, accessed February 18, 2023, <https://guides.loc.gov/chronicling-america-worlds-fair-philadelphia/introduction>.

⁴³⁸ Shinozuka, *Biotic Borders*, 174.

Further, I identify in Ozeki's treatment of kudzu the use of camp that ironizes U.S. national narratives of purity and white-supremacist reverence for such purity, which is also ingrained in biological notions of purity. Sze contends that kudzu is "an ambiguous metaphor for both Jane and the author, representing both freedom and danger in the flows and movements of peoples, plants, and cultures."⁴³⁹ She identifies this freedom as "an opportunity to escape a cultural past obsessed with notions of purity."⁴⁴⁰ Sze refers here to the ways that biological purity can stand in for national purity connected with U.S. white nationalism. In this way, Ozeki points to the intersecting notions of nature and race in the United States that animate the racial discourse of invasion. In addition to Sze's observations, I would add that Ozeki points fun at these discourses of purity with exaggerated depictions of kudzu's prolificness as a way of imagining them otherwise. The above interlude text describes the kudzu as engulfing and smothering. It also represents the kudzu as overwhelming the built environment, as when the text explains kudzu "turned telephone poles and houses into hulking, emerald-green ghosts." In addition, elsewhere in *My Year of Meats*, Ozeki includes repeated descriptions the kudzu as overtaking the environment: for example, "emerald green kudzu-drenched countryside"⁴⁴¹ and "brilliant green curtains of kudzu draping the trees and spilling down the berm by the side of the road."⁴⁴² Ozeki simultaneously portrays the kudzu as dominating, as excessive, but also as luxurious and beautiful. The repeated image of vast swathes of green suggests unrestrained, extravagant life akin to a camp queen's over-the-top gown.

⁴³⁹ Sze, "Boundaries," 801.

⁴⁴⁰ Sze, 801.

⁴⁴¹ Ozeki, *My Year of Meats*, 108.

⁴⁴² Ozeki, 119.

Moreover, Ozeki's campy kudzu is hyper-fecund. Portraying the Japanese kudzu as excessively prolific, Ozeki ironizes Orientalist tropes of male Asian-raced bodies as hypersexual.⁴⁴³ In addition, Jane's interlude text also evokes this trope, with the over-producing kudzu "shoot[ing] its root" into "barren" American soil. The sexual innuendo winkingly suggests—for some, provocatively—miscegenation, a major no-no according to white nationalists who aim to maintain racial and ecological purity against Asian "invaders"—and other constructed as invasive according to the racial discourse of invasion. Ozeki's ironic camp similarly echoes Lee's poem "Super Insensitive Species" in which Lee presents "Asian" carp as engaging in supposedly abnormal reproduction because of supposed fecundity. Fish contends that some of Ozeki's characterizations seem clichéd at times but identifies her descriptions of kudzu as "play[ing] effectively with irony and satire."⁴⁴⁴ I argue that part of its effectiveness is that it pokes fun at national discourses of purity by suggesting that, like the unproductive and damaged American soil, the "pure" white American is frail and could be improved through intermixing, just like the virile kudzu "rehabilitates" American soil. Imagining otherwise, she flips eugenic narratives of non-white people weakening the white gene pool.⁴⁴⁵ This flipping of a eugenic script echoes against moments in the novel when Jane ironizes and

⁴⁴³ Cardozo and Subramaniam argue that "Orientalist tropes consistently highlight the fecundity of the 'Orient,' in the uncontrolled sexuality of its males and the superfertility of its women." Cardozo and Subramaniam, "Assembling," 14. Others note contradictory Orientalist constructions of Asian male sexuality as both oversexed and lacking masculinity. See, for example, Robert G. Lee, *Orientalists: Asian Americans in Popular Culture* (Temple University Press, 1999), 83–87; Ngai, *Impossible Subjects*. Lee explains that the shift during the nineteenth century from the predominantly male homosocial culture of the West and to a social order premised on the "racially exclusive, presumptively heterosexual, nuclear family" led the mostly male Asiatic workforce to be re-cast as an Oriental threat of "ambiguous, inscrutable, and hermaphroditic" sexuality.

⁴⁴⁴ Fish, "Toxic Body Politic," 47.

⁴⁴⁵ Asha Nadkarni, "Eugenics, Reproduction, and Asian American Literature," Oxford Research Encyclopedia of Literature, 2019, <https://oxfordre.com/literature/display/10.1093/acrefore/9780190201098.001.0001/acrefore-9780190201098-e-849>.

upends sexist and racist perceptions of Asian and white biracial women as embodying, in a highly sexual way, “hybrid vigor,” stereotypes popularized in musicals like *Flower Drum Song*.⁴⁴⁶ Ueno tells Jane that she is a “good and strong and modern girl from crossbreeding,” making her a “good example of hybrid vigor.”⁴⁴⁷ Jane ironizes and upends these stereotypes by referring to herself a few pages later as a giant hybrid plant that is thus threatening, like kudzu. Unlike the more earnest and grievous tone of Majmudar’s “Invasive Species,” Ozeki’s ironic dissent, to borrow Fish’s term, conveys the playful irreverence literary scholar Nicole Seymour has called “bad environmentalism” because it rejects a politics of environmentalism that embraces purity and instead forwards an environmentalism that lightheartedly acknowledges kudzu’s usefulness.⁴⁴⁸

Ozeki further refutes dominant invasive species discourses by demonstrating the ways in which kudzu can be used as food and medicine. The cameraman Suzuki shows the husband in the Louisiana episode “how to turn [kudzu tubers] into starch, then how to use the starch to thicken sauces and batters.”⁴⁴⁹ Initially, the husband Vern is shocked because “he’d never thought of the plant as anything but an invasive weed.”⁴⁵⁰ Vern later

⁴⁴⁶ The 1961 film version of this Rodgers and Hammerstein musical was a commercial hit, along with two other film versions of Rodgers and Hammerstein musicals termed their “chopstick musicals.” Literary scholar Chang-Hee Kim explains that the film portrayals of two key characters, Mei-Li and Linda Low, highlight opposing sexist and racist stereotypes of Asian women: the “submissive geisha” and “hypersexual dragon lady,” respectively. He further argues that actress who portrays Linda Low in the film, Nancy Kwan, unsettles these stereotypes further because of her proximity to whiteness as a Chinese-Scottish actress “with very fair skin” (p. 24–25). Chang-Hee Kim, “Asian Performance on the Stage of American Empire in *Flower Drum Song*,” *Cultural Critique*, no. 85 (2013): 1–37.

⁴⁴⁷ Ozeki, *My Year of Meats*, 43–44.

⁴⁴⁸ Seymour, *Bad Environmentalism: Irony and Irreverence in the Ecological Age*. Seymour’s “bad environmentalism” refers to forms of environmental thought and practice that employ camp, playfulness, and irony in contrast to dominant environmentalism’s earnest, doom-and-gloom rhetoric and approach. Examples include the “bad environmentalism” in the films *The Simpsons Movie* and *Goodbye Gauley Mountain: An Ecosexual Love Story*.

⁴⁴⁹ Ozeki, *My Year of Meats*, 76.

⁴⁵⁰ Ozeki, 76.

uses the kudzu starch in a “kudzu-based crispy chicken batter” to prepare his famous fried chicken for his entry into a state fair competition.⁴⁵¹ He even becomes a bit “obsessed, researching the various uses for kudzu and perfecting recipes for food and herbal remedies” and “take[s] to loading all the kids into the minivan on weekends and setting them loose in the countryside to harvest kudzu roots.”⁴⁵² Suzuki’s perception of the kudzu as a “prized crop” completely changes Vern’s relationship to the plant, which he used to have his kids rip out and throw away.⁴⁵³ Suzuki also makes “a salad with the plant’s shoots and flowers, and even a hangover medicine that resembled milk of magnesia.”⁴⁵⁴ This hangover medicine reappears later in the novel too when Jane takes “a tonic of kudzu” after a night of drinking.⁴⁵⁵ Literary scholar Wenying Xu contends that Ozeki recuperates kudzu’s reputation by highlighting its food and medicinal uses, as part of “life’s innate ability to regenerate.”⁴⁵⁶ Fish reads Ozeki’s discussion of kudzu as representing “a collaboration that crosses nature and culture, challenging notions of invasion and ethnic-based blame,” suggesting neither the plant nor Japanese industry should be blamed for the impacts of global capitalist production and consumption.⁴⁵⁷ Ozeki indeed portrays the kudzu as a bridge between Japanese and American culture by noting that Jane had “never seen Suzuki and Oh [the sound technician] so engaged with a family before” and “it all started with the kudzu.”⁴⁵⁸ Yet what compels me about this aspect of Ozeki’s treatment of alienated species is how it refutes the overdetermined

⁴⁵¹ Ozeki, 83.

⁴⁵² Ozeki, 83.

⁴⁵³ Ozeki, 75.

⁴⁵⁴ Ozeki, 76.

⁴⁵⁵ Ozeki, 110.

⁴⁵⁶ Wenying Xu, “The Crisis of Regeneration in Ruth Ozeki’s *My Year of Meats* and *All Over Creation*,” *MELUS* 45, no. 1 (2020): 89, 92.

⁴⁵⁷ Fish, “Toxic Body Politic,” 47.

⁴⁵⁸ Ozeki, *My Year of Meats*, 75.

narrative of Western-colonial invasive species discourses that frame such species as nothing but “invasive weeds” that need to be eradicated. This framing constructs species like kudzu exclusively as problems when there are other ways to view them. Whereas Vern considered kudzu as merely an “invasive weed,” upon learning of the relationship that Suzuki has with the plant, he comes to value it. Ozeki represents the shifts in perceptions of kudzu from the essentializing positions of “Miracle Plant” and “invasive Asian weed” (which functions to rhetorically obscure settler introduction of the plant for extractive capitalist agriculture by foregrounding its “Asianness”) to a more nuanced understanding of kudzu as (1) present in the United States because of intersecting economic, political, and ecological conditions, (2) contributing to considerable land management challenges (with the text’s mention of impacted 500,000 acres), and (3) a useful plant that can be used for food, medicine, and erosion control. As she traces this shift, Ozeki underscores that the Western-colonial essentialized view is deeply intertwined with economic conditions alongside xenophobic sentiment expressed through a racial script of “Oriental” invasivity.

In sum, Ozeki’s *My Year of Meats* ironically unsettles dominant Western-colonial invasive species discourses and the racial discourse of invasion through an Asian Americanist critique of U.S. frontier culture’s notions of nature and nation, the constitutive anti-Asian violence and xenophobia of that culture, and its imperial instincts and associated militarism. Exploring the parallels between anti-Asian rhetoric and invasive species discourses, Ozeki further calls into question the racial thinking embedded in biological and racial classification, especially as applied to humans and nonhumans constructed as “invasive.” Further, employing camp and irreverence, her

counterscript to the overdetermined narrative of Western-colonial discourses reveals how they tell a “single story” that obscures the entangled economic, ecological, historical, and cultural components of species displacement.⁴⁵⁹ I turn now to another text that registers a “sideways” critique of the racial script of invasivity embedded in dominant invasive species discourses, especially as concerns the intersections between regimes of policing nature and policing immigrants to the United States.

Naturecultural Regimes of Policing in Marwa Helal’s *Invasive Species*

Arab American poet Marwa Helal’s 2019 collection *Invasive Species* helps us to better understand the links between policing nature and regimes of policing immigrants of color, as part of U.S. white nationalism and U.S. imperialism and global hegemony (which is deteriorating under climate change). Through innovation, this book of poetry (like Ozeki’s novel) transgresses form and genre, being categorized variously by critics as “personal narrative,” “mini memoir,” “testimonial,” “subversive documentary poems,” and “stylized documentation.”⁴⁶⁰ Critics connect this formal innovation with the ways Helal’s book “contends with the ways identity and nationality are shape by, among other factors, international conflicts and the caprices of those with the power to control movement.”⁴⁶¹ Moreover, poet Rigoberto González argues that Helal “reimagines the conventions we have come to expect from poetry . . . as if [to propose] that, in this instance too, we should re-examine the confines of definition and the rules that restrict

⁴⁵⁹ Chimamanda Ngozi Adichie, “The Danger of a Single Story,” accessed February 14, 2023, https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story.

⁴⁶⁰ “Invasive Species,” *Publishers Weekly*, November 19, 2018; Rigoberto González, “On *Invasive Species*, Poems by Marwa Helal,” *On the Sea Wall*, February 5, 2019, <https://www.ronslate.com/on-invasive-species-poems-by-marwa-helal/>; Dana Isokawa, “Poetic Lenses: Our Fifteenth Annual Look at Debut Poetry,” *Poets and Writers*, 2020.

⁴⁶¹ González, “On *Invasive Species*, Poems by Marwa Helal.”

belonging.”⁴⁶² Literary scholar Sirène H. Harb argues that Helal’s innovative linguistic and poetic practices—such as bilingualism, including “foreign” cultural references, and inventing new forms inspired by Arabic—“redraw the boundaries of national and personal belonging” by challenging the stability of rigid hierarchies that structure national inclusion and exclusion, such as monolingualism and monoculturalism.⁴⁶³ Building on these readings, I argue that, through documentary poetics and formal innovation, *Invasive Species* makes visible the interconnections between regimes of policing nature and policing immigrants, as well as the racial script they deploy. It also shows the dehumanization that inheres in regimes of policing immigrants of color, as linked with global capitalism in the form of what Helal calls the “immigration industrial complex.” In the process, Helal develops an identity for immigrants excluded from the nation, which she calls “invasive species,” that engages colonialism and imperialism’s construction of invasivity and dehumanization of immigrants. She does this in part by understanding invasive species as beings who challenge national borders, flouting the neoliberal biopolitical state’s subordination and domination of bodies across race and species by revealing national borders as unsecured and resisting both policed natures and regimes of policing. In doing so, she offers a counterscript to the racial discourse of invasion deployed against not only Arab Americans, Muslim Americans, and Arab and Muslim immigrants to the United States, but also alienated species.

⁴⁶² González.

⁴⁶³ Iain Chambers and Marta Cariello, “At History’s Edge: The Mediterranean Question,” *New Formations* 106 (2022): 6–24. Cultural theorists Iain Chambers and Marta Cariello read Helal’s poems work as part of Mediterranean women’s poetry that reveals a heterogenous Mediterranean with an alternative historical and cultural order than the one forwarded by Orientalism’s “ocular order of knowledge” that reinforces European centrality.

Helal's poetry collection reveals the links between regimes of policing nature (especially alienated species) and regimes of policing immigrants (especially immigrants of color constructed as alien) through an accumulatory effect that builds through the book. This linking begins with the book's title. The title "Invasive Species" creates certain expectations in the reader that the book will be about those plants and animals that are considered invasive and affect environmental change. For readers unfamiliar with the term *invasive species*, the expectation at the very least is that the book will be about those organisms understood as species, namely plants and animals—but not, usually, human beings. The book's opening epigraph seems to build on this expectation with its mention of locusts, which a reader could take to refer to the "invasive species" of the book's title. Those familiar with the Hebrew Bible or the Christian Old Testament will recognize this opening epigraph, which states, "I will restore to you the years the locusts have eaten," with attribution to Joel 2:25.⁴⁶⁴ This verse from the Book of Joel laments over a severe locust plague and drought that impacted agriculture. More specifically, it draws on an apocalyptic passage that compares the locusts to an army sent by the Judeo-Christian god: "And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar [sic], and the palmerworm, my great army which I sent among you."⁴⁶⁵ Helal's use of this epigraph begins to gesture at the metaphorical language surrounding the term *invasive species* and its reliance on the script of "invasion" to describe species as an invading army. However, this title and epigraph is followed by a book of poems that discusses immigration, racism against immigrants of color, anti-Arab and anti-Muslim

⁴⁶⁴ Marwa Helal, *Invasive Species* (New York: Nightboat Books, 2019).

⁴⁶⁵ "Joel 2 King James Version," Bible Gateway, accessed January 23, 2023, <https://www.biblegateway.com/passage/?search=Joel%202&version=KJV>.

bias, anti-immigrant stereotypes, immigrants' loss of language and culture and themes of exclusion and belonging for those who experience the in-betweenness of calling two countries home, as Helal describes: "I come back to the U.S. because it is what I know. Because this is where my family and friends are. Where my home is. Where my work is. I come back because I am an American. It is hard because Egypt is where my family and friends are. Where my home is. Where my work is. It is hard because I am Egyptian."⁴⁶⁶ Over its pages, the book documents Helal's experiences with these topics, which reverberate against the book's title and opening epigraph and their focus on plants and animals considered invasive. This strategic juxtaposition and reading "sideways" suggests that the forces shaping the experiences of immigrants of color are akin to those for species considered invasive.

The book builds on its exploration of this linkage by identifying the racial discourse of invasion applied to both immigrants and alienated species that I explored in chapter 1. It makes frequent mention of the word "alien" used in immigration documents and juxtaposes this with documentary evidence about "invasive species," which are often framed as "alien" or "exotic." For example, the second section of the book is a long abecedarian sequence titled "Immigration as a Second Language" that documents Helal's years-long experience of becoming a citizen of the United States. In this sequence, "A" stands for "alien," "D" for "deportation," et cetera. The "A" poem tells the story of how Helal, who was born in Egypt, migrated with her family to the United States when she was a child. Because of processing delays with the Immigration and Naturalization Services (INS),⁴⁶⁷ she "aged out" of the system at twenty-one and lost her eligibility for

⁴⁶⁶ Helal, *Invasive Species*, 68.

⁴⁶⁷ The INS is now the U.S. Citizenship and Immigration Services (USCIS).

immigration benefits. As a result, she is then categorized as an “alien”: “A-L-I-E-N in smudged black typeface on my social security card. Seeing the word printed like that. Confirmed what I already felt.”⁴⁶⁸ In the D poem, she reports that as an “illegal alien” she is subject to deportation, though she had lived most of her childhood in the United States and considered it one of her homes: “Deportation. I had 180 days until I would be deemed an ‘illegal alien,’ a statistic—one of nearly 11 million people in the U.S.”⁴⁶⁹ The “G” poem discusses the different names the card commonly known as the “green card” has had over time: “resident alien card” and “alien registration receipt card.”⁴⁷⁰ “P” is for “Permanent Resident,” another name for those who carry a green card. In the “P” poem, Helal quotes U.S. immigration law to emphasize this alienage:

Section 264 of the Immigration and Nationality Act states, “Every alien in the United States shall be issued a certificate of alien registration or an alien registration receipt card in such form and manner and at such time as shall be prescribed under regulations” It also says, “Every alien, eighteen years of age and over, shall at all times carry with him and have in his personal possession any certificate of alien registration or alien registration receipt card issued to him Any alien who fails to comply with [these provisions] shall be guilty of a misdemeanor”⁴⁷¹

The poem draws attention to the ways the language of U.S. immigration law and policy constructs her as an alien. Sudanese poet Safia Elhillo maintains the position that Helal’s *Invasive Species* “harnesses the English (capital E) of government and visas and borders, wielding it radically.”⁴⁷² Following this, Helal deploys radical repetition of the word *alien* drawn from the capital-E English of immigration policy to highlight how she is considered an alien in a place she considers her home, a place where her family and

⁴⁶⁸ Helal, *Invasive Species*, 35–36.

⁴⁶⁹ Helal, 43.

⁴⁷⁰ Helal, 55.

⁴⁷¹ Helal, 67.

⁴⁷² Safia Elhillo, “Marwa Helal’s *Invasive Species*,” *Bomb*, 2019, 28.

friends reside. Further, Helal’s focus on her subjection as “alien” articulates her relative position in the triangulation of native/settler/alien.⁴⁷³ This positioning is not meant as a “move to innocence” but instead to acknowledge both the workings of empire and of settler colonialism without conflating racialization and colonialism.⁴⁷⁴

Building on this radical deployment of the English of immigration policy, the poetic sequence utilizes the strategic juxtaposition of reading “sideways” to highlight the similarities between Helal’s construction as “alien” and dominant invasive species discourses. Following the repetition of “alien” in the “P” poem, the “Q” poem details how, on a return flight to the U.S. from Egypt, Helal observes American border patrol officers at customs in the U.S. confiscate pumpkin seeds from an Arab woman: “The customs agent is asking [the woman] about the contents of her luggage. She has found: lib. Lib Abyad, toasted pumpkin seeds. Confiscated, an invasive species.”⁴⁷⁵ The seeds—the food of a supposedly alien culture—are considered too dangerous to enter the United States. The final letter poem in the sequence, “Z,” which follows fifty pages of poetry focused on Helal’s experiences of exclusion as an unwanted “alien” via her experiences both with the U.S. immigration system and living as a non-citizen in the United States, makes this connection more explicitly. It exhorts the reader to “Zoom in. Zoom out. / Look. I’m trying to show you something.” These imperative statements are followed by photocopy of a scholarly article from a 2010 issue of *Ecology* about “invasive” species. The image includes the title and abstract of the article. The article is titled “Native fish diversity alters the effects of an invasive species on food weeds,” and the abstract refers

⁴⁷³ Day, *Alien Capital*. Day’s theorization of this triangulation acknowledges both empire and the ways racial capitalism in North America originates from settler colonialism.

⁴⁷⁴ Day.

⁴⁷⁵ Helal, *Invasive Species*, 69.

to the common carp repeatedly as “an invader” and “the invader,” reinforcing the native/invasive dichotomy. Further, the short abstract uses the word “invader” eight times and the phrase “the invader” seven times, on top of using the term *invasive species* or *invasive fish* four times. Helal is “trying to show” the reader how U.S. discourse about immigrants echoes dominant invasive species discourse.

The poetic sequence also emphasizes this link between the two regimes by examining the similar language used to describe both human and nonhuman immigration and belonging. As she documents her experience of becoming an U.S. citizen, becoming “naturalized,” throughout the poetic sequence, she uses the English of immigration policy radically to call out this parallel. For instance, the “I” poem—for “I.N.S.: Immigration and Naturalization Services”—provides the definition for “naturalization” to highlight this imbrication:

Naturalization.
Definition of naturalize:
[nach-er-uh-lahyz, nach-ruh-]
Verb (used with object), naturalized, naturalizing.
1. to confer upon (an alien) the rights and privileges of
a
 citizen.
2. to introduce (organisms) into a region and cause
them to
 flourish as if native.⁴⁷⁶

In this case, Helal also deploys the capital-E English of the dictionary to radically reveal how the colonizer’s language shows its dehumanization of immigrants. The poem points out that the language used to describe national belonging for both immigrants and organisms is the same. It includes the note that it is a “*verb (used with object)*” to underscore that both the “alien” immigrant and the “alien” organisms are objects, are

⁴⁷⁶ Helal, 59.

objectified, that is, treated as objects. Moreover, a footnote to the poem emphasizes this objectification. The word “definition” has a footnote citing a line from Gil Scot-Heron’s poem “Comment No. 1”: “What does *Webster’s* say about soul?”⁴⁷⁷ Helal’s footnotes invite the reader to transgress the boundaries of a conventional poem and actively engage in making meaning through accumulating fragments, complicating the relationships between the author, reader, and the text.⁴⁷⁸ This particular footnote asks the reader to question the authority of the dictionary by suggesting it is unable to adequately convey concepts like “soul.” The poem’s intertextuality and footnoting situate the creation of meaning as an “in-between place” for the author and reader to create nuances of meaning outside the confines of the normative, essentializing discourse of native/alien.⁴⁷⁹ In this, Helal challenges the authority of the INS and the capital-E English language to dictate who she is and where she belongs. She points out the hierarchy of citizen/alien-organism, which consolidates national inclusion and exclusion, to refuse it.

Moreover, the abecedarian sequence explicitly connects the racial script of invasivity as applied to immigrants with Western-colonial invasive species discourse. The “R” poem (“R” is for “returning”) includes a footnote that shares a 2018 tweet from then-President Donald Trump: “We cannot allow all of these people to invade our Country.”⁴⁸⁰ This tweet foregrounds the racial discourse of invasion as applied to immigrants of color. It is directly followed by a photocopied 2014 newspaper article from the *Ludington Daily News* about alienated species with the headline: “DNR adds to the

⁴⁷⁷ Helal, 59.

⁴⁷⁸ Diego Báez, “*Invasive Species* By Marwa Helal,” *Booklist*, January 1, 2019.

⁴⁷⁹ Zach Weir, “How Soon Is Now? Reading and the Postcolonial Present,” *Postcolonial Text* 2, no. 4 (2006): 7, <https://www.postcolonial.org/index.php/pct/article/view/454/344>.

⁴⁸⁰ Helal, *Invasive Species*, 71.

list of unwanted aquatic invasive species.”⁴⁸¹ Further, immediately following this, the “S” poem documents “special registration,” a tracking system, implemented in 2022 as part of the War on Terrorism, for non-citizens in the United States, provides the list of countries:

Four groups of countries have been announced:

- Group 1: Iran, Iraq, Libya, Sudan or Syria
- Group 2: Afghanistan, Algeria, Bahrain, Eritrea, Lebanon, Morocco, North Korea, Oman, Qatar, Somalia, Tunisia, the United Arab Emirates, Yemen
- Group 3: Pakistan, Saudi Arabia
- Group 4: Bangladesh, Egypt, Indonesia, Jordan, Kuwait

Brazil was eventually added to this list.⁴⁸²

Reading across these disparate texts, the poem highlights how U.S. foreign policy shapes the ways in which the racial script of invasivity is applied, such as which groups are impacted. Both groups are rendered perpetually foreign. More to my point, the list echoes against the “list of unwanted aquatic invasive species” in the newspaper article headline on the facing page. Helal draws attention to this parallel discourse that categorizes people from predominantly Muslim countries as aliens and invaders with invasive species discourse.

The book explores the notion of perpetual foreignness, for both immigrants and alienated species, as it shifts fluidly based on racialization. As explained above, perpetual foreignness is the notion that Asianness is always-already external to the U.S. nation. It is

⁴⁸¹ Helal, 72.

⁴⁸² Helal, 73.

linked with Edward Said's notion of orientalism wherein Western-colonial representations of Asians deploy key tropes that stereotype Asianness as "exotic" or Other.⁴⁸³ The trope of perpetual foreignness in U.S. discourse functions similarly. Helal emphasizes her experience of perpetual foreignness throughout the book by detailing the many times she is asked, "Where are you from?" For example, the "F" poem is for "from-from," referring to how people say, "No, where are you from-from?" when she replies, "from the U.S.," to their original question.⁴⁸⁴ Helal describes the question "Where are you from" as "an uncomfortable home of sorts," suggesting the regularity with which she encounters it.⁴⁸⁵ Like the vet who pesters Ozeki's character Jane with similar questions to deny her belonging, such questioning enunciates the perceived perpetual foreignness of "Oriental" bodies in the United States, especially those who register as racially ambiguous. Poem "W" for "white" discusses how she suspects that white people from European countries can get citizenship in the United States easier than those who are not considered white. In a footnote she writes that she is suspicious "of a country that made us pay taxes but made sure we could never vote, never belong, never feel safe and always kept us on the outside. And still."⁴⁸⁶ Helal documents how U.S. immigration policy and tax policy both construct her as always alien based on race. Yet she reveals how her racialization is constructed and slippery as a person categorized in the census as "MENA (Middle Eastern and North African)," a new racial category created in 2016 under the Obama administration to try to capture people who the law sometimes deemed

⁴⁸³ Said, *Orientalism*.

⁴⁸⁴ Helal, *Invasive Species*, 54.

⁴⁸⁵ Helal, 48.

⁴⁸⁶ Helal, 79.

as white and at other times did not.⁴⁸⁷ Helal also highlights this slipperiness through documenting her experience of being mistaken for native everywhere she goes.⁴⁸⁸ For example, the “M” poem lists all the nationalities of people she is “mistaken for,” including “Native American at a soccer game in Ludington, Michigan.”⁴⁸⁹ Alongside the instability of racial categories, Helal points to the triangulation of native/settler/alien and how the settlers imagine themselves as natives rather than immigrants. The end of the “G” poem (for “Green Card”) calls out consulate officers, border patrol officers, and TSA agents as “the ones born here claiming they ain’t immigrants. That somehow they’re more native than a Native.”⁴⁹⁰ Helal underscores how white Americans deploy borders against so-called “aliens” to claim autochthony.

As suggested above, Helal draws on post-colonial theory and writing to challenge the use of “standard” English as a normative paradigm of national inclusion and exclusion. This paradigm dehumanizes those who speak supposedly “substandard” forms of English, making them “subhuman.” Helal’s use of language is rooted in postcolonial literature’s focus on using the capital-E English in ways that challenge these imperial hierarchies and paradigms in which those who cannot speak English properly are considered “barbarians” who may defile and disfigure the language of the “civilized.”⁴⁹¹

⁴⁸⁷ Helal, 41. On Arab racialization in the United States, see Amaney Jamal and Nadine Nader, eds., *Race and Arab Americans Before and After 9/11: From Invisible Citizens to Visible Subjects* (Syracuse, NY: Syracuse University Press, 2008).

⁴⁸⁸ Helal, *Invasive Species*, 5.

⁴⁸⁹ Helal, 63.

⁴⁹⁰ Helal, 57.

⁴⁹¹ In its early formulation, a barbarian was someone who “babbled” an unfamiliar language and was thus marked as “savage” or “uncivilized.” Nandini Das et al., “Savage/Barbarian,” in *Keywords of Identity, Race, and Human Mobility in Early Modern England* (Amsterdam: Amsterdam University Press, 2021). See also Eric Cheyfitz, *The Poetics of Imperialism: Translation and Colonization from The Tempest to Tarzan* (New York: Oxford University Press, 1991); Gavin Jones, *Strange Talk: The Politics of Dialect Literature in Gilded Age America* (Berkeley: University of California Press, 1999).

Helal signals this intent with intertextuality, indicating that her text is in relation with other postcolonial and anti-imperialist texts and highlighting the structuring power of language.⁴⁹² For example, the epigraph to part one of the book, also titled *Invasive Species*: “Let no one be fooled by the fact that we may write in English, for we intend to do unheard of things with it.”⁴⁹³ This quotation from Chinua Achebe, a Nigerian author and postcolonial scholar, emphasizes postcolonial theorists focus on showing mastery of the English language while using it as a tool to resist colonialism by experimenting with form and content. In an interview with *Ms.* magazine, Helal underscores her intention to use language as an act of resistance to shift power and “hopefully transform the experience of migration”:

[The resistance] is in understanding that there is a particular language [they] want [us] to know, that particular language that is taught in schools, and the rules or codes implied in that agreed upon language and resisting those implications or overturning those agreements. But at the end of the day NO LINE IN THE ENTIRE AMERICAN CANON ANSWERS THIS BETTER THAN SOLMAZ SHARIF’S FROM “[Persian Letters]”: We make them reveal / the brutes they are, Aleph, by the things / we make them name.⁴⁹⁴

These efforts further recall earlier postcolonial writers and thinkers who sought to use language to resist colonialism, such as African Caribbean writers E. Kamau Brathwaite and Aimé Césaire, because, as Frantz Fanon notes, “mastery of language affords remarkable power.”⁴⁹⁵ Yet Fanon also makes clear that the colonizer’s language is used

⁴⁹² Julia Kristeva, *Desire in Language: A Semiotic Approach to Literature and Art*, ed. Leon S. Roudiez, trans. Leon S. Roudiez, Thomas Gora, and Alice Jardine (New York: Columbia University Press, 1980); Homi K. Bhabha, *The Location of Culture* (New York: Routledge, 1994); Mary Orr, *Intertextuality: Debates and Contexts* (Malden, MA: Polity Press, 2003); Graham Allen, *Intertextuality* (London: Routledge, 2021); Weir, “How Soon Is Now?”

⁴⁹³ Helal, *Invasive Species*, 3.

⁴⁹⁴ Emily Sernaker, “The Ms. Q&A: How Poet Marwa Helal Uses Poetry as Preservation,” *Ms. Magazine* (blog), January 8, 2018, <https://msmagazine.com/2018/01/08/qa-poet-marwa-helal-arabic-form-poetry-preservation/>.

⁴⁹⁵ E. Kamau Brathwaite, *History of the Voice: The Development of Nation Language in Anglophone Caribbean Poetry* (London: New Beacon Books, 1984); Aimé Césaire, *A Tempest: Based on Shakespeare’s The Tempest: Adaption for a Black Theatre* (London: Oberon, 2000); Aimé Césaire, *Discourse on*

as a tool of psychological violence against those who have been colonized, and adopting the language of the colonizer, rather than one's native language, is a kind of "dislocation."⁴⁹⁶ Helal's intertextual references refute claims that colonized non-native speakers of English are subhuman and therefore deserving of exclusion, but also pushes against legibility by "doing unheard things with it" that implicate colonizers in colonial ecological violence. Moreover, Helal's use of intertextuality underscores the "relationality, interconnectedness, and interdependence" of life that make borders senseless, as opposed to the singularity, discreteness, and separating move of normative binaries of national inclusion and exclusion.⁴⁹⁷

Drawing on these postcolonial and anti-imperialists work, Helal explores her dislocation from Arabic while she attempts to use the colonizer's language to make it name the brutality of the "immigration industrial complex." Her stated aim is to use capital-E English and, as Elhillo puts it, the "gorgeous mutations" of many "lowercase-e englishes," including hybrid Arabish, for "transformigration," or "transform[ing] the experience of migration."⁴⁹⁸ Helal accomplishes this in two ways through her use of the English language: form and deploying the language of immigration and invasive species discourse in resistant ways (as detailed above). The most obvious example of how she

Colonialism (New York: Monthly Review Press, 2001); Frantz Fanon, *Black Skin, White Masks* (New York: Grove Press, 2008), 18. For Brathwaite as for Helal, English is the language of a colonial education, of the official, and of the planter. The poems he learned in school explain snow, but he seeks a language that can describe the experience of a hurricane. He defines nation language as "the kind of English spoken by the people who were brought to the Caribbean, not the official English now, but the language of slaves and laborers, the servants who were brought in by the conquistadors" (p. 5–6). In contrast, he describes English as the language "of obedience, command and conception" (p. 7).

⁴⁹⁶ Fanon, *Black Skin, White Masks*, 25.

⁴⁹⁷ Allen, *Intertextuality*, 5–6.

⁴⁹⁸ Elhillo, "Marwa Helal's *Invasive Species*," 28; Sernaker, "The Ms. Q&A." Helal's use of many englishes also recalls John Yau's project in *Ing Grish*. John Yau, *Ing Grish* (Ardmore, PA: Saturnalia Books, 2005).

does this with form is the poetic form she invented, The Arabic, which she displays in the first poem of the book, “poem to be read from right to left.” I provide a brief excerpt to illustrate the form:

language first my learned i
second
see see
for mistaken am i native
go i everywhere⁴⁹⁹

While the poem’s title instructs the reader how to read the poem, the English reader may be compelled to read from left to right (the reading direction of English and other colonial languages), in which case they will be left with syntactical confusion unless they read from right to left, the reading direction of Arabic. Rigoberto Gonzalez cleverly observes that the poem’s reading direction also traces the route of her family’s immigrant path: “heading west from Egypt and the Middle East.”⁵⁰⁰ (para. 3). In the notes at the end of the book, Helal explains that

The Arabic is a form that includes an Arabic letter with an Arabic footnote, and an Arabic numeral, preferably written right to left as the Arabic language is, and vehemently rejects you if you try to read it left to right. To vehemently reject, in this case, means to transfer the feeling of every time the poet has heard an English as Only Language speaker patronizingly utter in some variation the following phrase: “Oh, [so-and-so] in English as a Second Language . . . “ As if it was a kind of weakness, nah.”⁵⁰¹

This formal invention contests exclusionary attitudes against people who speak English as a second language by creating destabilization in English readers unaccustomed to reading from right to left by using the English language in an unexpected (and unaccepted) way.⁵⁰² Defamiliarization forces native English speakers to experience the

⁴⁹⁹ Helal, *Invasive Species*, 5.

⁵⁰⁰ González, “On *Invasive Species*, Poems by Marwa Helal.”

⁵⁰¹ Helal, *Invasive Species*, 119.

⁵⁰² Sirène H. Harb, *Articulations of Resistance: Transformative Practices in Contemporary Arab-American Poetry* (New York: Routledge, 2020), 128.

interruptions and fragmentations familiar to native speakers of other(ed) languages as a challenge to monolingualism and monoculturalism.⁵⁰³ The form also features Helal's challenge to regime of policing immigrants of color by affording English-as-Only-Language readers a very brief glimpse into the experience of English-as-Second-Language speakers migrating to the United States, forcing them to experience the disorientation of dislocation. At the same time, the form illustrates alternative ways of seeing the world as shaped by language, emphasized in these lines from the poem "Generation of Feeling": "I am trying to tell you something about how / rearranging words / rearranges the universe."⁵⁰⁴ However, though the form forces Western readers' unsettling, the book as a whole puts the speaker's sense of dislocation and in-betweenness (in between languages, countries, cultures, ways of seeing, et cetera) at the center of the narrative.⁵⁰⁵ Helal's form and content emphasize that sense of in-betweenness when U.S. immigration policy and hegemonic white U.S. culture's assimilatory pressures want to force immigrants to one side of the inclusion/exclusion binary.

Rather than resist this in-betweenness, Helal's book forges a new identity that turns the dehumanizing terminology of immigration, and its parallels with invasive species discourse, back on itself. *Invasive Species* develops an identity for immigrants excluded from the nation—which she calls "invasive species"—that engages colonialism and imperialism's construction of invasivity. This counterscript reveals the dehumanization of immigrants of color to the U.S. and the ways in which immigrants of

⁵⁰³ Harb, 128–29.

⁵⁰⁴ Harb, 129; Helal, *Invasive Species*, 98.

⁵⁰⁵ González, "On *Invasive Species*, Poems by Marwa Helal."

color are constructed discursively and materially as invasive through dehumanizing U.S. immigration policy and practices and the racial discourse of invasion. Yet at the same time, it does not rely on human exceptionalism or reject a multispecies connection, rather it embraces such a connection. For instance, in the epigraph to part two of the book, *Immigration as a Second Language*, Helal quotes an excerpt from Lucia Perillo's "A Glimpse" that pulls out this multispecies affinity while pointing out the irony of being treated akin to the way animals are treated. The excerpt tells the story of a tiger at the Portland Zoo who hid her illness (uterine cancer) as an evolutionary protective mechanism, which led to her caretakers to be unable to detect the illness until it was too late to treat. In the epigraph, poet Perillo, who lived with multiple sclerosis for twenty years and died in 2016, muses, "It's probably because I studied wildlife biology in college that my mind tends to drift in the direction of wondering what my life would be like if I were a wild animal."⁵⁰⁶ With the epigraph, Helal seems to say that she has a sense of what her life would be like if she were a wild animal because, as the rest of part two of the book illustrates, she (like the speaker in Majmudar's poem) has been treated like an "invasive" species in not only her attempt to gain entrance into and citizenship in the United States, a country in which she had lived for nineteen years—from age 2 to 21—and thought of as her home, but also in her experience of microaggressions directed at her because she is Arab American.

Yet Helal ironically claims the subject position of "invasive species" rather than distancing herself from it. Like Ozeki's Jane who figures herself as a hybrid plant, Helal's dissenting response to the dehumanizing language is to inhabit the trope. For

⁵⁰⁶ Helal, *Invasive Species*, 31.

instance, in the final section of *Immigration as a Second Language*, the “Epiepilogue,” Helal reflects in a journal entry about losses associated with the U.S.’s “broken and racist immigration system” that ironically inspires her to identify with alienated species rather than reject them:

Homeland security’s terms: ‘legal’ or ‘illegal.’ Both end up with many of the same consequences: soul loss, loss of familial ties, and in some cases, loss of native culture and language. Both terms inherently deny the immigrant’s humanity.

So I made up my own term: I, Invasive species.⁵⁰⁷

Helal highlights that the immigration system’s categorization of legal/illegal, regardless on which side one ends up, dehumanizes immigrants, and her response is to reject the terms of Western-colonial understanding of humanity by creating and claiming a subject position in alliance with non-human species. Additionally, in the poem “poem that wrote me into beast in order to be read,” in the book’s first section, titled *Invasive Species*, the speaker of the poem identifies as a “beast of no nation”: “ive caught my reflection between incisors i beast of no nation who want only to be read,” that is, to be the one writing the words the reader is reading (rather than a “middle east expert”), but also to be “read” as to be seen and understood.⁵⁰⁸ In order to be seen, to be read, she must become a “beast,” a creature, an animal who is stateless—must be seen from the viewpoint of the West, rather than as part of culture with a rich and vibrant intellectual history that, the poem details, produced “systems of irrigation nile delta source inventors of mead and kohl for drawing of lapis and woven cloth. Harp sinai berber pen and paper we were winged creatures”—heavenly creatures.⁵⁰⁹ The poem also claims that “god made arab to

⁵⁰⁷ Helal, 88.

⁵⁰⁸ Helal, 6.

⁵⁰⁹ Helal, 6.

know what it is like to be both black and jew to be arab is to beast in order to be read excuse me now it is time to be fed.”⁵¹⁰ As an Arab, the speaker of the poem must be a nonhuman to be legible, and she relates this nonhuman status with both the racialization and dehumanization of Jewish people and Black people. Moreover, she must be a “beast of no nation”—unsettled, excess, excluded, and liminal. Asian American literary studies scholar Josephine Lee points out that stereotypes are unable to “account fully for the body of the Other, and a parodying of the stereotype makes obvious its inability to contain the excesses of the body . . . noticeably extravagant and hyperbolic.”⁵¹¹ Additionally, the image of the beast with incisors resonates with the later epigraph from Perillo of the tiger that hid its disease to hide its weakness and her wondering what her life would be like were she a wild animal. Helal advances the position that she must be read as a wild animal to be legible or comprehensible. This “beast of no nation” figure appears again at the end of the book in the poem “Invasius specius sapien reflects on the consequences of synthetic apertures” wherein the speaker of the poem speaks as the “beast of no nation,” akin to Lee’s speaker “Super Insensitive Species” and where irony pervades the satirical dramatic monologue in which, instead of revealing aspects of their character, the speaker sardonically reveals Asian/American stereotypes. The speaker in Helal’s poem claims, “i was made invasive species best of no nation a fish an ocean pulsing between its jaws caught then thrown back . . . I leaptt and clawed into their tall airconditioned bus and laughed like a hyena saliva driptt at the sight of their oversoftt and overlyt sunscreenedt flesh ah ah they thought us savages but did not

⁵¹⁰ Helal, 6.

⁵¹¹ Josephine Lee, *Performing Asian America: Race and Ethnicity on the Contemporary Stage* (Philadelphia, PA: Temple University Press, 1997), 30.

have eyes enough to see themselves.”⁵¹² The speaker in the poem inhabits the “invasive species” identity—*Invasius species sapien*, which mirrors scientific nomenclature as if to mock its categorization of life—to resist that categorization rather than distance itself from the nonhuman, thereby imagining human-nonhuman relations beyond anthropocentrism.

Helal further explores this “invasive species” subject position in relation to nonhuman beings regarding national inclusion and exclusion, suggesting possible solidarities between them. In “poem for the beings who arrived,” Helal repeatedly uses the phrase “beings who arrived,” a phrase that appears in the poem title and throughout the prose poem.⁵¹³ In another moment of intertextuality, this time with the Chilean poet Pablo Neruda known for his passionate love poetry, travel poems that evoke a sense of alienation, and his overly political poetry, the poem laments, “if you ask me where i come from i have to converse with broken wings. . . . neruda wrote: if you ask me where i come from, i have to converse with broken things. with the beings who arrived. who had the glasses of the heart. we are the beings who arrived we are the broken beings who arrived with glass for hearts.”⁵¹⁴ The poem portrays the “beings who arrived” as fragile and broken. The winged creatures in the poem “poem that wrote me into beast in order to be read” now have broken wings.⁵¹⁵ In other words, the beasts of no nation, i.e., beings who arrived, i.e., invasive species, are now flightless—unable to flee. The term “beings who arrived” also depicts them similarly to *arrivants*, a term from Brathwaite’s poetry

⁵¹² Helal, *Invasive Species*, 114.

⁵¹³ Helal, 10.

⁵¹⁴ Helal, 10. The lines from Neruda comes from his poem “There’s No Forgetting” in Pablo Neruda, *Five Decades: Poems 1925-1970*, ed. and trans. Ben Belitt (New York: Grove Press, 1994).

⁵¹⁵ Helal, *Invasive Species*, 10.

that Indigenous critical theorist Jodi Byrd (Chickasaw) uses to “signify those people forced into the Americas through the violence of European and Anglo-American colonialism and imperialism around the globe.”⁵¹⁶ As Candace Fujikane observes, it is not individual intent of action “that defines the status of Asians but rather the historical context of U.S. colonialism of which they unknowingly become a part.”⁵¹⁷ Helal’s “beings who arrived” acknowledges the speaker’s position within the U.S. empire and settler state, making visible, to use Byrd’s words, “that point where diaspora collides with settler colonialism.”⁵¹⁸ Byrd theorizes “arrivant colonialism” as an analytical framework for better understanding power within a “cacophony” of colonial and imperial vectors, drawing on the Chickasaw and Choctaw concept of *haksuba*, or the multifarious and simultaneously destructive and generative force of chaos.⁵¹⁹ In this cacophony, one finds settlers, Natives, and arrivants, and Byrd’s application of Indigenous critical theory asks people in these positions to “acknowledge their own positions within empire and then reconceptualize space and history to make visible what imperialism and its resultant settler colonialisms have sought to obscure,” which might include re-mapping the U.S. as 574+ Native nations with their own boundaries.⁵²⁰ With the phrase “beings who arrived,” Helal does a remapping of the flows of imperialism in which she is an arrivant as a result of U.S. intervention into the Middle East. Using the word “being” and portraying that subject position as a bird, Helal expands “arrivant” to include nonhuman beings as part of

⁵¹⁶ Byrd, *Transit of Empire*, xix.

⁵¹⁷ Candace Fujikane, “Introduction: Asian Settler Colonialism in the U.S. Colony of Hawai’i,” in *Asian Settler Colonialism: From Local Governance to the Habits of Everyday Life in Hawai’i*, ed. Candace Fujikane and Jonathan Y. Okamura (Honolulu: University of Hawai’i Press, 2008), 20. Fujikane theorizes Asian settler colonialism in Hawai’i, but I contend this can be applied to Asian immigrants on Indigenous lands within what is naturalized as the continental United States as well.

⁵¹⁸ Byrd, *Transit of Empire*, xix.

⁵¹⁹ Byrd, xxvii–xxviii.

⁵²⁰ Byrd, xxx.

imperialism's "cacophony of contradictorily hegemonic and horizontal struggles"—
"dynamics that continue to affect peoples [human and nonhuman] as they move and are
made to move within empire."⁵²¹

In developing her counterscript, Helal asserts this subject position's right to
belong and its power to re-make America as one such horizontal struggle in tension with
the struggles of Indigenous peoples. The footnote in the poem "write this instead" is a
quotation from James Baldwin's "The American Dream and the American Negro":

Until the moment comes when we, the Americans, are able to accept the fact that
my ancestors are both black and white, that on that continent we are trying to
forge a new identity, that we need each other, that I am not a ward of America,
that I am not an object of missionary charity, I am one of the people who built the
country—until this moment comes there is scarcely any hope for the American
dream. If the people are denied participation in it, by their very presence they will
wreck it."⁵²²

This footnote analogizes Helal's identification as "Invasive species sapien" as wrecking a
hegemonic white view of America toward making a different America. Her final
statement in "Epilogue," following her pronouncement that she is "Invasive species,"
focuses on making together: "The American I return to is the one we are making
together."⁵²³ Yet it is also in tension with the fact that the country of America is being
created on Indigenous lands. This intertextual moment maps arrivants "on top of
Indigenous peoples" in what is currently North America.⁵²⁴ However, it also suggests
areas of solidarity with Indigenous peoples because both arrivants and members of
Indigenous nations are treated as "wards" by the U.S. settler state and as "objects of
missionary charity." Moreover, like Ed Bok Lee's poem explored in the dissertation

⁵²¹ Byrd, 53.

⁵²² Helal, *Invasive Species*, 22.

⁵²³ Helal, 88.

⁵²⁴ Byrd, *Transit of Empire*, 53.

introduction, it emphasizes that arrivants and Indigenous peoples are both impacted by U.S. imperialism, though in different ways. At the same time, many Indigenous peoples are interested in “making relatives” with both human and nonhuman arrivants.⁵²⁵

In forging this new multispecies identity that parodies the racial discourse of invasion, Helal troubles categorization and control applied to humans and nonhumans. For instance, the poem “invasive species self-questionnaire” imagines a question-and-answer session between two speakers to reveal the binaries of the coloniality of power and how hegemonic discourse portrays one side of a binary as superior to the other.⁵²⁶ This Q&A poses a series of either/or questions to present dichotomies such as weed/beautiful flower, oppressed/oppressor, and terrorist/freedom fighter:

ask or aks?
depends.
on what?
company, mood, memory,
the speed of code-
switch.

weed or beautiful flower?
beautiful flower . . . growing
everywhere, anywhere, anywhere.⁵²⁷

The questions and answers call attention to how the answers to the either/or questions depend on one’s perspective and how imperial and colonial powers have a critical stake in narrating again and again particular answers and do so as part of dominant media discourse. Feminist philosopher Val Plumwood theorizes binaries of culture/nature,

⁵²⁵ Melanie K. Yazzie and Cutcha Risling Baldy, “Introduction: Indigenous Peoples and the Politics of Water,” *Decolonization: Indigeneity, Education & Society* 7, no. 1 (2018): 1–18; Bang et al., “Muskrat Theories.”

⁵²⁶ Walter D. Mignolo’s theorization of the coloniality of power identifies binaries that structure categories of human “kinds.” Walter D. Mignolo, *Local Histories/Global Designs: Coloniality, Subaltern Knowledges, and Border Thinking* (Princeton, NJ: Princeton University Press, 2012), 69, 170.

⁵²⁷ Helal, *Invasive Species*, 15.

mind/body, and male/female as a “dualized structure of otherness and negation” in which the alleged superiority of one side of the binary serves to justify the subordination of the other side.⁵²⁸ She also explicitly connects this structure with the subordination of both nature and women. Mignolo identifies these dichotomies as emerging from Enlightenment science’s mind/body and human/nature ruptures, which resulted in the categorization (and subsequent subordination and exploitation) of those deemed not-quite-human and not-human. Mignolo links Western modernity, the colonial encounter, and capitalist logics with the human/nature rupture that enables these categories and the articulation of “kinds” of humans. The racial discourse of invasion relies on this rupture and its resulting structural oppositions, which African Caribbean feminist theorist Sylvia Wynter defines as constituting the exclusionary categories of the human according to which the limit of human is defined, under coloniality, as white, male, and rational.⁵²⁹

Moreover, the poems emphasize this dehumanizing discourse without distancing the subject from the nonhuman by waging a critique of the liberal “politics of recognition.”⁵³⁰ The poem mocks the politics of (human) recognition, both in that politics insistence on the use of “standard” English as making one’s life matter but also in the general performance of humanity:

terrorist or freedom fighter?

⁵²⁸ Val Plumwood, *Feminism and the Mastery of Nature* (New York: Routledge, 1993), 42–47.

⁵²⁹ Sylvia Wynter, “Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation—An Argument,” *CR: The New Centennial Review* 3, no. 3 (2003): 260.

⁵³⁰ Theorized initially by Charles Taylor, the “politics of recognition” refers to a dominant group granting “recognition” to a subaltern or minoritized group, thus affording them equal rights. It has been roundly problematized by Indigenous Studies scholar Glen Sean Coulthard (Yellowknives Dene), among others, who especially takes issue with Taylor’s use of political philosopher Frantz Fanon’s analysis of misrecognition to suggest a “more accommodating, liberal regime of mutual recognition” might be more capable of addressing power relations (p. 31). Following Fanon’s *Black Skin, White Masks*, Coulthard argues that such a politics merely reinforces settler state power. Charles Taylor, *Multiculturalism: Examining the Politics of Recognition* (Princeton, NJ: Princeton University Press, 1994); Fanon, *Black Skin, White Masks*; Coulthard, *Red Skin, White Masks*.

freedom fighter. ask a real question.

when you say: “ask a real question,” is that part of this performance?
yes, this is a performance of my humanity. i am saying,
“look, look at me. how intelligent i am. look, see: how i
am, how i am avoiding death.”⁵³¹

The poem sardonically implies those who lack humanity are killable. Further, the poem highlights that Western-colonial approaches to “alien” plants use these structural oppositions to categorize them as well. The speaker rejects the categorization of “weed” for “beautiful flower” regardless of where the plant grows. Further, the poem suggests that these categorizations are akin to racial categorization and the slurs to which they give rise. For example, it poses the question “weed or beautiful flower?” alongside the interrogatory “sand n****r or cherry picker?”⁵³² The poem’s strategic juxtaposition of these questions frames them as doing the same kind of work. It reveals these categories as constructed and contingent on cultural (and economic) values to challenge the categorization of humans and nonhumans. The latter question is followed by “america can’t even / get the slur right,” suggesting that those who create the categories are unable to easily slot beings into them because the categories do not reflect actual phenomena.⁵³³ Moreover, the poem rejects the categorization of both humans and nonhumans, underscoring how categorization affects both, with stanzas such as “*who made this taxonomy? / unmake it*” and “*what is native? / not here. / (i am, i am. and everywhere.)*”⁵³⁴ The term *taxonomy* conventionally refers to the systematic classification of organizations, not people; however, Helal’s use of the word here calls out that race is a technology for

⁵³¹ Helal, *Invasive Species*, 16.

⁵³² Helal, 15.

⁵³³ Helal, 15.

⁵³⁴ Helal, 16.

the taxonomic classification of humans, as well as nonhumans.⁵³⁵ In addition, she highlights the colonial construction of “native” as a similar classification to be dismantled. The speaker answers the “what is native?” with a location, calling to mind the question “where is native?” that then reminds us of not only the speaker’s dislocation (as though earnestly questioning “where is my native home?”) but also the constructed and contingent nature of the term *native*, which, from an Asian/Americanist and postcolonial perspective, was used to narrate a story about power and control in which the “native” was “savage” and “uncivilized.” Yet this answer is supplemented with a parenthetical that claims autochthony (“i am, i am”) and speaks back to the “weed” that is a beautiful flower also growing “everywhere,” meaning the plant is a beautiful flower no matter where it is found, and the speaker is “native” everywhere she goes.

Helal offers an analysis of the constructedness and implications of such classification as applied to humans throughout *Invasive Species* as part of her critique of the category of invasivity, which she connects to anti-blackness. She comments on the dehumanization of immigrants and categories such as “native” and “invasive” as she wages a critique of colonial racial and geographic classifications imagined in relation to whiteness and blackness. For instance, the C poem, which in the abecedarian stands for “census,” tells how

In 2016, Obama wants to add a new racial category and
has chosen an acronym to describe a group of people:
MENA (Middle Eastern and North African)⁴.

I note the absence of the word “Arab.”

Still, they do not sense us⁵.⁵³⁶

⁵³⁵ For more on how race is used as a technology to categorize nonhumans, Biermann and Mansfield, “Biodiversity, Purity, and Death.”

⁵³⁶ Helal, *Invasive Species*, 41.

This short poem emphasizes how the racial category MENA erases the Arab identity. It also points out how such categories fail to comprehend the complex identities of peoples related to this region. Helal's footnote 4 quotes a 2016 *USA Today* story about the MENA racial category: " '...as it's called by population scholars — is broader in concept than Arab (an ethnicity) or Muslim (a religion). It would include anyone from a region of the world stretching from Morocco to Iran, and including Syrian and Coptic Christians, I[----]li Jews, and other religious minorities.'"⁵³⁷ With the footnote, Helal points out that while MENA is "broader in concept" it does not account for Arab presence. According to this mainstream national news story, MENA encompasses Arab and Muslim (alongside Jew and Christian), but Helal underscores how it obscures two groups routinely excluded from the U.S. nation-state, substantively and procedurally.

Moreover, Helal wants to emphasize that the MENA category is connected to anti-blackness. Footnote 5 highlights that the MENA category is meant to categorize Arabs as proximal to whiteness but not white; it lists the title of a follow-up 2018 *USA Today* story: "US Census fails to add MENA category: Arabs to remain 'white' in count."⁵³⁸ Helal maintains the position that MENA also differentiates this group of people from black Africans. In the poem "the middle east¹ is not only missing it has a serious problem," Helal goes into to detail to explain the antiblackness in the geographic designation "North Africa":

what im trying to say if that saying "north africa" isnt like saying "north america" or "south america." north africa is not a separate continent. separate from africa. if you buy into this ideology and its byproducts: SWANA, MENA, the middle east, and whatever else they might want to call this region, then you are partaking in white ideology and its byproduct: all oppressive systems. i have very distinct memories of being in undergrad international studies seminars and getting into

⁵³⁷ Helal, 41.

⁵³⁸ Helal, 41.

arguments with my fellow africans who insisted that north africa is not part of africa. and why is that, hmm? isnt it for the same reason they divide everything?”⁵³⁹

Helal’s focus is on how mapping and categorizing places and people located geographically on the continent of Africa as separate from Africa has a racial component rooted in anti-blackness. She argues that the racial categories MENA and SWANA are no different from the colonial geographical categories of “Near East” or “Middle East” because they are rooted in differentiating Africans by their proximity to whiteness.⁵⁴⁰ As this logic goes, “North Africans” are more proximal to whiteness and thus less African and should be categorized thusly. Some from the region prefer SWANA or MENA because it acknowledges the region is home to peoples of diverse ethnicities and faiths. However, for Helal, these terms pursue an identity that erases both Arab and Black identity.⁵⁴¹ Her poems enunciate the anti-blackness in characterizing Egypt as exclusively

⁵³⁹ Helal, 109. The footnote 1 at “middle east” in the poem’s title directs the reader to a page-long footnote about the history of the imperial naming of the region. Citing the Encyclopedia Britannica, the poem’s footnote explains that the Middle East includes “the lands around the southern and eastern shores of the Mediterranean Sea, extending from Morocco to the Arabian peninsula and Iran” (p.110). Helal explains the region was “formerly called the Near East, a name given to it by some of the first modern Western geographers and historians, who tended to divide the Orient into three regions”: Near East, Middle East (which then referred to the area “extending from the Persian Gulf to Southeast Asia”), and Far East (p 110). The footnote goes on to explain that the change from Near East to Middle East occurred prior to World War II when the British military command in Egypt gave the area the name Middle East, and the countries included in this designation have grown since then.

⁵⁴⁰ “SWANA” stands for “South West Asian and North African.”⁵⁴⁰ Some consider the term SWANA a decolonial designation for the region commonly referred to as the Middle East, Near East, Arab World, or Islamic World, which they identify as terms with “colonial, Eurocentric, and Orientalist origins” that were “created to conflate, contain and dehumanize” people in and from this region. “What Is SWANA?,” SWANA Alliance, accessed January 31, 2023, <https://swanaalliance.com/about>. The SWANA Alliance, a US-based national organization, argues that they “use SWANA to speak to the diversity of our communities and to forward the most vulnerable in our liberation.” Presumably, they use this term to emphasize that the “Arab World” or “Islamic World” is home to peoples of diverse ethnicities and faiths. SWANA-LA, a Los Angeles-based organization, claims the term is meant to “distinguish the region in geographical terms, rather than ‘political terms’ as defined by the Western world (ex: Middle East).” This claim seems to forget that geographical terms are always already political terms.

⁵⁴¹ These questions of identity are bound to the colonial hierarchies within constructed abstract “Arabness” that centers whiteness. Elsewhere, Helal names the colorism in which “Arab” is associated with whiteness (p. 180). Elhillo also identifies the anti-blackness tied to the word “Arab” and the false binary of Blackness/Arabness that she claims, “aspires to pursue an Arab identity by erasing the Black one” (p. 172). She also calls for a distinction to be made between Arabophone and Arab, which are often conflated,

part of the Arab world or as part of “North Africa.” Against this anti-blackness, Helal claims her African identity, alongside her Arab and Asian identities, and, making Baldwin and other Black authors and thinkers her interlocutors (as noted above), situates herself in conversation with the Black radical tradition.

Simultaneously, *Invasive Species* notes the slipperiness of race and nationality, indicating that these categories fail in representing difference. Census categories are unable to categorize Helal because of her varied subject positions—Egyptian and thus African American; Arab and thus Arab American and Asian American—as well as her racial illegibility. This racial illegibility reveals the constructedness of racial categories.⁵⁴² The “C” poem also recounts her father’s encounter with a census taker who questioned why he “checked a few boxes for race,” including “White Non-Hispanic, African, African-American, Multiracial, and Other”:

“Look at my family and tell me what you see.” A Biology professor, my father enjoyed challenging his students in the same way. She looked over our faces, each of us a different shade ranging from my other’s ivory skin to my father’s dark summer brown—my brothers and me the gradients between.

My father went on with his lesson (she may as well have come over to ask about the binomial nomenclature of some plants in the yard). “We are from Egypt.” A fan of the Socratic method, he went on. “Do you know where Egypt is?”

“Africa?” She replied hesitantly.

“Would this qualify us as African-American?” he didn’t wait for her answer this time. “We get mistaken for just about everything around here and not one of us is the same color as the other. So,” he paused. “I checked everything that applied . . .”⁵⁴³

because she identifies as an “Arabophone Black person” but not an Arab (p. 172). Zaina Alsous et al., “Beyond the Land of Erasure: A Roundtable of Poets from the Arabic-Speaking and Muslim Worlds,” *The Iowa Review*, 2019.

⁵⁴² For more on racialization of those perceived as illegible to the state, see Lowe, *Immigrant Acts*; Molina, *How Race Is Made*; Ngai, *Impossible Subjects*.

⁵⁴³ Helal, *Invasive Species*, 39.

This personal narrative emphasizes the inscrutability of those with liminal subject positions that do not readily fit into the neat categories of race. The family members' skin color makes them illegible to the census taker, and their nation of origin—along with the skin color—further confuses the task of categorizing them racially to the point that the categories become meaningless and ineffectual—other than to place them in proximity to whiteness (or not). Referencing “binomial nomenclature, the poem also highlights the similarities between racial classification and scientific categorization, systems developed simultaneously and on concert in eighteenth-century Europe.⁵⁴⁴ The poem “invasive species self-questionnaire” demonstrates how this emerges in interpersonal racial prejudice: “*sand n****r or cherry picker? / america can't even / get the slur right.*”⁵⁴⁵ The question illustrates derogatory terms used to insult Arabs and Latinx peoples (the latter in reference to their low-wage jobs as farmworkers), with which the speaker of the poem has been assaulted. That white Americans “can't even get the slur right” evinces again the failure of racial categories to categorize. The same applies for notions of nationality. In the “M” poem, Helal documents all the nationalities she is “mistaken for”: Brazilian at a McDonald's in Cairo; / Colombian in Brazil; / Native-American at a soccer game in Ludington, Michigan.⁵⁴⁶ The list also includes Dominican, Greek, Italian, Indian,

⁵⁴⁴ Binomial nomenclature also fails to categorize beings since it attempts to group them into “species” that many scholars have shown is a bounded category that fails to represent life adequately. Niles Eldredge, “What, If Anything, Is a Species?,” in *Species, Species Concepts, and Primate Evolution*, ed. William H. Kimbel and Lawrence B. Martin (New York: Plenum Press, 1993), 3–20; Martha Rojas, “The Species Problem and Conservation: What Are We Protecting?,” *Conservation Biology* 6, no. 2 (1992): 170–78; Rebekah Sinclair, “Un-Settling Species Concepts through Indigenous Knowledge: Implications for Ethics and Science,” *Environmental Ethics* 42, no. 4 (2020): 313–34.

⁵⁴⁵ Helal, *Invasive Species*, 15.

⁵⁴⁶ Helal, 63.

Iranian, Malaysian, Mexican, Pakistani, Puerto Rican, and Spanish. The list emphasizes that Helal's nationality too is illegible.

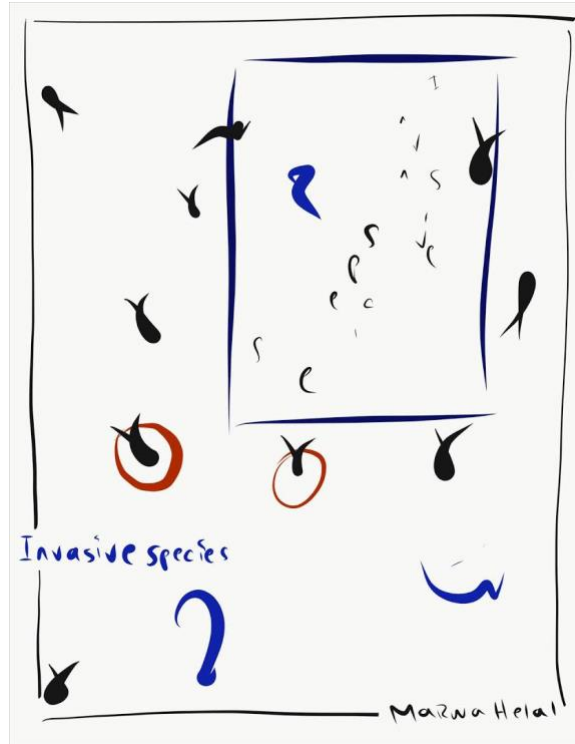


Figure 9. *Invasive Species* cover

Finally, *Invasive Species* engages the multispecies connection to show what alienated species reveal about defying borders, embracing these beings as symbols of resistance against interlinked regimes of policing nature and policing immigrants. Helal transgresses the borders of the book by doing some of this work in the book's cover image (see figure 1), which uses original art by Seif Hamid called "Calligrabirds." A note at the end of the book explains that the art is

[a] new vernacular of Arabic calligraphy hand drawn by the artist [that] includes the author's first name in Arabic and calligraphic-specimens traveling upwards as calligrabirds, or when read as migrating downstream calligrafish. The black lines represent permeable or "unsecured" borders and a few specimens are being targeted in red. Each calligraphic-specimen comprises an Arabic letter or word. The cover is dominated by a population of Calligraspecies that sing "laa" or speak

dissent in the Arabic word for no, “لا • (lā).” The title in English runs left to right as well as right to left, vertically.⁵⁴⁷

On the cover, the “calligraphic-specimens” represent “invasive” birds and fish visually evading the unsecured borders and lexically resisting the borders with the repetition of the Arabic word for “no.” In other words, the book’s cover focuses on how these species reveal that borders, such as national borders, are permeable. Additionally, returning to the text within the poems, as a “beast of no nation,” Helal defies categorization and the control of borders. “A beast of no nation,” the book implies, exceeds national borders. The poem “the middle east is missing” points to how borders, mapping, and the naming work mapping does is a technology of colonization that excludes, to which the speaker responds repeatedly “make a space for me” yet in the end the speaker explains she “made a new map from breath from zone to zone we moved, traveled, walked, journeyed,” with the white space between “walked” and journeyed” showing the space she created for herself in mapping through movement.⁵⁴⁸ Chambers and Cariello suggest this poem is an example of how, through Mediterranean women’s poetry, “borders are crossed, fractured and subverted, canons and classifications confused and confuted, archives reworked” to create “an emergent intersectional female cartography” that challenges Western-colonial ideas of the world and of history.⁵⁴⁹ The poem confronts the colonial violence of maps and how they make some groups, such as Asians, Africans, and Arabs, invisible to reinforce European centrality in the Mediterranean, as when colonizers refer to the region as “the cradle of civilization,” meaning European

⁵⁴⁷ Helal, 121.

⁵⁴⁸ Helal, 19–20.

⁵⁴⁹ Chambers and Cariello, “At History’s Edge,” 14–15.

civilization.⁵⁵⁰ Thus, this “emergent intersectional female cartography” reveals the “deeper temporalities and ecologies of the Mediterranean” as a place with African, Arab, and Asian dimensions.⁵⁵¹ In the context of the larger book project, the immigrant as “beast of no nation,” as “Invasive species sapien,” contributes to this “emergent intersectional female cartography.”

Moreover, while “poem that wrote me into beast in order to be read” portrays this speaker as legible only as a “beast of no nation,” at the end of the collection, the poem “Invasius specius sapien reflects on the consequences of synthetic apertures” thoroughly inhabits this identity as a powerful force that resists regimes of policing species and immigrants. The speaker, as “beast of no nation,” describes herself as “feathered feral and scaled, nocturnal and fecal but ah ah i was the one who because the consequence ah . . . i leftt them stunnedt and dangling by their ownt intestines” and “didn’t bury but instead made a spectacle of their flesh i invasive species beast of no nation a being of no consequence.”⁵⁵² The speaker takes revenge as “beast of no nation,” imagining its seemingly inconsequential status as being able to affect big consequences, such as challenging seemingly unchangeable systems. Like Lee’s poem “Super Insensitive Species,” Helal’s *Invasive Species* claims the identity of species considered invasive because these species model resistance against a neoliberal biopolitical regime that creates policed natures and the U.S. nation-state as a highly policed and surveilled space. *Invasive species sapien* not only resists these physical borders but also what historian and legal scholar Barbara Young Welke (unmarked) refers to as the “borders of belonging”

⁵⁵⁰ Chambers and Cariello, 15.

⁵⁵¹ Chambers and Cariello, 9–14.

⁵⁵² Helal, *Invasive Species*, 114.

proscribed be three parameters: able, white, male.⁵⁵³ With the book's cover and the poems, Helal emphasizes these species' unruliness and their evasion of authorities. As "Invasius specius sapien," a "beast of no nation," the speaker understands alienated species as beings who challenge national borders. Embracing this identity, the poem's speaker emphasizes how species considered invasive flout the neoliberal biopolitical state's subordination and domination of bodies across race, gender, nationality, and species by revealing national borders as unsecured and resisting both policed natures and regimes of policing. Moreover, for Helal, *Invasive species sapien* is a position from which to claim privileged knowledge of imperialism, colonialism, and the immigrant industrial complex that enables her to deploy a counterscript to the racial discourse of invasion.

Conclusion

As I conclude, I return briefly to where I began: with Majmudar's "Invasive Species." The poem suggests the simultaneous absurdity and inconsistency of common names within racialized discourses of species invasion, pointing out that "[t]he carp is Asian, [but] the python of the Everglades / specifically Burmese."⁵⁵⁴ Alongside this critique, the poem reminds its readers that "every ditch lily was once a tiger lily, treasured in the garden of a Mughal," and thus might be treasured once again.⁵⁵⁵ Like Majmudar's "Invasive Species," Ozeki's *My Year of Meats* and Helal's *Invasive Species* offer an incisive critique against dominant U.S. invasive species discourses that construct

⁵⁵³ Barbara Young Welke, *Law and the Borders of Belonging in the Long Nineteenth Century United States* (Cambridge, UK: Cambridge University Press, 2012).

⁵⁵⁴ Majmudar, *What He Did in Solitary*, 20.

⁵⁵⁵ Majmudar, 20.

both humans and non-humans as invasive, thereby highlighting the entangled economic, ecological, historical, and cultural components of both human and species displacement. Building on my analysis in the previous chapter, I argue that these cultural texts, along with Majmudar's poem, further reveal that, as philosopher James Stanescu and media studies scholar Kevin Cummings point out, "invasivity is a highly political and non-neutral calculation regulating both human and non-human bodies, often simultaneously."⁵⁵⁶ Through unsettling irony and camp, Ozeki and Helal's texts—like Lee's "Super Insensitive Species"—respond to that political calculation with an irreverence that refuses its racial and colonial logics of exclusion. They highlight how dominant U.S. discourses rehearse a script of racialized invasivity to exclude various groups, including Indian Americans, Japanese Americans, Korean Americans, and Egyptian Americans, not to mention Asian, Arab, and Muslim immigrants. Further, to some extent, they all forge identification with alienated species as a counterscript. This counterscript ironizes racial discourses of invasion as it challenges the logics of exclusion that undergird the entangled regimes of policing nature and policing "Oriental" bodies in the United States. It also smirks at the dominant white culture's illusions of control over people, plants, animals—in short, "life's innate ability to regenerate" and thrive—and its willful ignorance of the interconnectedness and interdependence of life that make borders senseless.⁵⁵⁷

These writers offer us important work that makes visible these connections, as well as some of the entanglements between race, species, and belonging; however, they

⁵⁵⁶ James Stanescu and Kevin Cummings, eds., *The Ethics and Rhetoric of Invasion Ecology* (Lanham, MD: Lexington Books, 2017), viii.

⁵⁵⁷ Xu, "Crisis of Regeneration," 89, 92.

claim belonging in a settler-colonial state on stolen Indigenous lands even as they critique that state. Their claims to belonging in and to these lands—even as refugees from U.S. imperialism abroad—results, as Daniel Heath Justice notes, in Indigenous “displacement and alienation from land and relations.” As such, Ozeki, Helal, Majmudar, and Lee’s critiques are anticolonial and anti-imperialist but do not forward decolonization.⁵⁵⁸

Acknowledging this, I turn in the following chapters to Indigenous perspectives on alienated species to explore how those whose traditional lands and waters are impacted by these species understand and respond to them. My aim is to engage what, in “Decolonization Is Not a Metaphor,” Tuck and Yang call “an ethic of incommensurability,” which “recognizes what is distinct” and what cannot be conflated in, for example, human and civil rights–based social justice projects (such as much immigrant organizing) and decolonization efforts (such as land rematriation). In recognizing what is distinct between, say, Asian American and Arab American responses to alienated species and Indigenous perspectives on those species, I want to explore that tension and, like Alison Jones and Kuni Jenkins, “examine its possibilities,” rather than “dissolving, softening, or erasing”⁵⁵⁹ it, so that I might think “within the negotiated relations of whose story is being told, why, to whom, with what interpretation, and whose story is being shadowed, why, for whom, and with what consequence.”⁵⁶⁰ These distinctions “stand with” one another unsettlingly but at the same time highlight

⁵⁵⁸ I acknowledge Latin American theorists’ valuable work on decolonial theory as it applies to their distinct contexts. As I research and write from within occupied Indigenous lands in present-day United States, I engage a land-based understanding of decolonization because land relations are at the heart of land management and responses to alienated species.

⁵⁵⁹ Alison Jones and Kuni Jenkins, “Rethinking Collaboration: Working the Indigene-Colonizer Hyphen,” in *Handbook of Critical and Indigenous Methodologies*, ed. Norman K. Denzin, Yvonna S. Lincoln, and Linda Tuhiwai Smith (Thousand Oaks, CA: Sage, 2008), 475.

⁵⁶⁰ Michelle Fine, “Working the Hyphens,” in *Handbook of Qualitative Research*, ed. Norman K. Denzin and Yvonna S. Lincoln (Thousand Oaks, CA: Sage, 1994), 172.

structures of violence in ways that allow a better understanding of those structures, as well as radical responses that expose and challenge them.⁵⁶¹

⁵⁶¹ TallBear, “Standing With.”

IV. “PART OF THE CIRCLE”:
MAKING DIFFERENT FUTURES WITH BEINGS FROM ELSEWHERE
THROUGH ANISHINAABE ECOLOGIES & RESURGENCE

I’m out in the woods a lot. I’m out collecting things and out gathering. And so, you see these new things, and, and to me, it’s wonderful to see a new living being, a new living plant or animal. . . . I’ll look them up, and I’ll study, and I’ll ask people. I’ll ask other elders. I’ll ask other people who gather and who are familiar with the things that we gather for medicines and for our nutrition. And say, have you seen this? Do you know anything about it? . . . I need to know how I can live on this Earth in balance *with* them, along *with* them, alongside of them, walk *with* them.
– Anishinaabe elder⁵⁶²

In *As We Have Always Done: Indigenous Freedom through Radical Resurgence*, scholar, writer, and activist Leanne Betasamosake Simpson (Michi Saagig Nishnaabeg) writes that, “if we want to create a different future, we need to live a different present, so that present can fully marinate, influence, and create different futurities.”⁵⁶³ The epigraph above suggests that some Anishinaabeg are already living a different present in relation to alienated species and thus creating different futures. This Anishinaabe elder speaks of being in relation *with* alienated species in a way that reflects the structures, processes, and relationships of Anishinaabewin, or Anishinaabe ways of being.⁵⁶⁴ Her words register what Simpson calls “reciprocal resurgence,” or a way of living with both human and more-than-human beings that moves “beyond resistance and survival” to investing in and

⁵⁶² Interview with band member/elder, 23 September 2021. Many participants in the study who are directly quoted are not identified by name either by personal preference or by request from the tribes.

⁵⁶³ Simpson, *As We Have Always*, 20.

⁵⁶⁴ Simpson, 19.

claiming Anishinaabewin.⁵⁶⁵ In this chapter, I explore how some Anishinaabe people, including this elder, enact reciprocal resurgence in their relations with alienated species in a move toward freedom from the settler colonial logics and practices examined in the previous two chapters. The approaches I discuss here demonstrate a dynamic, fluid, and flourishing culture that includes Anishinaabe naming, making kin⁵⁶⁶, Anishinaabe study⁵⁶⁷, and walking *with* alienated species—in other words, Anishinaabeg presence and brilliance⁵⁶⁸ in motion. These approaches suggest that the Anishinaabeg are uniquely situated for responding to environmental change like that associated with alienated species.

This case study builds on existing Indigenous Studies scholarship exploring Anishinaabe relations with alienated species.⁵⁶⁹ The only study to date on Anishinaabe

⁵⁶⁵ Simpson, *As We Have Always*; Leanne Betasamosake Simpson, *Dancing on Our Turtle's Back: Stories of Nishnaabeg Re-Creation, Resurgence, and a New Emergence* (Winnipeg, Canada: Arp Books, 2011); Leanne Betasamosake Simpson, "Our Elder Brothers: The Lifeblood of Resurgence," in *Lighting the Eighth Fire: The Liberation, Resurgence, and Protection of Indigenous Nations*, ed. Leanne Betasamosake Simpson (Winnipeg, Canada: Arp Books, 2008), 73–88.

⁵⁶⁶ As Indigenous studies scholar Nick Estes (Kul Wicasa) explains, Indigenous peoples' "primary strength is one of relationality, one of making kin." "Daily Show for November 24, 2022," *Democracy Now!*, November 24, 2022, <https://www.democracynow.org/shows/2022/11/24>.

⁵⁶⁷ When I use the word "study," I refer to Black studies scholars Stefano Harney and Fred Moten's notion of fugitive study as "what you do with other people. It's talking and walking around with other people, working, dancing, suffering, some irreducible convergence of all three, held under the name of speculative practice. . . . The point of calling it 'study' is to mark that the incessant and irreversible intellectuality of these activities is already present." Harney and Moten, *Undercommons*, 110. In doing so, I follow Simpson's conceptualization of resurgence as form of marronage, a fugitive state and practice coming out of Taíno thought and developed by Black studies scholars like Moten, Neil Roberts, Alexis Pauline Gumbs, and many others. See also Alexis Pauline Gumbs, *Spill: Scenes of Black Feminist Fugitivity* (Durham, NC: Duke University Press, 2016); Neil Roberts, *Freedom as Marronage* (Chicago: University of Chicago Press, 2015).

⁵⁶⁸ Simpson, *As We Have Always*. Simpson defines "Nishnaabeg brilliance" as "theory, methodology, story, ethics, values all enmeshed in Nishnaabeg politics and encircled by the profound influence of the world" (p. 15–16). As this quote suggests, Anishinaabeg brilliance encompasses Anishinaabe cosmologies, ontologies, ethics, epistemologies, theory, and methodology. Simpson further explains it as "the comingling of emotional and intellectual knowledge combined in motion or movement, and the making and remaking of the world in a generative fashion within Indigenous bodies that are engaged in accountable relationships with other beings" (p. 21). For Simpson, Anishinaabeg brilliance and presence together constitute and enable reciprocal resurgence.

⁵⁶⁹ See the dissertation introduction for a brief review of Indigenous Studies scholarship on relations between Indigenous peoples, more broadly, and alienated species.

approaches to such species considers how the Anishinaabeg perceive “invasive” species given their “kincentric” worldview that situates plants, animals, and other beings as part of their extended family.⁵⁷⁰ In this study, Indigenous environmental studies scholar Nicholas J. Reo (Anishinaabe) and anthropologist Laura Ogden explain that the Anishinaabeg consider plants as persons that assemble into “nations” rather than “species,” and some Anishinaabeg view these nations’ movement as part of natural migration processes. Second, they report that Anishinaabe people’s approaches to plant and animal nations focus on identifying their purpose. Finally, they find that, while Anishinaabe people understand these plants and animals as “phenomenologically entangled” with colonialism, the various ways that Anishinaabe people conceptualize “invasive” species offer alternatives to the binaries prevalent in dominant scientific discourse (e.g., native/non-native). Moreover, Reo and Ogden report that Anishinaabe tradition bearers are more concerned with the “invasive land ethic” of settlers than with so-called “invasive” species. I extend their work to consider Anishinaabe thought and practice concerning alienated species as resurgence. In resurgence-related literature, most, if not all, scholars identify alienated species as exclusively disrupting resurgence.⁵⁷¹ While these scholars understand removing such species as an act of everyday resurgence, I consider how emerging relationships with alienated species, which may or may not end in removal, put resurgent principles into play to create alternative futures of Anishinaabe restoration and self-determination.

⁵⁷⁰ Reo and Ogden, “Anishnaabe Aki,” 2018.

⁵⁷¹ Jeff Corntassel, “Re-Envisioning Resurgence: Indigenous Pathways to Decolonization and Sustainable Self-Determination,” *Decolonization: Indigeneity, Education and Society* 1, no. 1 (2012): 86–101; Jeff Corntassel and Cheryl Bryce, “Practicing Sustainable Self-Determination: Indigenous Approaches to Cultural Restoration and Revitalization,” *Brown Journal of World Affairs* 18 (2011): 151.

In what follows, I explore what a set of Anishinaabe people have to say about alienated species and good relations with them. After briefly outlining Anishinaabe geographies and history, as well as the methodologies utilized for this case study, I consider how they articulate the problem of “invasive” species as a worldview problem and then sketch out some of the impacts alienated species have on Anishinaabe communities. Next, I explore a set of Anishinaabe responses to alienated species rooted in Anishinaabewin as an example of Anishinaabe reciprocal resurgence in action. I organize these responses according to three central Anishinaabe concepts and related stories and prophecies: Original Instructions and Anishinaabe creation stories; *mino bimaadiziwin* and Nanabozho stories; and migration, the Seven Fires Prophecy, and Great Migration story. In the process, I argue that Anishinaabe approaches to alienated species constitutes Anishinaabe reciprocal resurgence in at least three intertwined ways. First, Anishinaabe people utilize naming practices and philosophies that embrace alienated species as fellow living beings. In this respect, they refuse the Western-colonial discourse of invasivity, which for them echoes the Anishinaabeg’s experiences with genocide and removal. Second, because Anishinaabe people recognize alienated species’ inherent belonging as living beings, they utilize forms of Anishinaabe study to become familiar with them and better understand how to be in good relations with them. Third and finally, they employ Anishinaabe adaptative practices marked by respect, humility, and reciprocity, enabling emerging relationships with alienated species, and by reflexivity, allowing the Anishinaabeg to assess how their own conduct might need to shift. This embodiment of Anishinaabeg brilliance uniquely positions the Anishinaabeg to respond to alienated species’ impacts, as well as other environmental changes.

Following this discussion, I consider some challenges that impede these responses and, thus, Anishinaabe resurgence, including climate change, globalization, the difficulty of interweaving Indigenous knowledge and Western science, and, finally, Anishinaabe nations' limited sovereignty and self-determination under U.S. settler colonialism.



Figure 10. Anishinaabe Territory (source: NativeLand.ca)

Anishinaabeg Geographies & Histories

Anishinaabe means “original people” or “the people who live upon the earth in the right way.”⁵⁷² Indigenous Studies scholar Jill Doerfler (White Earth Anishinaabe) and others explain that, as these English translations suggest, *Anishinaabe* is “both a noun and a verb—something that *we are* and *we do* at the same time.”⁵⁷³ The Anishinaabeg (the plural form of *Anishinaabe*) include the peoples known as the Three Fires Confederacy:

⁵⁷² Jill Doerfler, Niigaanwewidam James Sinclair, and Heidi Kiiwetinepinesiik Stark, eds., *Centering Anishinaabeg Studies* (East Lansing, MI: Michigan State University Press, 2013), xvii; Gerald Vizenor, *The People Named the Chippewa* (Minneapolis: University of Minnesota Press, 1984), 13.

⁵⁷³ Doerfler, Sinclair, and Stark, *Centering Anishinaabeg Studies*, xvii. Emphasis in original.

the Ojibwe, Potawatomi, and Odawa.⁵⁷⁴ They speak Anishinaabemowin, an Algonquian language.⁵⁷⁵ The Anishinaabeg originated on the northeast coast of the continent and migrated to the Western shores of the present-day Great Lakes over a 500-year period in what is referred to among the Anishinaabe as the “great migration.”⁵⁷⁶ They currently live across a vast region from the Great Lakes to the Plains, including present-day U.S. states of North Dakota, Minnesota, Wisconsin, and Michigan and the Canadian provinces of Saskatchewan, Manitoba, Ontario, and Quebec, as well as in other urban and rural communities throughout North America.⁵⁷⁷ (See Figure 10.) Like other Indigenous peoples, the Anishinaabeg have been negatively impacted by genocidal state policies of assimilation, such as the 1895 Indian Act (which banned Indigenous ceremonies and effectively made “being Indigenous” a crime), as well as state- and Catholic-run residential schools, which forbade youth from speaking Anishinaabemowin and engaging in cultural practices. Despite these and other violences, the Anishinaabe culture continues to thrive, though the legacy of colonial policies and practices have ongoing political and socioeconomic effects.

During the era of contact, the Anishinaabe were trading partners with the Europeans, especially for the fur trade. Toward the end of the fur trade in the nineteenth

⁵⁷⁴ Colloquially, the term “Anishinaabe” often refers to the Ojibwe, and I use it that way throughout this chapter. “Anishinaabe” is the Ojibwe spelling of this term. Other peoples in the Three Fires Confederacy use different spellings. The name “Ojibwe,” written as “Chippewa” by the United States, is comparatively modern. “Chippewa” is the name under which the Tribe is designated by the United States in treaties and negotiations. Nesper argues that the Anishinaabe did not refer to themselves as “Ojibwe” until after white contact in the seventeenth century. “Anishinaabe,” *The Canadian Encyclopedia*, October 19, 2022, <https://www.thecanadianencyclopedia.ca/en/article/anishinaabe>; Frances Densmore, *Chippewa Customs* (Minneapolis: Ross and Haines, 1971); Vizenor, *The People Named the Chippewa*, 16; Larry Nesper, *The Walleye War: The Struggle for Ojibwe Spearfishing and Treaty Rights* (Lincoln, NE: University of Nebraska Press, 2002), 31.

⁵⁷⁵ Nesper, *Walleye War*, 31. Their language is sometimes referred to as “Ojibwemowin.”

⁵⁷⁶ Scott Richard Lyons, *X-Marks: Native Signatures of Assent* (Minneapolis, MN: University of Minnesota Press, 2010), 3–4.

⁵⁷⁷ Vizenor, *The People Named the Chippewa*, 15–16; “Anishinaabe.”

century, the Anishinaabe negotiated a series of land cession treaties with the U.S. government, which sought to further its economic interests (and western expansion) by accessing Anishinaabe lands for timber, minerals, and other natural resources.⁵⁷⁸ The 1837, 1842, and 1854 treaties were contingent on the Anishinaabe retaining rights to hunt, fish, and gather on the newly ceded territory.⁵⁷⁹ (See Figure 11.) The treaties reflect efforts by the U.S. government to remove the Anishinaabe from their homes, violently if necessary⁵⁸⁰; however, despite these efforts, the Anishinaabeg were able to oppose wholesale removal efforts to stay in or nearby their traditional villages, continuing to hunt, fish, and harvest wild plants within the currently ceded territory boundaries to this day. Their usufruct rights were re-affirmed in the twentieth century in court cases, such as

⁵⁷⁸ These treaties recognize Anishinaabe bands as sovereign entities. Simpson emphasizes that Anishinaabe treaty-making is rooted in sharing land with other nations that include plant and animal nations, such as Hoop Nation. Simpson, *As We Have Always*, 58–61.

⁵⁷⁹ As shown in figure 2, the 1837 treaty ceded a large portion of present-day east-central Minnesota and northern Wisconsin. The 1842 treaty ceded large portions of present-day northern Wisconsin and Michigan’s Upper Peninsula. The 1854 treaty ceded land in Minnesota’s Arrowhead region in exchange for permanent reservations in Upper Michigan and Wisconsin. “Sandy Lake Tragedy and Memorial” (Great Lakes Indian Fish and Wildlife Commission, n.d.). For the text of the treaties, see “Treaties,” Great Lakes Indian Fish & Wildlife Commission (GLIFWC), accessed February 15, 2023, <https://glifwc.org/TreatyRights/treaties.html>.

⁵⁸⁰ This violence includes the Sandy Lake tragedy. The Anishinaabe bands that negotiated the 1837 and 1842 treaties received annuity payments in early autumn each year in La Pointe on Mooniingwanekaaning-minis (Madeline Island), a cultural and spiritual center for the Anishinaabeg. Minnesota Territorial Governor and Superintendent of Indian Affairs Alexander Ramsey sought to remove the Anishinaabe from their homes in Wisconsin and Upper Michigan to Gaamiitawangagaamag (Sandy Lake) to reap profits from the flow of annuity money and government aid to the region. Ramsey and his allies pressured the U.S. President Zachary Taylor to issue a removal order in 1850 for all Anishinaabe living in northern Wisconsin and Michigan to move to the Minnesota territory. The bands who had signed the 1837 and 1842 treaties opposed the removal order, understanding it as a breach of the treaty. In response, Ramsey moved the location of the annuity payments 285 canoe miles west from La Pointe to Sandy Lake, instructing the Anishinaabeg travel to Sandy Lake by October 25, 1850, if they wanted to receive their annuity payment. More than 5,500 Anishinaabeg travelled to Sandy Lake, but when they arrived, no one was there to distribute the annuity payments. Over the next six weeks, with winter setting in, the Anishinaabe waited without adequate food and shelter. More than 150 died from disease at Sandy Lake. A partial annuity payment was finally made on December 2, 1850, providing only a three-day food supply. Most broke camp and, since waterways were frozen over, had to walk the hundreds of miles back to their home. Another 250 Anishinaabe died on the way. In response to this horrific tragedy, a delegation of Anishinaabe leaders traveled to Washington, D.C. in 1852 to protest Ramsey’s removal efforts. Then-President Milford Fillmore rescinded Taylor’s removal order and pledged to make overdue and future annuity payments at La Pointe. “Sandy Lake Tragedy and Memorial”; Chantal Norrgard, *Seasons of Change: Labor, Treaty Rights, and Ojibwe Nationhood* (Chapel Hill, N.C.: The University of North Carolina Press, 2014), 6–7.

the 1972 *Gurnoe Decision*, 1983 *Voigt Decision*, and 1997 *Mille Lacs Decision*.⁵⁸¹ In 1984, after the *Voigt Decision*, eleven Anishinaabe bands involved in these contemporary cases formed the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) to assist the bands in protecting and implementing off-reservation treaty rights to fish, hunt, and gather, and in preserving and enhancing their lands to ensure that “harvest opportunities will be available for generations to come.”⁵⁸²



Figure 11. Land Cession Treaty Areas and Dates⁵⁸³

Methodology

This case study emerges from qualitative research conducted in partnership with GLIFWC and nine Anishinaabe nations in the upper Great Lakes region. In April 2020,

⁵⁸¹ Norrgard, *Seasons of Change*, 82; “Treaty Rights Reserved,” Great Lakes Indian Fish & Wildlife Commission (GLIFWC), accessed February 15, 2023, <http://glifwc.org/TreatyRights/>.

⁵⁸² “About GLIFWC,” Great Lakes Indian Fish & Wildlife Commission (GLIFWC), accessed February 15, 2023, <http://glifwc.org/About/>.

⁵⁸³ Colin Mustful, “Resisting Removal: The 1854 Treaty of La Pointe,” Colin Mustful, February 5, 2019, <https://www.colinmustful.com/resisting-removal-the-1854-treaty-of-la-pointe/>.

near the start of the COVID-19 pandemic, I attended a virtual webinar hosted by the USFWS on Indigenous and Western approaches to phenology, the study of cyclic and seasonal natural phenomena. In the chat for that webinar, a vibrant conversation emerged between Indigenous participants about the different ways they refer to “invasive” species and how to be respectful of these species. GLIFWC TEK Outreach Specialist Melonee Montano shared the term *bakaan ingoji ga-ondaadag* and its translation, “beings from elsewhere that now reside here,” that was developed as part of their Tribal Adaptation Menu to acknowledge respect for those species.⁵⁸⁴ Following that webinar, I contacted Montano to find out more, and our ongoing conversations evolved into this project, which aims for a better understanding band members’ perspectives on these beings for GLIFWC and its member tribes. As a settler researching and collaborating with Anishinaabe communities and scholars, I utilize decolonial and anticolonial research methods guided by the Native nations with whom I partner to honor their sovereignty and self-determination and avoid perpetuating colonial damage through my scholarship. I am also guided by the work of Indigenous scholars like Simpson, Tuck, Kim TallBear (Sisseton-Wahpeton Oyate), Linda Tuhiwai Smith (Ngāti Awa and Ngāti Porou, Māori), Shawn Wilson (Opaskwayak Cree), and others.⁵⁸⁵ The methods I utilize include placing Indigenous frameworks at the center of my analysis and engaging in research projects that fill existing gaps in tribal information. My research plan, protocols, and interview questions were approved by all nine Native nations, through their own rigorous

⁵⁸⁴ Tribal Adaptation Menu Team, “Dibaginjigaadeg Anishinaabe Ezhitwaad.”

⁵⁸⁵ Simpson, *As We Have Always*; Tuck and McKenzie, *Place in Research: Theory, Methodology, and Methods*; TallBear, “Standing With”; Smith, *Decolonizing Methodologies*; Wilson, *Research Is Ceremony: Indigenous Research Methods*; Andersen and O’Brien, *Sources and Methods*; Womack, Justice, and Teuton, *Reasoning Together: The Native Critics Collective*.

Institutional Review Board processes, by their tribal governing body, or both.⁵⁸⁶

Moreover, tribal review boards and governing bodies review all my research products to ensure they do not divulge culturally sensitive information.

My research protocols include a range of methods, including semi-structured interviews, spending time on the land, and textual analysis. During this research, I conducted forty-five semi-structured interviews with tribal natural resource and cultural resource stewards, harvesters, and elders from the nine Anishinaabe nations.⁵⁸⁷ Interviews were conducted in person (following COVID-19 safety protocols) or on Zoom, and all were recorded with permission and later transcribed. In addition, I spent three and a half months in the currently ceded and unceded territories of the nations with whom I collaborated.⁵⁸⁸ To avoid intruding on their lands without permission, I travelled, only when invited, to all but one of the nine reservations (due to a COVID surge in summer 2021) and spent time in each that I visited. When invited, I attended community events, such as ceremonies and feasts, and participated in cultural activities, such as harvesting black ash, observing wild rice harvests (it was not appropriate for me to do the actual harvesting as a non-tribal member), and weaving black-ash and other baskets. I

⁵⁸⁶ The research protocol was also approved by the University of Oregon Institutional Review Board.

⁵⁸⁷ I use the word “steward” with some trepidation because, as one participant in this project points out, that word originates in the feudal system to identify the person employed in managing a lord or master’s large estate. Based on my conversation with that participant, a better way to articulate this role would be “people who carry forward relational responsibilities.” However, since that phrase is somewhat cumbersome, I have chosen to refer to those who carry forward relational responsibilities with natural and cultural resources as “stewards” because of its routine use in Indigenous Environmental Studies, as well as the root meanings of the word “steward” which suggest that a steward might be thought of as a keeper of the earth. The Oxford English Dictionary identifies these etymological roots as “stig” (a house) + “weard” (keeper)—housekeeper. Interview with band member/harvester/educator, 21 September 2021. “Steward, n.,” in *OED Online* (Oxford University Press), accessed January 13, 2023, <https://www.oed.com/view/Entry/190087>.

⁵⁸⁸ I follow Bang et al. (2014) in referring to the ceded territories as “*currently* ceded territories” to make visible settler colonial constructions of lands as “no longer Indigenous and concomitant views of naturalized settler futures. Bang et al., “Muskrat Theories,” 39. Emphasis in original. See also Tuck and Yang, “Decolonization Is Not a Metaphor.”

participated in these activities with the understanding that research is a relationship-building process with colleagues or co-researchers, not “subjects.”⁵⁸⁹ While these activities aided in my understanding of Anishinaabeg approaches to alienated species, I refrained from ethnography as a direct request of tribal partners who have experienced the violence of ethnographic observation.⁵⁹⁰ As a result, I did not take notes or write reflections of these activities; I recorded no observations; and none of my experiences during that time are included in this research. I draw only on interview transcripts. Moreover, I engaged in this research process as a researcher, to use TallBear’s words, “who is willing to learn how to ‘stand with’ a community” and who is “willing to be altered, to revise her stakes in the knowledge to be produced.”⁵⁹¹ As TallBear explains, part of “standing with” is engaging as an “invested moral agent” who inhabits the material world one studies, and my time inhabiting Anishinaabe lands emerges from a desire to ethically engage beyond merely “doing fieldwork” toward inquiry that contributes to making Anishinaabe lives better.

An Ecological Problem, a Problem of Ecology, a Worldview Problem

Before exploring alienated species’ impacts and Anishinaabeg responses, I want to discuss how some Anishinaabeg articulate the problem of “invasive” species because, for them, this matter is the crux of the issue. As shown in the previous chapters, dominant “invasive” species discourses frame the situation as a purportedly neutral ecological problem. In contrast, several Anishinaabeg with whom I spoke routinely raise the

⁵⁸⁹ TallBear, “Standing With”; Grenz, “Healing the Land.”

⁵⁹⁰ Deloria, *Custer Died for Your Sins*.

⁵⁹¹ TallBear, “Standing With,” 2.

question of classifying the problem of alienated species. Philosopher John Passmore distinguishes between “problems in ecology,” i.e., problems in the scientific understanding of environmental change, and “ecological problems,” i.e., problems faced by societies due to ecological change.⁵⁹² Similarly, some Anishinaabeg identify alienated species as a problem with the science and as a social problem. It is a problem with the science because the science fails to recognize that alienated species are a symptom of a much larger culturally induced problem.⁵⁹³ They frame the issue as a worldview problem—an ontological and relational problem. For example, one band member and harvester identifies the larger problem as the Western perspective of dominion over nature:

There’s this perspective of dominion over or better than anything else [that] gives people the social license to do what they will to other sovereign beings. . . . Everything in nature can still be owned, it can still be managed, it can still be dominated. You can still do with it, as you see fit as the property owner, or the manager of a piece of land or whatever. To this day, we’re still dealing with that dominant perspective. . . . and that has created and is still creating a lot of problems in this country. We’ve had that figured out as Ojibwe people since the beginning of our time. Because we still recall and remember our original teachings and our place as someone who relies on everything else around us, and that we don’t dictate, that’s not our place. You know, we’re a part of everything else around us. And in the American culture, we haven’t figured that out yet. . . . We haven’t acknowledged the fact that these other beings that share this space with us also have rights and we can’t keep subjugating them. . . . And I think when we’re talking about invasive species, right, it’s thinking that we have the right to do whatever we want with nature [that] is creating these problems.⁵⁹⁴

⁵⁹² John Passmore, *Man’s Responsibility for Nature: Ecological Problems and Western Traditions* (London: Duckworth, 1974).

⁵⁹³ Aubrey Streit Krug et al., “Culturally Induced Range Infilling of Eastern Redcedar: A Problem in Ecology, an Ecological Problem, or Both?,” *Ecology and Society* 22, no. 2 (n.d.): 46, <https://doi.org/10.5751/ES-09357-220246>. Krug et al. apply this classification to alienated species in the Great Plains, identifying the spread of eastern redcedar as both a problem in ecology and an ecological problem better characterized as “culturally induced range infilling” because the ongoing socio-ecological impacts of settler colonialism and global climate change are cultural issues.

⁵⁹⁴ Interview with band member/harvester, 21 September 2021.

This participant connects the Western-colonial perspective of domination over nature with species displacement. Similarly, other band members identify the problem as resulting from anthropocentrism alongside settler temporality. For example, a band member and harvester talks about how not taking time to properly introduce ourselves indicates the larger problem:

You can start simply from how we introduce ourselves. That unfolds the story behind the conversation that you need to have. We don't take the time in Western civilization. We don't take that time in meetings. We don't take that time in interviews. We don't take that time anymore for each of us to, like, get to know each other as people and develop those relationships. . . . We are in such a rush, we are so self-important, we are so wrapped up in our own understandings of the world that we don't stop and take a second to figure out what that other person is asking of us. . . . and I'm not saying just human-to-human interactions. I'm talking about like the soil and the water and the nations of trees and grasses and insects and beings. We don't take the time to see what kind of people they are, what beings they exist as, and that's where we're struggling. That's where our downfall is coming. . . . If we can't even take the time to get to know each other as, as human beings, of course, we're not taking that time in a hierarchical human-centered understanding of the world. We're not taking that time for those beings that exist there, just staring at them as, "How the hell do I get you out of my space? How the hell do I make you do what I need?" Instead of flipping our perspective and being like, "what could I do to change my habits, my responses, my reactions? How I am to be in relation with you, and to be in the space with you and exist with you?" . . . Because it's not considered its own agency. It's not given its own personhood. . . . We are still subjected to Western understanding.⁵⁹⁵

This participant points to the larger issues of anthropocentrism, colonial Othering, and settler temporality in people do not take time to develop relationships with each other or the more-than-human world. She also recognizes the lack of reflexivity in Western-colonial relations that perpetuates these issues. Anishinaabe time supports more open and expansive timeframes.⁵⁹⁶ Moreover, this participant emphasizes that, due to human exceptionalism, the plants, insects, and other beings are not viewed as having agency and

⁵⁹⁵ Interview with band member/harvester/educator, 21 September 2021.

⁵⁹⁶ Sâkihitowin Awâsis, "Anishinaabe Time: Temporalities and Impact Assessment in Pipeline Reviews," *Journal of Political Ecology* 27 (2020): 844.

personhood, which is a larger problem undergirding issues resulting from the presence of alienated species in Anishinaabe territories.

In terms of relationality, many Anishinaabeg identify the presence of alienated species in their territory as resulting from humans being “out of balance” with nature, calling for reflexivity.⁵⁹⁷ During an interview, a harvester asked, “Will humans wake up to the fact that we are out of balance? And that this species coming over here is a part of our doing? And we need to take responsibility, you know, with that, as humans.”⁵⁹⁸ A tribal natural resource steward echoes that sentiment:

That’s the one thing I do hear unanimously from our elders and our leaders, that we are way out of balance, our earth. And invasive species are just one sign that the Manidoo is trying to tell us, the Creator is trying to tell us that something is off here. . . . And it’s a direct result of lack of stewardship, in a scientific, physical, and spiritual way. . . . And in [the] Ojibwe [community], we talk about that connectivity between humans and environment, talk about how it’s getting lost.⁵⁹⁹

This tribal natural resource steward connects the issue of alienated species as a direct result of the failure of Western-colonial land management to understand that people are part of the environment, physically and spiritually. For these participants, Western-colonial relations between humans and species lack the harmony embedded in the Great Laws of Nature created by Kitche Manitou and according to which Anishinaabeg live.⁶⁰⁰ Anishinaabeg recognize alienated species as part of a larger problem with the Western-colonial worldview that structures relations between humans and the more-than-human

⁵⁹⁷ Interview with band member/harvester, 3 August 2021.

⁵⁹⁸ Interview with band member/harvester, 3 August 2021.

⁵⁹⁹ Interview with tribal natural resource steward, 2 September 2021.

⁶⁰⁰ Basil Johnston, *Ojibway Heritage* (New York, NY: Columbia University Press, 1976), 13. I use Basil Johnston’s spelling for Kitche Manitou, which is rendered in various ways in different sources due to different Ojibwe spelling rules, unless participants requested the variant spelling “Manidoo.”

world according to separation, domination, and exploitation, recalling the “invasive land ethic” Reo and Ogden theorized.⁶⁰¹

Alienated Species’ Impacts on the Anishinaabeg

Having considered some of the ways Anishinaabe people frame the problem of “invasive” species, I turn now to exploring the principal ways alienated species impact the Anishinaabeg, based on study participants’ experiences. In doing so, I do not mean to portray Anishinaabe communities as particularly vulnerable to alienated species (or other environmental change), thereby contributing to what Indigenous studies scholar Eve Tuck (Unangax) articulates as “damage-centered research.”⁶⁰² Rather, I do so to contextualize Anishinaabeg agency and responses to these species as I argue that Anishinaabeg brilliance uniquely positions the Anishinaabeg to respond to such impacts.

As part of a culturally induced problem, alienated species impact Anishinaabe communities in profound and diverse ways. These impacts include access to first foods and medicines and ability to engage in cultural practices important to family ties. Settler responses to alienated species also impact Anishinaabe communities. For example, settler conservation methods might include spraying roadways in the currently ceded territories where Anishinaabe communities gather food and medicine. In addition, settler agencies’ funding guidelines constrain Anishinaabe communities and practices. Finally, though the Anishinaabeg are uniquely suited to adaptation, alienated species bring with them the considerable cost of adaptation, including money, time, and other resources—that could

⁶⁰¹ Reo and Ogden, “Anishnaabe Aki,” 2018.

⁶⁰² Eve Tuck, “Suspending Damage: A Letter to Communities,” *Harvard Educational Review* 79, no. 3 (2009): 409–27. For a discussion of how damage-centered research on alienated species impact on Indigenous communities, see Reo et al., “Invasive Species,” 2017.

instead be put toward enhancing and teaching about heritage species, as well as the emotional labor of grieving lost relationships. This section explores each of these impacts in detail.

One of the primary impacts of alienated species for Anishinaabeg, as for many other Indigenous communities, is access to first foods and medicines.⁶⁰³ Alienated species can make it harder for harvesters to find the plants they use for medicine and food. As Indigenous environmental justice scholar and journalist Dina Gilio-Whitaker (Colville Confederated Tribes) writes, “when food systems are interrupted, the costs to life and culture are incalculable, but we do know that the lingering result of losing legacy foods is the presence of diseases Indian people never used to have. . . . [And w]ith the loss of access to traditional foods has come the loss of access to traditional medicinal plants.”⁶⁰⁴ A harvester I interviewed reports:

I went up north to look for this one particular plant that we use, and I can’t find it because . . . where I go is choked out by Queen Anne’s Lace. . . . Some of us, we can’t afford to go to [far away to gather]. So, to have something like that choking out something that we need, you know, it’s definitely an area of concern for us. So now I have to [spend more time] to discover new areas when I could have already had that, you know, and we could have been distributing it to the people who need it.⁶⁰⁵

Like many band members, this participant struggles to find the plants on which he relies and with whom his community has long-standing relationships. Moreover, this participant’s words demonstrate how alienated-species monocultures negatively impact treaty-protected rights for gathering. His words also register grief, loss, and frustration

⁶⁰³ See, for example, Reo et al., “Invasive Species,” 2017; John Schelhas et al., “Social and Cultural Dynamics of Non-Native Invasive Species,” in *Invasive Species in Forests and Rangelands of the United States*, ed. Theresa M. Poland et al. (Springer, Cham, 2021), 267–91, https://doi.org/10.1007/978-3-030-45367-1_12.

⁶⁰⁴ Dina Gilio-Whitaker, *As Long as Grass Grows: The Indigenous Fight for Environmental Justice, from Colonization to Standing Rock* (Boston, MA: Beacon Press, 2019), 80–3.

⁶⁰⁵ Interview with band member/harvester, 23 August 2021.

over the need for time and resources (such as fuel) to go further to get the medicinal plants their community needs. An elder and cultural resource steward at another reservation concurs that “a lot of times it gets hard to find what you need to find” because alienated species have overtaken harvest areas.⁶⁰⁶ Gilio-Whitaker argues that American Indian cultural revitalization includes a return to traditional medicine practices.⁶⁰⁷ However, that revitalization is impeded when the plants are no longer available or are more difficult to locate. An elder and cultural resource steward frames his concern around impacts to food security and sovereignty:

There’s pickerelweed, we call them moose ears in the wild rice beds, and watermilfoil, and other aquatic species, purple loosestrife, and those that have really damaged our wild rice beds, and are a huge problem here in [Reservation Name]. So, it literally affects my ability to provide food for my family and also income. . . . Right now, when we start in our wild rice harvest shortly, that’s one of the reasons why it’s in the forefront of my mind right now, is all of these invasive species that affect our wild rice and affect our ability to have food sovereignty.⁶⁰⁸

This elder connects alienated species with food sovereignty since such species, like purple loosestrife (*Lythrum salicaria*) and Eurasian watermilfoil (*Myriophyllum spicatum*), interfere with the health of the reservation’s wild rice beds.⁶⁰⁹ Interestingly, this elder groups pickerelweed (*Pontederia cordata*), a plant considered native, with the alienated plants. This grouping highlights that in some instances long-resident species can

⁶⁰⁶ Interview with elder/band member/cultural resource steward, 16 August 2021.

⁶⁰⁷ Gilio-Whitaker, *As Long as Grass Grows*, 83.

⁶⁰⁸ Interview with elder/band member/cultural resource steward, 16 August 2021.

⁶⁰⁹ Native to Europe and Asia, purple loosestrife was unintentionally introduced to the Great Lakes in the late 1800s through contaminated solid cargo ship ballast. It was also imported, sold, and planted for decades as a decorative ornamental plant. It is currently illegal to sell purple loosestrife in most states. “Purple Loosestrife (*Lythrum Salicaria*),” Minnesota Department of Natural Resources, accessed November 23, 2022, <https://www.dnr.state.mn.us/invasives/aquaticplants/purpleloosestrife/index.html>.

Eurasian watermilfoil is native to Europe and Asia. In the early 1900s, it was likely introduced and spread through the movement of watercraft and water-related equipment. “Eurasian Watermilfoil (*Myriophyllum Spicatum*),” Minnesota Department of Natural Resources, accessed November 23, 2022, <https://www.dnr.state.mn.us/invasives/aquaticplants/milfoil/index.html>.

be considered “invasive” if they impact culturally important species.⁶¹⁰ This difference from Western-colonial definitions of “invasive” species suggests that Anishinaabe ecological thinking about invasivity is rooted in relationality. What might be considered “invasive” depends not on whether it is a long-standing species, such as pickerelweed, but on how it is in relation with other plant nations.

Alienated species also impact the Anishinaabeg’s ability to engage in cultural practices crucial to family ties. For example, alienated species can disrupt intergenerational harvesting practices, a critical mode for passing down knowledge and family lore, and for strengthening the family unit. Discussing alienated species and climate change, the same elder shares how such species impact harvesting as a cultural practice:

It affects our lifestyle. This is something we do as a family. Multi-generational. And if these trees aren’t around anymore, that’s a huge deficit in our family activities. Because when we tap trees, you know, three generations are out there. We’re harvesting wild rice; three generations are out there. Now we got a lot of elders worrying that there’s not going to be any wild rice for their grandchildren. I’ve been hearing that for about 20 years.⁶¹¹

This participant demonstrates that alienated species can disrupt harvesting activities that bring different generations together. These intergenerational activities are one way that

⁶¹⁰ This practice occurs among Indigenous ecologists as well as settler natural resource managers who work for tribal natural resource departments. For example, the Karuk consider Douglas fir (*Pseudotsuga menziesii*) invasive in oak woodlands where it can outcompete oak in the absence of fire. During my fieldwork interviews, some settler ecologists who work for tribal natural resources departments categorized “invasives” as “native invasives” and “non-native invasives.” Paul E. Hosten et al., “Oak Woodlands and Savannas,” in *Restoring the Pacific Northwest: The Art and Science of Ecological Restoration in Cascadia*, ed. Dean Apostol and Marcia Sinclair (Washington, D.C.: Island Press, 2006), 63–96.

However, most settler natural resource agencies and researchers define “invasives” exclusively as “non-native.” See, for example, “Invasive Species, Pacific Northwest Research Station, PNW US Forest Service,” accessed November 24, 2022, <https://www.fs.usda.gov/pnw/galleries/invasive-species>; “FAQ,” Center for Invasive Species Research, accessed November 24, 2022, <https://c isr.ucr.edu/resources/invasive-species-faqs>; “Learn - Invasive & Non-Native Species (U.S. National Park Service),” accessed November 24, 2022, <https://www.nps.gov/subjects/invasive/learn.htm>.

⁶¹¹ Interview with elder/band member/cultural resource steward, 16 August 2021.

Anishinaabe communities ensure their “collective continuance,” which Indigenous philosopher and environmental justice scholar Kyle Powys Whyte (Potawatomi) defines as a community’s ability to be adaptive in ways that sustain its members’ livelihoods.⁶¹² Black ash trees, maple trees, and wild rice are critical to that collective continuance. This participant further emphasizes the importance of multi-generational harvest activities for building strong families:

Multi-generational family activities are the base of your culture. All cultures. If you have a strong family, you have a successful family. What I see around is a lot of our families that don’t follow a lot of the seasonal activities. That’s like a path. You know, it’s a path through life. And if you’re not following that, it’s easy to get lost off that path, then we get what’s called dysfunctional families, broken families. And it’s hard to fix something that’s broken.⁶¹³

While, as this participant suggests, some community members choose not to engage in seasonal harvest activities, for others, alienated species make it difficult to participate in the culturally important harvesting practices that make Anishinaabe families cohere and contribute to collective continuance.

These impacted cultural practices include culturally important crafts. One of principal concerns for the Anishinaabeg is around black ash basketmaking because of the introduction of the emerald ash borer. This insect has already killed most of the ash trees in the eastern United States and is expected to do the same in the Midwest and West as it spreads across the continent.⁶¹⁴ Black-ash basketmaking has been part of the cultural

⁶¹² Kyle Powys Whyte, “Indigenous Women, Climate Change Impacts, and Collective Action,” *Hypatia* 29, no. 3 (2014): 602.

⁶¹³ Interview with elder/band member/cultural resource steward, 16 August 2021.

⁶¹⁴ Emerald ash borer was spread over long distances in the Great Lakes region by settlers moving firewood from one campsite to another. Jim R. Muirhead et al., “Modelling Local and Long-Distance Dispersal of Invasive Emerald Ash Borer *Agrilus Planipennis* (Coleoptera) in North America,” *Diversity and Distributions* 12, no. 1 (2006): 71–79, <https://doi.org/10.1111/j.1366-9516.2006.00218.x>.

revitalization of Anishinaabeg during the late twentieth and early twenty-first century.⁶¹⁵ The Anishinaabeg expect that black ash will no longer be available for basketmaking and are working to save seeds, responsibly harvest the black ash currently available to stock materials, and research other materials they can use for basketmaking.⁶¹⁶ The loss of black ash for basketmaking represents a significant cultural loss for these communities. This loss is evidenced in Ojibwe black ash basket-maker April Stone's burial basket, on permanent display in the Minnesota Historical Society's Our Home: Native Minnesota exhibit.⁶¹⁷ (See Figure 12.) The burial basket is meant to symbolize the potential end of black-ash basket-making due to the impact of the emerald ash borer. Stone's artist's statement accompanying the piece explains that "the idea to weave a vessel depicting a symbol for death came a few years ago when I realized that the one material that I harvested from the swamps and processed by hand for nearly 20 years was the main food source for a tiny green bug that was introduced to our shores from a foreign land sometime around 1999."⁶¹⁸ The basket is Stone's way of processing the potential end of black-ash basket-making for both her and her people, a practice that has defined the Ojibwe relationship to black ash for centuries.

As Stone's statement attests, yet another way in which alienated species impact the Anishinaabeg and their lifeways concerns the necessity of adapting to these species'

⁶¹⁵ Robin Wall Kimmerer, *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants* (Minneapolis, MN: Milkweed Editions, 2013).

⁶¹⁶ Interview with band member/harvester/basket-maker, 3 August 2021; tribal natural resource steward, 16 August 2021, and band member/natural resource steward, 30 August 2021.

⁶¹⁷ "Our Home: Native Minnesota, Minnesota History Center, MNHS," accessed November 23, 2022, <https://www.mnhs.org/historycenter/activities/museum/our-home>.

⁶¹⁸ "New Acquisition from April Stone," Minnesota Historical Society, accessed November 23, 2022, <https://www.mnhs.org/blog/renewing/10918>, emphasis in original.



Figure 12. Jibemakak (Burial basket) by April Stone, Bad River Band of the Lake Superior Tribe of Chippewa (Ojibwe); baapaagimaakag (black ash), cotton fabric; 2018 MNHS collections, 2018.93.1.A,B

presence, which takes a significant emotional toll. The Anishinaabeg understand adaptation as at the root of their resilience as a culture and as a nation that has experienced genocide, the theft of their lands, and the continued disruption of their lifeways. They identify adaptation as a particular strength of their people. An elder and cultural resource steward points out that the Anishinaabeg “are very, very adaptive and work with the environment. So, whatever is there, you’re going to utilize it and you become in tune with that environment.”⁶¹⁹ Another band member and cultural resource steward noted that they’ve “always adapted to whatever’s around us.”⁶²⁰ However, the

⁶¹⁹ Interview with elder/band member/harvester/cultural resource steward, 10 August 2021.

⁶²⁰ Interview with band member/cultural resource steward, 10 August 2021.

need for adaptation can exact an emotional cost. An elder spoke of the loss associated with adapting to alienated species' adverse effects:

It's almost like losing your spouse. It's almost like losing somebody you love. That feeling. Like mourning. I couldn't figure that out. I said, "Oh this is [like losing someone you love]" You know, because I love the woods. I love Creation. And having it go away, by whatever reason, it affected me. It affected me. . . . But I learned how to . . . not accept it, but learned how to deal with it. . . . when I seen [sic] that grass [non-local *Phragmites*] out there [deep sigh], I took a deep breath. Well, you gotta deal with it.⁶²¹

While this elder describes adaptation as part of what it means to be Anishinaabe, the loss necessitating that adaptation is akin to the loss of a beloved family member. The loss of a culturally important species is not framed in economic or ecological terms but in terms of loss and grief. Conversations about adapting to alienated species' presence evoke deep grief for many Anishinaabeg, who may be open to emerging relationships with these plants and animals but also live with the intergenerational trauma of the loss of their lands, lifeways, and more-than-human relationships.

Additionally, adapting to alienated species' effects requires time, material resources, and spiritual resources, pulling precious time and resources away from revitalization activities. For example, as discussed above, adapting to alienated species means Anishinaabe people must invest more time and resources in harvesting plants and animals that were readily available in the past but can be more difficult to obtain due to competition with alienated species. The additional time and resources needed for harvesting also takes time and resources away from enhancing and revitalizing areas where heritage species are thriving and from teaching others, especially young people

⁶²¹ Interview with elder/band member/harvester/cultural resource steward, 10 August 2021.

about how to harvest and use heritage species.⁶²² Adapting to alienated species also requires new practices and tools to utilize them, which take time and resources to develop. On top of these costs, the Anishinaabeg face rapid environmental changes from alienated species and climate change *while* they work to maintain their thriving culture, which is at risk from these changes and other pressures of U.S. settler colonialism. One tribal natural resource steward explains the material and spiritual challenges of adaptation:

When you're trying to maintain a culture, it's hard to keep adapting. . . . You know, smallmouth bass are a good example. You know, zebra mussels moved into [lake name], smallmouth bass have taken over, the walleye have gone down a little bit. But you can't catch a small mouth bass in a gill net for the most part. So, what do you do? So, you have to change your practices, but to do that means new grounds, new traditions, and that's hard to do. And especially when invasives happen so fast, it's not like it's happening over a period of 100 years. So, it's hard to adapt the culture when you have these invasives keep moving and keep moving in. You know, it's hard. It's hard to deal with that from a spiritual standpoint, I think, for many Ojibwe too. You know, what do you make of it? Because [an] invasive [species] still is a living thing. You know, it still has a spirit. But the problem is it's getting in the way of things [that] have been here before, and they have they have rights too, you know, those native plants have rights too to the land, you know.

This tribal natural resource steward offers a clear picture of a critical challenge for the Anishinaabeg: protecting long-resident species like walleye (*Sander vitreus*) while adapting to alienated species such as smallmouth bass (*Micropterus dolomieu*) in a way that aligns with Anishinaabeg beliefs. Finally, participants identify the restrictions placed on them by the settler government and agencies as disrupting their ability to practice their time-tested adaptive skills, with one band member and harvester noting that “invasive species wouldn't be that big of a deal. And they're not really that big of a deal. They ...

⁶²² Interview with band member/harvester, 23 August 2021. Interview with band member/cultural resource steward, 10 August 2021.

what's wrong with them is the fact that all these other impacts are there, and we are not allowed as Indigenous people to do what we know damn well will take care of those.”⁶²³

For this Anishinaabe harvester, alienated species would not be an issue if the Anishinaabeg were able to put their *gkendaasowin* (ways of knowing) and *Anishinaabewin* into action rather than having them restricted by the settler state.

In addition to these direct impacts by alienated species, such species impact Anishinaabe people indirectly through Western-colonial responses to these species. For example, settler agencies and settler landowners alike readily use chemical remedies to reduce alienated species' populations. They do not consult with Tribes before spraying and often spray in areas where tribal members harvest food and medicines, such as roadsides. Western-colonial chemical-use regimes then impact both access to first food and medicines and can lead to chemical poisoning when plants containing chemical residues are harvested.⁶²⁴ Anishinaabe elders and other harvesters express concern about chemical residue. For example, one shares that

with them spraying power lines and things, what if there are blueberries under there? Or other fruit, fruits bearing at different times of the year. It is a big problem. And it's always been a concern of mine, wondering, you know, if I'm going out to pick blueberries, has the county sprayed over here for anything? So, it is something that I keep in the forefront of my mind a lot of times when I'm out harvesting things.⁶²⁵

Anishinaabe elders and harvesters are put in the difficult position of either not harvesting first foods and medicines because they do not know if they have been sprayed with toxic chemicals or taking the risk of harvesting and experiencing effects from toxic

⁶²³ Interview with band member/harvester/educator, 21 September 2021.

⁶²⁴ Kari Marie Norgaard, "The Politics of Invasive Weed Management: Gender, Race, and Risk Perception in Rural California," *Rural Sociology* 72, no. 3 (2007): 450–77, <https://doi.org/10.1526/003601107781799263>.

⁶²⁵ Interview with elder/band member/cultural resource steward, 16 August 2021.

contamination. Either way, Western-colonial responses impinge on tribal communities' ability to harvest food and medicines in the currently ceded and unceded territories.

Western-colonial responses impacting Anishinaabe harvesters extend beyond chemical use to mechanical removal practices as well, especially those that are non-selective. One tribal natural resource steward explains that any practice that targets a large area without considering the diversity of plants in the area, such as tarping and mowing, can impact tribal gathering:

With tarping, if there is stuff underneath the tarp area that is native, that's also a very non-selective way of going about things. Or you know, mowing if you aren't flagging in the right areas, like, if you're just going on a roadside and cutting everything down, as is also common practice with state management techniques. All those things are detrimental to what we're trying to do. Because if you're mowing, you know, to manage tansy, but there's a mint patch two feet away, which is something that we have on the reservation here that we actively manage on a roadside, if you just go through and cut the whole thing, then you just cut somebody's mint supply that they are harvesting from.⁶²⁶

The non-selective methods this participant describes negatively impact treaty-protected gathering rights. As noted above, the communities with whom I partner have usufruct rights per treaties signed in 1836, 1837, 1842, and 1854 with the United States government and upheld by the United States Supreme Court in 1983 in the Voigt Decision.⁶²⁷ This ruling requires also that the state coordinate management with the Tribes and consult them on decisions that impact their treaty-reserved rights in currently ceded territories; however, effective co-management and meaningful consultation regarding alienated species seem to rarely happen in practice.⁶²⁸ Tribal departments of

⁶²⁶ Interview with tribal natural resource steward, 16 August 2021.

⁶²⁷ Norrgard, *Seasons of Change*; Lac Courte Oreilles Band of Lake Superior Chippewa Indians et al. v. Voigt et al., 700 F.2d 341–65 (1983). (n.d.). See also Patty Loew and James Thannum, "After the Storm: Ojibwe Treaty Rights Twenty-Five Years after the Voigt Decision," *American Indian Quarterly* 35, no. 2 (2011): 161–91, <https://doi.org/10.5250/amerindiquar.35.2.0161>.

⁶²⁸ Monte Mills and Martin Nie, "Bridges to a New Era; A Report on the Past, Present, and Potential Future of Tribal Co-Management on Federal Public Lands" (Missoula, MT: Margery Hunter Brown Indian Law

natural resources routinely check with members about where they are harvesting and survey areas for food and medicine before engaging in mechanical removal of alienated species. However, settler agencies and landowners almost never do, which impacts harvest activities in both the currently ceded and unceded territories. In sum, the impact of Western-colonial approaches to alienated species exacerbates or in some cases outweighs the impact on the Anishinaabeg of the species themselves.

Anishinaabe Reciprocal Resurgence with Alienated Species

Thus far, I have explored Anishinaabe perspectives on the nature of the “invasive” species issue as a worldview problem and on alienated species’ effects on their communities. These perspectives provide a wider context for the ways Anishinaabe people approach and respond to alienated species as part of reciprocal resurgence. Indigenous resurgence refers to place-based and community-centered actions, strategies, tactics, and attitudes that affirm and inform Indigenous peoples’ immediate and long-term pathways to self-determination and freedom.⁶²⁹ Integrating the spiritual, economic, cultural, social, and political, resurgence aims to restore Indigenous peoplehood and sustainable relationships with Indigenous homelands.⁶³⁰ A crucial articulation of

Clinic/Bolle Center for People and Forests, University of Montana, 2020); Michael C. Blumm and Lizzy Pennock, “Tribal Consultation: Toward Meaningful Collaboration with the Federal Government,” *Colorado Environmental Law Journal* 33, no. 1 (2022): 1–54.

⁶²⁹ Taiaiake Alfred and Jeff Corntassel, “Politics of Identity IX: Being Indigenous: Resurgences Against Contemporary Colonialism,” *Government and Opposition* 40, no. 4 (2005): 597–614, <https://doi.org/10.1111/j.1477-7053.2005.00166.x>; Kim Anderson, *A Recognition of Being: Reconstructing Native Womanhood* (Toronto: Sumach Press, 2000); Corntassel, “Re-Envisioning Resurgence”; Corntassel and Bryce, “Practicing Sustainable Self-Determination”; Jaskiran Dhillon, “Introduction: Indigenous Resurgence, Decolonization, and Movements for Environmental Justice,” in *Indigenous Resurgence: Decolonialization and Movements for Environmental Justice*, ed. Jaskiran Dhillon (New York: Berghahn Books, 2022).

⁶³⁰ Corntassel, “Re-Envisioning Resurgence.” With the term “peoplehood,” I refer to the “peoplehood model” according to which Indigenous nations understand themselves as “peoples” connected via interlocking history, ceremony, language, and land. Alfred and Corntassel trace the development of this

Anishinaabe resurgence is the concept *mino bimaadiziwin*, which translates as “living in a good way,” “living the good life,” and “the art of living the good life.”⁶³¹ Citing Indigenous educator Cecil O. King (Odawa)’s *Balancing Two Worlds*, Indigenous studies scholar Deborah McGregor (Anishinaabe) describes *mino bimaadiziwin* as the “art of living well [which] forms the ideal that Anishinabek strive for” with human and “other-than-human persons.”⁶³² Simpson conceptualizes Anishinaabe resurgence as “reciprocal resurgence” with the more-than-human world by way of *mino bimaadiziwin*, which aims “to produce more life and to re-create the conditions for living as Nishnaabeg peoples following our own inherent processes and expressions of life.”⁶³³ Moreover, for Simpson, reciprocal resurgence is a generative refusal of settler-colonial recognition, settler-colonial structures and processes, and settler-colonial spatialities and temporalities that make a division between “traditional” and “new.”⁶³⁴ Anishinaabe resurgence then is reengagement with *Anishinaabewin*, which includes “all of the Anishinaabeg practices and ethical processes that make [them] Anishinaabeg,” toward freedom, toward reemergence that requires being present and being with so that a different world, a

model through the scholarly work of anthropologist Edward H. Spicer, Cherokee anthropologist Robert K. Thomas, Cherokee/Creek scholar Tom Holm, Diane Pearson, and Ben Chavis. Alfred and Corntassel, “Politics of Identity IX,” 608–9.

⁶³¹ Simpson, *Dancing on Our Turtle’s Back*, 13, 27.

⁶³² Deborah McGregor, “Mino-Mnaamodzawin: Achieving Indigenous Environmental Justice in Canada,” in *Indigenous Resurgence: Decolonialization and Movements for Environmental Justice* (New York: Berghahn Books, 2022), 20; Cecil O. King, *Balancing Two Worlds: Jean Baptiste Assiginack and the Odawa Nation 1768-1866* (Saskatoon, Saskatchewan: Cecil King, 2013). McGregor borrows the term “other-than-human persons” from Smith, *Decolonizing Methodologies*.

⁶³³ Simpson, *As We Have Always*, 144. See also Lyons, *X-Marks*, 84–85.

⁶³⁴ Simpson, *As We Have Always*, 196. See also Mishuana Goeman, *Mark My Words: Native Women Mapping Our Nations* (Minneapolis, MN: University of Minnesota Press, 2013). Indigenous studies scholar Goeman (Seneca) examines Native women’s relationships to place and each other beyond spatial constructs of settler colonialism. Simpson identifies Goeman’s (re)mapping as signaling the traditional and the new as a means of continuation. Following writer and Indigenous studies scholar Vizenor (White Earth Anishinaabe), Simpson understands that there is no division between “traditional” and “new.” That constructed division is part of settler colonial space-time. See also Vizenor, *Manifest Manners*, vii.

different present, and a different future is possible.⁶³⁵ Critically, these practices are not for non-Indigenous people to take up, appropriate, and make their own; if they wish to engage with alienated species in alternate, anti-colonial ways, they must work directly with and in support of local tribes and Indigenous communities in their area. This section of the chapter explores how a set of Anishinaabe responses to alienated species constitute reciprocal resurgence through their practices of naming, study, and adaptation.

“A Part of the Circle”: Anishinaabeg’s Original Instructions and the Importance of Naming

In *Ojibway Heritage*, elder and linguist Basil H. Johnston (Anishinaabe) explains that Kitche Manitou created the world in a particular order: first, the sun, moon, earth, and stars; next, the plant world; and, third, the animal beings.⁶³⁶ Only later did spirit-woman, or SkyWoman, arrive and the first human beings were born and grew up, thanks to the assistance the animals provided.⁶³⁷ To the Anishinaabeg, plant beings are “elder sisters,” and animal beings are “elder brothers.”⁶³⁸ As this order suggests, plants “could exist alone; they were not dependent upon other beings for their existence or well being.”⁶³⁹ On the other hand, humans were unable to survive without the plants and animals. For example, animals had knowledge that humans did not, such as the ability to sense changes in the environment and the changes of the seasons; humans had to rely on

⁶³⁵ Simpson, *As We Have Always*, 19, 17–21.

⁶³⁶ Johnston, *Ojibway Heritage*, 33–47. Following Simpson’s example, I provide brief sketches of these creation stories based on printings of limited versions of these stories by elders. It is not ethically appropriate for the stories to be shared out of context. I have attempted to share enough of the stories to illustrate key tenets of the stories. See more on this practice at Simpson, *Dancing on Our Turtle’s Back*, 35.

⁶³⁷ Johnston, *Ojibway Heritage*, 49–50; Kimmerer, *Braiding Sweetgrass*.

⁶³⁸ Johnston, *Ojibway Heritage*, 58; Simpson, “Our Elder Brothers: The Lifeblood of Resurgence.”

⁶³⁹ Johnston, *Ojibway Heritage*, 33.

animals for this knowledge.⁶⁴⁰ This Anishinaabe creation story engenders humility toward everything else in Creation because, according to this cosmology, the plants and animals are older and have more knowledge than humans. As last in the order of Creation, humans have less knowledge than plants and animals; they are meant to learn from those who came before them. In another Anishinaabe creation story, Kitche Manitou breathed life into the Original Man, a being part man and part spirit named Nanabozho.⁶⁴¹ He was the last of all beings to be created, and Kitche Manitou gave him several tasks, his “Original Instructions”⁶⁴²: to walk through the world in such a way “that each step is a greeting to Mother Earth,” to learn from the world how to be human, and to learn the names of all beings by carefully watching how they live and speaking with them to learn about their gifts.⁶⁴³ Residing in tribal ecological knowledges, Original Instructions teach the Anishinaabeg “how to live on the earth in a good way.”⁶⁴⁴ Yet Original Instructions also lie in the natural world where “the real intelligence dwells,” reminding people to practice humility, interconnection, and interdependence.⁶⁴⁵ The above stories illustrate the Anishinaabeg’s orientation to the world and key tenets of humility, curiosity, and the “relational responsibilities” of learning the names of

⁶⁴⁰ Johnston, 52–53.

⁶⁴¹ Kimmerer, *Braiding Sweetgrass*, 205; Simpson, *Dancing on Our Turtle’s Back*, 39. Nanabozho is also known as Way-na-boo’-zhoo, Nanabush, and Nenabozho. Edward Benton-Banai, *The Mishomis Book* (Hayward, WI: Indian Country Communications, 1988); Johnston, *Ojibway Heritage*; Leanne Betasamosake Simpson, *The Gift Is in the Making: Anishinaabeg Stories* (Winnipeg, Canada: Portage and Main Press, 2013); Simpson, *Dancing on Our Turtle’s Back*.

⁶⁴² The term “Original Instructions” refers to the diverse teachings, lessons, and ethics that Indigenous and traditional cultures were given by their Creator(s) and that are expressed in origin stories and oral traditions. Melissa K. Nelson, “Introduction: Lighting the Sun of Our Future—How These Teachings Can Provide Illumination,” in *Original Instructions: Indigenous Teachings for a Sustainable Future*, ed. Melissa K. Nelson (Rochester, VT: Bear & Company, 2008), 2–3.

⁶⁴³ Kimmerer, *Braiding Sweetgrass*, 206–8. See also Benton-Banai, *The Mishomis Book*, 5–9.

⁶⁴⁴ Kenny Ausubel, “Preface: Remembering the Original Instructions,” in *Original Instructions: Indigenous Teachings for a Sustainable Future*, ed. Melissa K. Nelson (Rochester, VT: Bear & Company, 2008), xxi.

⁶⁴⁵ Ausubel, xxii.

everything that came before them.⁶⁴⁶ This section explores how a set of Anishinaabeg utilize Anishinaabe naming philosophies and practices in, at once, their embrace of alienated species as fellow beings and their refusal of dominant invasive species discourses that recall the trauma of genocide, removal, and exclusion.

Indigenous names, naming ceremonies, and practices are critical to Anishinaabewin and reciprocal resurgence.⁶⁴⁷ In an article exploring how Native naming draws together Indigenous ontologies, epistemologies, and ethics, environmental and feminist philosopher Rebekah Sinclair argues that naming is important for thinking about environmental management from an environmental-justice perspective because settler colonialism includes the “ongoing imposition of Western ‘processes of ordering’ the world that continually dispossess and disallows Indigenous ways of managing land and relations with their peopled communities.”⁶⁴⁸ For example, as applied to “invasive” species management, the naming of plants and animals as “invasive” continues to impose a Western-colonial “process of ordering” that dispossesses and disallows Anishinaabe ways of managing land and relations. The term “invasive species” reflects Western-colonial relations, not Native relational philosophies.⁶⁴⁹ In this way, Western-colonial naming displaces Indigenous communities ontologically and epistemologically, though they may still physically exist on their lands.⁶⁵⁰ Moreover, it establishes settler temporalities by placing Indigenous names and practices in the past and erases critical

⁶⁴⁶ As explained in footnote 26 above, the term “relational responsibilities” is an alternative term the Anishinaabe use to refer to “land management” or “land stewardship” that more accurately represents the practice of Anishinaabe relations with the more-than-human world. Interview with band member/harvester/educator, 21 September 2021.

⁶⁴⁷ Simpson, *The Gift Is in the Making*; Simpson, *As We Have Always*; Sinclair, “Righting Names”; Thomas Norton-Smith, *The Dance of Person and Place* (Albany, NY: State University of New York Press, 2010).

⁶⁴⁸ Sinclair, “Righting Names,” 92.

⁶⁴⁹ Sinclair, 93.

⁶⁵⁰ Sinclair, 92. See also Taiaiake, “Unnatural Disaster.”

relationalities with the land, which have considerable consequences for developing responses to alienated species that are “holistic, creative, and just.”⁶⁵¹ In contrast, restoring Native naming advances Indigenous “time-space relations” by emphasizing Indigenous presence and affirming future-oriented relations, making it a crucial part of land reclamation and revitalization.⁶⁵² In other words, reclaiming Native naming for both places and species is a necessary political and ethical struggle about who has the power to steward the land and in what ways.⁶⁵³

Sinclair outlines key characteristics of Native naming, many of which apply to Anishinaabe naming. For one, Native naming arises from and affirms “peopled communities,” where “people” refers to “plants, places, lands, animals, and so on.”⁶⁵⁴ Similarly, names “result from respectful observations of and participation with, not power over, other agents,” meaning that Native names focus on communication and reciprocity with the more-than-human world rather than the desire to dominate or make “truth claims” about it.⁶⁵⁵ Gathering knowledge about named agents arises through attentiveness, respect, and humility, not control.⁶⁵⁶ Native names are “miniature stories” or “episodes of stories” in which “encountering a name is to encounter and experience a

⁶⁵¹ Sinclair, “Righting Names,” 92. See also Bang and Marin, “Nature-Culture Constructs in Science Learning.”

⁶⁵² Bang and Marin, “Nature-Culture Constructs in Science Learning,” 533; Corntassel, Chaw-win-is, and T’lakwadzi, “Indigenous Storytelling”; Sinclair, “Righting Names.”

⁶⁵³ Sinclair, “Righting Names,” 103.

⁶⁵⁴ Sinclair, 95–97. For more on Native notions of personhood, see Atleo, *Tsawalk*; V.F. Cordova, “Ethics: The We and the I,” in *American Indian Thought: Philosophical Essays*, ed. Anne Waters (Malden, MA: Blackwell Publishing, 2004), 173–81; Norton-Smith, *The Dance of Person and Place*; Laurelyn Whitt, *Science, Colonialism, and Indigenous Peoples: The Cultural Politics of Law and Knowledge* (New York: Cambridge University Press, 2009).

⁶⁵⁵ Sinclair, “Righting Names,” 97.

⁶⁵⁶ Lee Hester and Jim Henney, “Truth and Native American Epistemology,” *Social Epistemology* 15, no. 4 (2001): 319–34, <https://doi.org/10.1080/02691720110093333>; Norton-Smith, *The Dance of Person and Place*; Sinclair, “Righting Names,” 97–98.

story about one way of being in the world.”⁶⁵⁷ Names carry knowledge about and refer to ecological relations in the world, rather than individuals.⁶⁵⁸ Anishinaabe names evince these same properties. For example, in Ojibwemowin, the black ash tree is *baapaagimaak*, meaning in English “the tree that you pound”—to get black ash splints for weaving baskets and materials for making *aagim*, or snowshoes.⁶⁵⁹ The Ojibwe name shows the ecological relationship or what Indigenous education studies scholar Megan Bang (Ojibwe/Italian) and Indigenous studies scholar Ananda Marin (Choctaw/African American) call “relational realities.”⁶⁶⁰ These characteristics about native naming emphasize how language revitalization is closely tied to Indigenous resurgence and self-determination in land stewardship. Native naming, including Anishinaabe naming, “connects, situates, and embeds bodies amongst their instantiating, enabling, cohabiting, co-constituting others” as it recognizes those names as contingent and dynamic.⁶⁶¹

Given the meaning of naming for the Anishinaabeg, many elders and harvesters have an aversion to the name “invasive species” being applied to any living being. For them, the concept of invasivity is a foreign idea because it makes some living beings separate from others. When asked about their major concerns with species considered invasive, many elders call out the language used to describe them in Western-colonial science as their primary concern. For example, an elder shares:

My main concern is the language itself. I don’t agree with or necessarily appreciate and, like I said, I’m a very traditional person. . . [That language] is

⁶⁵⁷ Sinclair, “Righting Names,” 97. “Miniature stories” and “episodes of stories” are Tim Ingold’s terms for names that tell the stories of relations. Ingold, *Being Alive*, 172.

⁶⁵⁸ In contrast, Western-colonial naming practices “extract, differentiate, and individuate.” Sinclair, “Righting Names,” 99; Maria Lugones, “Purity, Impurity, and Separation,” *Signs* 19, no. 2 (1994): 458–79, <https://doi.org/10.1086/494893>.

⁶⁵⁹ Personal communication during an educational workshop with GLIFWC.

⁶⁶⁰ Bang and Marin, “Nature-Culture Constructs in Science Learning,” 536. See also Winona LaDuke, *Recovering the Sacred: The Power of Naming and Claiming* (Cambridge, MA: South End Press, 2005).

⁶⁶¹ Sinclair, “Righting Names,” 98–99.

foreign to me. It's a foreign way of thinking and learning. And so, I never utilize it, I utilize only a traditional way of thinking and living. . . . So, my concern is with the way that these living beings are being referred to, I guess, because to me, we're all connected, and we're all alive and a part of the circle. And so, it's almost like it's put in a category. . . . These alive plants are being put in a category where they don't belong, according to my belief system.⁶⁶²

For this elder, the language of “invasive” species does not align with the Anishinaabe belief system because it disconnects them from other beings. Regarding other terms that might be better than “invasive species,” she explains that “it could be a whole nother word, but if the concept and the idea going forward is the same, it wouldn't change my view. The word is invasive. And that's me as an Anishinaabe person because we think differently, we live differently... And our values and our belief systems are different.”⁶⁶³ In other words, picking a different word may not change the notion underlying “invasive species” that distinguishes those plants and animals as different. The concept categorizes alienated species as Other, which contrasts with her understanding, according to what she has been taught, that all living beings are “part of the circle,” and therefore should not be portrayed as Other. Moreover, categorizing species as Other by calling them “invasive” creates a particular orientation or relation to those species that is marked by fear. Another elder explains:

If we look at it from only one narrow perspective, you know, “oh, they're invasive species”—as long as we call them “invasive,” we have this ideology that they're going to, you know, come out of the spaceship and kill us, you know? Because that's how we're being conditioned to believe what that is. So, so if we call them a *different* species, then we're like, oh, hey, what is that then? So, it's our language too and, and how we use that, that language in Creation.⁶⁶⁴

⁶⁶² Interview with band member/elder, 23 September 2021.

⁶⁶³ Interview with band member/elder, 23 September 2021.

⁶⁶⁴ Interview with band member/elder/cultural resource steward, 4 August 2021.

Names are important because they can suggest an orientation toward protection and defense or an orientation toward curiosity and study. Both elders indicate that, for the Anishinaabeg, how these plants and animals are named is important because it indicates one's relationship to the plants and animals as well as the response to them.⁶⁶⁵

For some Anishinaabeg, the term “invasive species” conflicts with their relational responsibilities to alienated species. For example, as part of their Original Instructions, humans were tasked with naming everything that came before them. Many Anishinaabeg focus their approach to alienated species on this relational responsibility. A tribal historic preservation officer explains:

What we've been taught is that the Creator put everything here for us, whether it came on a boat in the ballast waters of a ship or whatever, it ended up here, and it thrived here. So, it's here for a purpose. . . . We won't ever know what they are for if we don't examine them and understand them better and call them what they are. I mean, that's one of our purposes here in Creation, for Anishinaabe people, is that we are to keep a promise to the Creator, and that promise is that we would name all that there is to be named.⁶⁶⁶

In this example, the alienated species has an unknown purpose, and the role of the people in this reciprocal relationship, according to their Original Instructions, is to learn what that purpose is to be able to name them.

Related to this responsibility of naming, many Anishinaabe elders, harvesters, and cultural resource stewards were passionately against the term “invasive” because it goes against their belief, based on Anishinaabe ontologies, that all beings in Creation have a purpose. An elder and cultural resource steward maintains the position that “[e]verything

⁶⁶⁵ This is not to say that all Anishinaabeg refrain from using the language of “invasive” species. Those who do use the term “invasive” tend to be those who work in tribal natural resource agencies and have been educated in Western-colonial institutions. Some harvesters and elders who work closely with or have been in trainings with tribal natural resource stewards also use the term invasive. However, one elder who uses the term told me repeatedly during our conversation that she feels guilty when using it. Interview with band member/elder, 4 October 2021.

⁶⁶⁶ Interview with band member/elder/cultural resource steward, 4 August 2021.

has a purpose. It wouldn't be here growing from the earth if it didn't have a purpose. So, who am I to call it invasive or not? I mean, in the end."⁶⁶⁷ Another elder spoke at length about the importance of the Anishinaabe belief that all beings have a purpose in Creation:

Well, I don't believe anything that was put here, that's here and is alive, would be invasive. I wouldn't. I would say it's a new living being that is being put here for a specific purpose. We don't know what it is. We don't even know the name of it. We don't know what it's for. And we can try to eradicate it because we believe it's in our way or it's a nuisance, but I don't believe that that's how it should be. I believe that, you know, we were ... when we gather and we see medicines, and we see plants that we don't know about, we talk about it. I talk, and I say, "Oh, I haven't seen you before." And, you know, "I wonder what your purpose is." Because I believe every plant, animal, and human has a purpose on this earth. Whether it got here, it doesn't matter how it got here, it's here. And so, to me, there's a purpose behind it. And we can say, well, you know that it takes over this or it does that or destroys that, but I believe it has a purpose on the positive side.⁶⁶⁸

For this Anishinaabe elder, the name "invasive species" is incompatible with the traditional ecological knowledge that has been handed down to her. She adds that living by the teachings is important to her: "I take these to heart because my teacher was my mother who I believe in, and she learned from her mother, and her mother learned from her mother. And that's how we've learned the things that we know today."⁶⁶⁹ Given this matrilineal system of knowledge sharing, she prefers to refer to alienated species as beings with which she is unfamiliar: "It wasn't even "newcomers." It was just something new that, alive that I have not witnessed before. It wasn't a newcomer, and it wasn't an invasive. It was like another life that I had not been familiar with before. And I needed to make myself familiar with that, with the new life that I see, so I can know, so I can know their purpose."⁶⁷⁰ The focus on becoming "familiar" with new life suggests becoming

⁶⁶⁷ Interview with band member/elder/cultural resource steward, 4 August 2021.

⁶⁶⁸ Interview with band member/elder, 23 September 2021.

⁶⁶⁹ Interview with band member/elder, 23 September 2021.

⁶⁷⁰ Interview with band member/elder, 23 September 2021.

related to it in the sense of kinship. The word “familiar” comes from the Old French *familier* in the sense of “regarded as belonging to the family.”⁶⁷¹ But it also focuses on the Anishinaabe sense of the purpose of a human being’s life, which in part is to become familiar with all living beings so that they know how to follow through on their responsibility to it.

As that focus on becoming familiar with alienated species suggests, Anishinaabeg perspectives on alienated species emerge from kinship-based relationality with the more-than-human world. For example, one elder and cultural resource steward claims alienated species as kin, stating

But the whole thing was, with something called an invasive species is, for me, to ask the question, how did it get here? Why is it here? Where did it come from? And if it’s, obviously, if it’s not artificial intelligence, or like, made in a lab, if it’s natural, and it comes from the earth, I don’t care if it comes from the earth on the other side of the globe, it is still kin, because it’s here from the Creator, you know? It’s still a relation.

This response relates to the Anishinaabe perspective that other beings—even those from other places—are understood to be kin, a notion that Rarámuri (or, Tarahumara) scholar Enrique Salmón refers to as “kincentric ecology.”⁶⁷² In this Anishinaabe worldview, kincentric ecology applies even to plants and animals that may originate on the other side of the globe—because they were all made by the Creator. This radical “becoming related” is both a symbolic and a material relatedness that acknowledges that human and other-than-human lives are joined through ceremony and subsistence.⁶⁷³ Radical

⁶⁷¹ “Familiar, n., Adj., and Adv.,” in *OED Online* (Oxford University Press), accessed December 20, 2022, <http://www.oed.com/view/Entry/67957>.

⁶⁷² Enrique Salmón, “Kincentric Ecology: Indigenous Perceptions of the Human-Nature Relationship,” *Ecological Applications* 10, no. 5 (2000): 1327–32; Reo and Ogden, “Anishnaabe Aki,” 2018.

⁶⁷³ Sakakibara, *Whale Snow*, 20–22.

relatedness with alienated species derives from the Anishinaabeg's capacious understandings of and respect for all beings' belonging and kinship.⁶⁷⁴

Because of this kinship relationship, many Anishinaabeg consider themselves to have a responsibility to alienated species, just as they have a responsibility to long-resident species. Some Anishinaabeg elders discuss their responsibilities to living beings, long-resident or not. For example, one Anishinaabe elder explains that

Newcomer species, to me, need to be protected and cared for just like any other living and they're not a species, they're a living being. Living beings need to be introduced. I need to get knowledge about this new living being, and I need to make myself familiar with them. I need to look at them, study them, maybe, and educate myself to their place. And they do belong here just like I do.⁶⁷⁵

Living beings with whom Anishinaabe are unfamiliar must be not only be protected as fellow living beings, but also engaged with to get to know them, because they belong by virtue of being living beings. Similarly, a band member and spiritual leader band maintains the position that, for the Ojibwe, "our responsibility is to help them, is really to help them survive. I mean, they're living things, and they have a purpose. And the purpose is here, so we need to allow that to happen."⁶⁷⁶ In other words, all living beings have a purpose, and the Anishinaabeg relational responsibility is to nourish that purpose, regardless of whether the purpose is known to the Anishinaabeg.

Rejecting the term "invasive," some Anishinaabeg propose alternative names for these plants and animals, names rooted in their relations with the land and other-than-

⁶⁷⁴ Anishinaabe approaches are akin to the "respect for belongingness" that forestry and food studies scholar Jennifer Grenz (Nlaka'pamux) and her Cowichan co-researchers identify as part of "Indigenous Ecology." Based on interviews with her co-researchers (Cowichan elders), Grenz articulates an Indigenous ecology framework that includes "respect for how we know what we know," "respect for how the lands are the way they are," "respect for belongingness," and "respect to give back to the land." Grenz, "Healing the Land," 41–50.

⁶⁷⁵ Interview with band member/elder, 23 September 2021.

⁶⁷⁶ Interview with band member/spiritual leader, 10 October 2021.

human beings. The most prominent alternative is *bakaan ingoji ga-ondaadag*, which translates roughly (as noted above) as “beings from elsewhere that now reside here.”⁶⁷⁷ This term was developed by GLIFWC’s Tribal Adaptation Menu Team in conversation with elders for whom Anishinaabemowin is their first language.⁶⁷⁸ It had to be developed because they did not have a term for such species given their more holistic, relational worldview.⁶⁷⁹ As Sinclair demonstrates, “Native namings reflect ethical knowing and relational ontologies even when they need to create new names and designations for creatures.”⁶⁸⁰ Like the Bang et al.’s term in English “plants that people lost their relationships with,” the Anishinaabe term *bakaan ingoji-ga-ondaadag* reflects a lively and present naming practice rooted in fluid and flexible Anishinaabe *gkendaasowin* and ontologies able to integrate new ideas.⁶⁸¹ In this way, the term affirms Anishinaabe ontologies. One Tribe’s “invasive” species program was renamed the *bakaan ingoji ga-ondaadag* program in relation to the Anishinaabemowin term. Additionally, harvesters and elders also use the terms “newcomer,” “visitor,” “strong warriors,” and “manidoons,” meaning “little spirit,” to name a few⁶⁸² For example, a black ash basketmaker shares her feelings and perspective on the emerald ash borer (the insect contributing to the decline of ash trees):

I was very angry. In the beginning, I was really pissed off. And I let people know that. I let organizations know that. I let entities know that. But then I started to take a look at the relationship to humans. Well, what is that? We don’t have a word for “pest” in our language. We just have “little spirit.” That’s our word for a

⁶⁷⁷ Personal communication with members of the Tribal Adaptation Menu Team, 2021. Tribal Adaptation Menu Team, “Dibaginjigaadeg Anishinaabe Ezhitwaad.”

⁶⁷⁸ Personal communication with members of the Tribal Adaptation Menu Team, 2021.

⁶⁷⁹ As compared with the “dichotomy-guided” approach of dominant restoration ecology. Grenz, “Healing the Land,” 60.

⁶⁸⁰ Sinclair, “Righting Names,” 102.

⁶⁸¹ Deloria, *Spirit and Reason*, 13.

⁶⁸² Interviews with band member/harvester/maker, 3 August 2021; band member/natural resource steward, 30 August 2021; band member/spiritual leader, 10 October 2021.

bug, an insect. They act as messengers. So, what is the message for us? What are they trying to teach us? What are they trying to tell us? Ah, we're out of control. You know, so then I stopped being angry. And I started being like, Alright, humans, now let's have this conversation while we're making this basket, you know?⁶⁸³

Rather than seeing the emerald ash borer as a pest, as “invasive,” she understands them as a spiritual messenger communicating that human action is out of balance with the rest of the natural world. Building off this perspective, her response then is then not eradication of the borer but reflexively investigating how human behavior needs to change to prevent future introductions. Reclaiming Anishinaabe names for alienated species restores those beings to their “relational networks of respect and care.”⁶⁸⁴ Anishinaabeg names affirm Anishinaabe ecological relations and enact Anishinaabeg *gkendaasowin* as part of Anishinaabe resurgence.

“We Have to Understand It in Order to Give It Its Name”: Mino Bimaadiziwin through Anishinaabeg Study

Anishinaabe elders tell of how Original Man, later to be called Nanabozho, named all Creation and learned, through study, how to live in the world from his elder brothers and sisters.⁶⁸⁵ In *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*, botanist Robin Wall Kimmerer (Potawatomi) interprets this story, emphasizing that Nanabozho “considered the Original Instructions and understood that all the knowledge he needed in order to live was present in the land. His role was not

⁶⁸³ Interview with band member/harvester, 3 August 2020.

⁶⁸⁴ Sinclair, “Righting Names,” 100. See also Bang and Marin, “Nature-Culture Constructs in Science Learning”; Bang et al., “Muskrat Theories.”

⁶⁸⁵ Benton-Banai, *The Mishomis Book*. Benton-Banai explains that, at that point in time, Original Man had no name but would later be called Way-na-boo'zhoo by the Anishinaabe.

to control or change the world as a human but to learn from the world how to be human.”⁶⁸⁶ In order to name all of Creation, Nanabozho observes the oceans, lakes, streams, and rivers; the parts of the body; the changing seasons; and the animals and plants, including which are good for food, medicine, and dyes and strong threads for making tools and clothing.⁶⁸⁷ Spiritual leader and one of the founders of the American Indian Movement, Edward Benton-Banai (Anishinaabe) relates that original Man “noticed that each type of animal had its own individual kind of wisdom.”⁶⁸⁸ Kimmerer adds that

when [Original Man] needed food, he noticed what the animals were eating and copied them. One night by a creek, he saw a little ring-tailed animal carefully washing his food with delicate hands. He thought, ‘Ahh, I am supposed to put only clean food in by body.’ . . . Nanabozho was also counseled by many plants. . . His elder brothers and sisters also inspire Nanabozho to make new things in order to survive. . . . The lessons Nanabozho learned are the mythic roots of Native science, medicine, architecture, agriculture, and ecological knowledge.⁶⁸⁹

A crucial lesson of this story is that Nanabozho learned the purpose of all beings in Creation and was thusly able to name all of Creation through careful study and attention. Anishinaabeg study is a vital method for understanding a beings’ purpose. Further, as this section demonstrates, Anishinaabeg study reflects the “responsible knowledge” common to Native epistemologies that is based on an “ethical-epistemological orientation of attentiveness” rather than of domination.⁶⁹⁰

Understanding other beings’ purposes through Anishinaabeg study is part of *mino bimaadiziwin*, an Anishinaabe articulation of resurgence. The noun *bimaadiziwin* comes

⁶⁸⁶ Kimmerer, *Braiding Sweetgrass*, 208. See chapter four for a detailed study on Kimmerer’s creative vision of Anishinaabe relations with alienated species.

⁶⁸⁷ Benton-Banai, *The Mishomis Book*, 5–7.

⁶⁸⁸ Benton-Banai, 7.

⁶⁸⁹ Kimmerer, *Braiding Sweetgrass*, 209–10.

⁶⁹⁰ Hester and Henney, “Truth and Native American Epistemology,” 319–20. See also Sinclair, “Righting Names,” 95.

from the verb *bimaadizi*, which means “living in a good and respectful way.”⁶⁹¹ Knowledge keeper and grandmother Sherry Copenace (Anishinaabe) describes one aspect of *mino bimaadiziwin*, or the good life, as “a society’s or nation’s capacity to respond best to the challenges it faces,” and Whyte compares this concept with the academic concept of resilience.⁶⁹² *Mino bimaadiziwin* also describes the Anishinaabe view of the world as a complex interrelation between “human health; storytelling; gendered and intergenerational relationships; cultural and ceremonial life; the intimacy of human relations with plants, animals, and entities (e.g., water); and the moral responsibilities that come with family, clan, and band memberships.”⁶⁹³ In this way, *mino bimaadiziwin* can be understood as the “mutual flourishing of interconnected natural and cultural communities,” and this interrelated way of life makes the Anishinaabeg more resilient.⁶⁹⁴ *Mino bimaadiziwin* moreover means to follow one’s Original Instructions embedded in traditional stories, which relate the values and codes of conduct for “liv[ing] in harmony with Creation.”⁶⁹⁵ One such set of instructions is the Teachings of the Seven Grandfathers, which demonstrate what it means to live a good life. In this story, the Anishinaabe are granted seven gifts—respect (*mnaadendimowin*), wisdom (*nbwaakaawin*), love (*zaagidwin*), courage (*aakwade’ewin*), humility (*dbaadendiziwin*), honesty (*gwekwaadiziwin*), and truth (*debwewin*)—to help them live “in a good way” that promotes both physical and spiritual health.⁶⁹⁶

⁶⁹¹ Kyle Powys Whyte, “What Do Indigenous Knowledges Do for Indigenous Peoples?,” in *Traditional Ecological Knowledge: Learning from Indigenous Practices for Environmental Sustainability*, ed. Melissa K. Nelson and Dan Shilling (Cambridge University Press, 2018), 58.

⁶⁹² Whyte, “Critical Investigations of Resilience,” 136.

⁶⁹³ Whyte, “What Do Indigenous Knowledges Do for Indigenous Peoples?,” 58.

⁶⁹⁴ Awâsis, “Anishinaabe Time,” 840. See also Simpson, *Dancing on Our Turtle’s Back*.

⁶⁹⁵ Benton-Banai, *The Mishomis Book*, 60.

⁶⁹⁶ Benton-Banai, 64.

The Anishinaabeg apply *mino bimaadiziwin* in their responses to alienated species. For example, applying *mnaadendimowin* and *dbaadendiziwin* means to respect the lives of all living beings and understand the limits of one's own capacity for knowledge. For many Anishinaabeg, applying this respect and humility means reserving judgment against other living beings. As one band member explains: "Everything was put here for us as gifts. So, it's not for me to judge whether they should live or die. But sometimes it has to happen where we are to remove or take them out of the area. But that's not up to me to decide. That's something that we would have to consult with higher beings, and the ceremonies are there to find that out."⁶⁹⁷ Many Anishinaabeg, especially elders, speak often of reserving judgment against alienated species. This reserving judgment relates to human's role in Creation, as one Anishinaabe elder explained: "Everything has a purpose. And there isn't anything in our values or culture or, or our history, that tells us that that what we've been given by the Creator should be eradicated by us as a human being. That isn't our purpose. We have no authority to do that in the traditional and cultural world."⁶⁹⁸ Their relational responsibilities emphasize respect and humility because, according to the Anishinaabe creation story related above, humans were the last beings to be created and thus depend on plants and animals and must learn from them. Responding to Western-colonial "invasive" species management practices, one Anishinaabe harvester shared, "I don't know what humans think they're doing. We're the last in the order of creation. Everything else comes before us."⁶⁹⁹ According to Anishinaabe worldview, human beings do not have the authority to control or eradicate

⁶⁹⁷ Interview with band member/spiritual leader, 10 October 2021.

⁶⁹⁸ Interview with band member/elder, 23 September 2021.

⁶⁹⁹ Interview with band member/harvester/cultural resource steward, 3 August 2021.

other living beings; that is not their purpose. Their purpose is to name all of Creation, and to do that they must find out other beings' purposes through study.

Most of the Anishinaabeg with whom I spoke express a desire to better understand bakaan ingoji ga-ondaadag's purpose as part of their relational responsibilities. One harvester and cultural resource steward asks, "What are we going to do with it? What's its role? What's its purpose here? You know, what's it going to do? How do the animals benefit from it? Is it a pollinator, you know, does it provide the sweets for the animals and the bees?"⁷⁰⁰ An elder and cultural resource steward similarly approaches alienated species with questioning, asking: "What is it that you need to live a good life?"⁷⁰¹ To answer this question, she advises that "We have to research it; we have to understand it in order to give it its name. What is it that it does? What is it? How is it that it helps Creation?"⁷⁰² These questions signal that the Anishinaabeg are not focused exclusively on the plant or animal's purpose for humans but rather on their role and purpose for Creation—for everything in Creation. The notion of use in this case is not the hedonistic utilitarianism of some Western-Colonial environmental thinking and its inherited ideas from Christianity.⁷⁰³ Rather the Anishinaabeg's focus on use arises from kinship-based relational responsibilities.

As these Anishinaabe people's questions suggest, they seek to better understand these plants and animals' purposes through Anishinaabeg study. Anishinaabe have

⁷⁰⁰ Interview with band member/harvester/cultural resource steward, 23 August 2021.

⁷⁰¹ Interview with band member/elder/cultural resource steward, 4 August 2021.

⁷⁰² Interview with band member/elder/cultural resource steward, 4 August 2021.

⁷⁰³ Lynn White, Jr., "The Historical Roots of Our Ecologic Crisis," *Science* 155, no. 3767 (n.d.): 1203–7, <https://doi.org/10.1126/science.155.3767.1203>; J. Baird Callicott, "Non-Anthropocentric Value Theory and Environmental Ethics," *American Philosophical Quarterly* 21, no. 4 (1984): 299–309; Eric Katz, "Utilitarianism and Preservation," *Environmental Ethics* 1, no. 4 (1979): 357–64, <https://doi.org/10.5840/enviroethics19791430>.

several practices for becoming familiar with alienated plants and animals. This becoming-familiar/making-kin is part of the Anishinaabe's responsibility to their other-than-human relatives based on the Nanabozho creation story/teachings. One of these practices, shared by an elder, includes study:

I'll look them up and I'll study, and I'll ask people. I'll ask other elders. I'll ask other people that gather and that are familiar with the things that we gather for medicines and for our nutrition. And say, have you seen this? Do you know anything about it? You know, what is it? And it's like, a lot of the things I use, I don't know the scientific names of them, but I do know what they're for. And I do want to know what kinds of medicines or nourishment they provide for me. And so, if I don't need that, I probably necessarily won't delve, like, spend a whole lot of time, but if it's something new, I always want to know more about it.⁷⁰⁴

As this elder explains, study includes speaking with other elders and other harvesters to find out what the plants and animals are for. Further study is directed by whether the food or medicine a plant provides is needed. At root in this approach is a focus on curiosity and community sharing toward meeting one's responsibilities.⁷⁰⁵ That community includes wildlife, too. Another elder speaks of watching bears and other wildlife to see if they eat or utilize unfamiliar plants.⁷⁰⁶ Knowledge is thus based on a particular context in relation to other beings, for as Simpson explains, "without context there can be no knowledge, or knowing, and hence knowledge exists only when belief practices develop, are in harmony with communal well-being."⁷⁰⁷ GLIFWC's Tribal Climate Adaption Menu also recommends careful attention of alienated species to become familiar with them. In fact, one of their strategies for climate adaptation is to learn from nonhuman

⁷⁰⁴ Interview with band member/elder, 23 September 2021.

⁷⁰⁵ Indigenous studies scholar Samantha Chisholm Hatfield and others argue that traditional knowledge holders' focus on relationality enables more sensitivity to noticing interactional changes between the human and other-than-human world, as well as changes over smaller time scales. Samantha Chisholm Hatfield et al., "Indian Time: Time, Seasonality, and Culture in Traditional Ecological Knowledge of Climate Change," *Ecological Processes* 7 (2018): 25, <https://doi.org/10.1186/s13717-018-0136-6>.

⁷⁰⁶ Interview with band member/elder/cultural resource steward, 4 August 2021.

⁷⁰⁷ Leanne Betasamosake Simpson, quoted in Sinclair, "Righting Names," 95.

beings as they respond to changing conditions, and this strategy includes observing bakaan ingoji ga-ondaadag and their interactions with other beings.⁷⁰⁸

In addition to this form of Anishinaabe study, Anishinaabeg become familiar with other living beings through spiritual means. As Simpson explains, “within in Anishinaabe epistemology, spiritual knowledge is a tremendous, ubiquitous source of wisdom that is the core of every system in the physical world.”⁷⁰⁹ One elder spoke of asking the Creator for information on plants and animals that are new to them.⁷¹⁰ Similarly, a spiritual leader spoke of ceremonies that help the Anishinaabeg to become familiar with and learn the purpose for newcomer beings:

Because we don’t or can’t know everything, our Creator has given us the ceremonies, our teachings, our way of life, to find those things out. Okay? So, if we don’t know something, there is a resource that we can use to get guidance. . . . We’re not here to take a life just because we want to learn something about it. If we want to know something, the Creator has provided us the resource through our ceremonies to help us make those decisions, to know the things that we don’t know and to provide knowledge, wisdom about those things and actually the reasons why they’re to be where they’re at or the things that are happening. So, you don’t go and take them apart and kill them and dissect them to find an answer that may or may not be true. We go right to the source, our Creator, to find those answers to the things that that we need to know.⁷¹¹

Gathering knowledge about displaced beings through ceremonies is tied to ethics.

Understanding all life as interdependent, Anishinaabe ethics affirm non-hierarchical relations with other beings. Philosopher Viola Cordova (Jicarilla Apache) refers to such ethics as a “‘complete’ system” of ethics because it includes responsibilities toward other members of society, which extends beyond the human “toward the planet which has

⁷⁰⁸ Tribal Adaptation Menu Team, “Dibaginjigaadeg Anishinaabe Ezhitwaad,” 23.

⁷⁰⁹ Simpson, *As We Have Always*, 157.

⁷¹⁰ Interview with band member/elder, 23 September 2021.

⁷¹¹ Interview with band member/spiritual leader, 10 October 2021.

produced one and upon which one is dependent.”⁷¹² In addition, as in many Indigenous epistemologies, for many Anishinaabe, “the world does not need to be poked, prodded, controlled, and dissected in order to discover its inner meanings.”⁷¹³ Moreover, this participant’s acknowledgement that “we don’t or can’t know everything” reveals how Anishinaabe *gkendaasowin* is characterized by the gift of *dbaadendiziwin* (humility). Like Native philosophies more broadly, Anishinaabeg approaches recognize “there are no bare facts” and “do not assume that the structures of our minds have unmitigated access to inherent, permanent, and discrete structures of the universe.”⁷¹⁴ The elders and harvesters with whom I spoke apply these principles of Anishinaabeg thought to using spiritual means to better understand *bakaan ingoji ga-ondaadag*.

A third method of Anishinaabeg study in this context centers on communication. This method of study emerges from Anishinaabe cosmologies about a time when humans talked openly with plants and animals.⁷¹⁵ When asked how to respond to alienated species in a good way, an elder suggests talking with them:

Even with invasives species. If those species are causing problems, my take on it and my suggestion is talk to them. Explain the situation, and if that doesn't work, then you have to take the next step. But first is communication. Just as with any species. Because the spiritual entities of all things exist, whether a lot of us don't believe it or not. Even the spiritual energies of plants. . . . If you really need that food, such as the manoomin, and those other plant species are causing a problem with it, talk to them. Don't always assume that they realize that.⁷¹⁶

This elder maintains the position that alienated species, even those impacting culturally significant plants, have spirits and, as such, to live in a good way means to communicate

⁷¹² Cordova, “Ethics: The We and the I,” 177.

⁷¹³ Sinclair, “Righting Names,” 95.

⁷¹⁴ Sinclair, 95. See also Deloria, *Spirit and Reason*; Norton-Smith, *The Dance of Person and Place*; Whitt, *Science, Colonialism, and Indigenous Peoples*.

⁷¹⁵ Benton-Banai, *The Mishomis Book*, 31–34.

⁷¹⁶ Interview with band member/elder, 18 August 2021.

with them before taking other action. GLIFWC’s Tribal Adaptation Menu also suggests the strategy of “communicat[ing] with beings in the area to listen and to explain intended actions.”⁷¹⁷ Simpson relates this form of study with the “incredibly important reciprocal relational practice of listening”: “When I’m hanging out with elders, particularly when I’m hanging out with elders in the bush, they’re always listening, they’re always listening to sounds that someone coming from the city like myself might miss, that we block out. They’re listening to sounds as a way of relating, as a way of communicating with plants, with animals, with spirits.”⁷¹⁸ Simpson connects this practice of listening for communication with the practice of truth, *debwewin*, which she translates as “the sound of your own heart.”⁷¹⁹ Listening is an “intentional experience in conversation” that requires the whole body and spirit and an open heart.⁷²⁰ She further explains that durational ceremonial practice can help one “get to that place where you’re able to listen with an open heart—because that’s often where transformation comes from, that’s often a site of knowledge production.”⁷²¹ Similarly, an elder shares that, for him,

it’s hard to have good thoughts about the plants that came. But one of the things that I think is important is to look at those plants that came, and say, at least in your mind, say, why? What do you have to offer to our family? Our family of plants, our family here, what are you here to tell us? What are your medicines that you bring? What are your teachings that you bring? Where are you from? Not necessarily alienate them, but in some ways kind of welcome them, and say, you know, you’re welcome to join us.⁷²²

This elder acknowledges the challenge of holding an open heart for species that are negatively impacting culturally important plants like *manoomin*. What is more, his words

⁷¹⁷ Tribal Adaptation Menu Team, “Dibaginjigaadeg Anishinaabe Ezhitwaad,” 29.

⁷¹⁸ Leanne Simpson and Kite, “Discussion with Leanne Simpson,” *Ear / Wave / Event*, no. 7, accessed January 12, 2023, <https://earwaveevent.org/article/discussion-with-leanne-simpson/>.

⁷¹⁹ Simpson and Kite.

⁷²⁰ Simpson and Kite.

⁷²¹ Simpson and Kite.

⁷²² Interview with band member/elder, 18 August 2021.

indicate that communicating with alienated species—and intentionally listening—is a crucial method of Anishinaabeg study that can be applied to better understanding alienated species.

While welcoming unfamiliar species is preferable to these Anishinaabeg, being in relation with alienated species in a good way does not preclude removing them. Some Anishinaabeg with whom I spoke have and do routinely remove alienated species negatively impacting culturally important species. However, their practice is to remove them with respect. This practice of respect goes back to the Teaching of the Seven Grandfathers. An elder shares that the Anishinaabeg are

taught that [we] were provided everything on the earth to survive. So, you know, we have to respect that. That was in our teachings, and we have to respect that. When Anishinaabe chooses to use any of the gifts that we do, with respect to the taking of a life or using one of those gifts, you know, we do it in a respectful and reverent manner. To make the necessary offerings or do the ceremonies that we have, showing respect for taking the life.⁷²³

Another elder connects removal with respect explicitly with the seven gifts in the Seven Grandfathers teaching: “We were always taught to respect everything on Earth. Respect is one of our tools that we use for life, like the Christians get 10 commandments, we get seven gifts, and one of the gifts is respect. And one of them is to respect the earth and all that the Great Spirit put on it.”⁷²⁴ Because alienated species have spirit, when they are removed, it must be done using protocols that treat them with respect. This aspect of *mino bimaadiziwin* is put into practice by tribal natural resource stewards as well. A tribal natural resource steward who is not a band member shares that these Anishinaabe beliefs “impact the way we would deal with an invasive species. They [alienated species]

⁷²³ Interview with band member/spiritual leader, 10 October 2021.

⁷²⁴ Interview with band member/elder, 24 August 2021.

need to be treated with respect still. It's a matter of respecting that Creation. I think that's what the elders has been trying to drive through to us. Even though it's not from here, we still have to respect it."⁷²⁵ Treating alienated species with respect includes ceremonies to honor them before they are removed. They need to be handled in a way that acknowledges that they are part of creation. This stewardship practice combines spiritual and physical aspects of Anishinaabe life. Removing alienated species in a respectful way can include having elders and band members remove them "in the right way" with "the right ceremonies."⁷²⁶

The Anishinaabeg follow specific spiritual protocols about whether to remove species and the method of removal because they deem certain methods of removal to be disrespectful. For example, an elder and spiritual leader explains that:

We've removed some, some visitors that were here that affected one of our other medicines or something that we use, and we've removed them, but when we remove something or kill something, we do it in a specific way in with respect to reverence, and try and leave it, leave that with, if you will, some dignity and some reason why we're removing that and we'll appeal to that spirit. So, you know, there's a way to do it. And there's a disrespectful way to do it. There's been some chemical eradication of some things that I haven't been in favor of.⁷²⁷

This elder identifies chemical removal as a disrespectful method of removal. Most Anishinaabeg communities with whom I partnered on this research refrain from chemical methods and focus on mechanical removal, such as hand pulling and mowing. Their worldview positions these plants and animals as relations, and yet these plants and animals can be linked with devastating impacts to culturally important species, such as manoomin—the plant the Anishinaabeg credit as the reason for their current homelands

⁷²⁵ Interview with non-Indian tribal natural resource steward, 2 September 2021.

⁷²⁶ Interview with Tribal natural resource steward, 2 September 2021.

⁷²⁷ Interview with band member/spiritual leader, 10 October 2021.

being where they are.⁷²⁸ Some feel that, at times, removal of plants and animals is necessary to protect certain older relationships, but they avoid chemical methods because they are not life-enhancing in the long run. As a tribal natural resource steward and plant expert explains, “there’s no perfect answer, but there is a worst answer, and the worst answer is the chemicals that people are using to get rid of things.”⁷²⁹ This focus on long-term protection arises from a life-giving approach that considers not only the lives of Anishinaabeg, but also their plant and animal relations, as part of *mino bimaadizwin*.

“It Moves and Changes and Shifts Itself”: Migration, Prophecy, and Anishinaabe Temporalities on the Move

It is told that the Anishinaabeg migrated from the east coast of Turtle Island (North America) to the upper Great Lakes region because of the Seven Fires Prophecy, an epic story of Anishinaabe *gkendaasowin*.⁷³⁰ Here, I reproduce in full geographer Sâkihitowin Awâsis (Michif Anishinaabe)’s retelling of the Seven Fires Prophecy and the migration it inspired:

Long ago, in a time of flourishing and abundance, the Anishinaabeg lived on the east coast for many generations (*Giniwgiizhig* 2013). Seven prophets came to the Anishinaabeg from the north and made a prediction for the future (Dumont 2015). Each of these seven prophecies is called a Fire and refers to a particular era of time in the future (Benton-Banai 1988; Dumont 2015). The first three prophecies set in motion the great migration from the east coast of *Mikinaak Minis* (Turtle Island or North America) to the western shores of *Gichi Gamiin* (the Great Lakes), where the food (wild rice) grows on water (Benton-Banai 1988; Dumont 2015; Simpson 2011). The Fourth, Fifth, and Sixth Fires foretold of the coming of light-skinned people, the church and missionaries, and the residential school system, respectively. . . . The seventh prophet foretold of a time the Anishinaabeg

⁷²⁸ See chapter 3 for a retelling on this story.

⁷²⁹ Interview with band member/tribal natural resource steward, 22 September 2021.

⁷³⁰ Awâsis, “Anishinaabe Time,” 841.

would retrace our ancestors' path, remember who we are, relearn our names and clans, and return to *Anishinaabe bimaadiziwin* (ways of living).⁷³¹

The Anishinaabe great migration narrative retold in this story is a critical part of the Anishinaabe cultural imaginary and history, and migration more broadly is a central analytic of Anishinaabe cosmologies and onto-epistemologies.⁷³² It highlights prophecy as a concept embedded in Anishinaabe spatio-temporalities. Awâsis explains that the Seven Fires Prophecy and the Seven Fires Creation Story “emphasize reoccurrence,” giving Anishinaabe peoples the ability to maintain a deep sense of continuity that connects the past, present, and future, in ways that do not center the moment of colonial contact.⁷³³ Simpson adds that the Anishinaabeg have a spatial construction of time encoded in Anishinaabemowin in which time is intergenerational, and the present “is a colliding of the past and the future.”⁷³⁴ In other words, Anishinaabe time moves multidirectionally and relationally. Moreover, Lyons argues that Anishinaabe temporalities disrupt colonial dichotomous traditional/modern understandings of Indigeneity that frame Indigenous culture and indigeneity as static and still by placing them strictly in the past with the “traditional” side of the dichotomy.⁷³⁵ Theorizing Anishinaabe migration, including removal, he further demonstrates that “Indian time

⁷³¹ Awâsis, 841–42.

⁷³² Lyons, *X-Marks*, 3–4.

⁷³³ Indigenous and queer studies scholar Mark Rifkin similarly identifies how prophecy gathers other-than-chronological possibilities toward polychronicities that intensify how other times pervade the present. Awâsis, “Anishinaabe Time,” 846; Mark Rifkin, *Beyond Settler Time: Temporal Sovereignty and Indigenous Self-Determination* (Durham, NC: Duke University Press, 2017).

⁷³⁴ For example, in the word *biidaaban* (dawn), the prefix “bii” refers to the future coming toward you, the verb “daa” refers to living in a certain place or the present, and the verb “ban” is used when something or someone no longer exists. This single word holds the past, present, and future together. Additionally, Awâsis offers the example *aanikoobijigan*, which refers to both ancestor and descendant, which suggests intergenerational time in which “we are simultaneously living alongside past and future relatives.” Simpson, *As We Have Always*, 193; Awâsis, “Anishinaabe Time,” 841. See also Kyle Powys Whyte, “Indigenous Science (Fiction) for the Anthropocene: Ancestral Dystopics and Fantasies of Climate Crises,” *Environment and Planning E* 1, no. 1 (2018): 224–42.

⁷³⁵ Lyons, *X-Marks*.

tends to move like a people migrating home: in fits and starts, with false beginnings and many fulfilled endings, always looking to both past and future, always producing diversity.”⁷³⁶ In this temporal multiplicity “on the move,” “the old never dies; it just gets supplemented by the new, and one result is diversity.”⁷³⁷

With this theory of dynamic space-time, many Anishinaabeg understand migration as producing the difference that enables the emergence of “new communities, new peoples, new ways of living, new sacred food, new stories, and new ceremonies”—including new multispecies relations with plants and animals.⁷³⁸ Anishinaabeg connectedness to land is closely linked with their expansive conception of time as conveyed in stories that describe the world as “creative, animate, dynamic, purposeful, and unfinished,” thus cultivating an attunement to potential emergences as the future mingles with the present.⁷³⁹ Whyte details the emergent interspecies relationships that have allowed the Anishinaabeg to adapt to new environments, which I reproduce here at length to show the depth and breadth of these new relationships:

A well-known set of Anishinaabe stories tells about one of the stopping points of the migration: a land where food grows on water, and a place where the people encountered wild rice for the first time (manoomin/mnomen, translated as the good berry). Waterfowl showed the people that wild rice is edible and guided them to habitats of low-lying waters where wild rice grows best and different plants, animals, and insects flourish. The people studied wild rice habitats as webs of interdependent responsibilities. Ecologically, wild rice is responsible for feeding humans, birds, and animals; for providing protective cover for fish and birds; for supplying material for muskrat lodges; and for supporting clean water. Water is responsible for giving life to wild rice. The people then developed their own responsibilities to harvest in ways that leave enough wild rice for nonhumans

⁷³⁶ Lyons, 13.

⁷³⁷ Lyons, 13, 4.

⁷³⁸ Lyons, 4.

⁷³⁹ Norton-Smith, *The Dance of Person and Place*, 63. See also Vine Deloria, *God Is Red: A Native View of Religion* (Golden, CO: Fulcrum, 1973); Kimmerer, *Braiding Sweetgrass*.

and to work out diplomatic protocols for sharing or respecting the wild rice beds needed by other human communities, thereby securing justice for all beings.⁷⁴⁰

In this retelling of the great migration story, the difference produced through migration opens a way to emerging relationships that strengthen Anishinaabe communities. These now long-established relationships, with wild rice for example, have been affected by environmental changes to which alienated species contribute, and, as discussed above, the Anishinaabeg are concerned about these relationships. Yet, as I will show in this section, with the lens of migration as an analytic, the Anishinaabe continue to focus on developing new “moral relationships” that incorporate responsibility, spirituality, and justice and that “are at the heart of how [they] understand resilience.”⁷⁴¹ After all, as Lyons illustrates, the Anishinaabeg recognize that the emergence of the new “can sometimes turn out all right and occasionally even good.”⁷⁴² I contend that one Anishinaabe approach to alienated species recognizes the potential good in developing new relationships with such species, making these Anishinaabeg especially adaptive to environmental change.

For example, because some Anishinaabeg see all living beings, including alienated species, “as part of the circle” of Creation, they do not view alienated species as leading exclusively to negative outcomes. To them, these species may bring important food and medicines or something else they may need. An elder explains: “My sense, I believe, is that the Creator gives us things when we need those things presented to us, and they’re always in balance. One will balance the other. And that there isn’t something that’s dominant or invasive; it’s that we’re all on the same level. And even though it

⁷⁴⁰ Whyte, “Critical Investigations of Resilience,” 137.

⁷⁴¹ Whyte, 137.

⁷⁴² Lyons, *X-Marks*, 3.

might “take over” one thing, something else good may be the outcome as a result of it.”⁷⁴³ For this elder, living beings cannot be “dominant” or “invasive.” That is an interpretation of the world based on a Western-colonial way of thinking. Because these beings are part of the Creator’s plan, they help keep the world in balance. This Anishinaabe elder also identifies the possibility of a good outcome, which recalls Lyons’s position that the Anishinaabe history of migration provides a disposition of openness to the generative possibilities of newness. Other elders observe positive outcomes from alienated plants, such as how “sometimes they [alienated plants] negatively affect some of the plants and animals that are here, but then, on the other hand, they have enhanced some of that,” referring to long-resident plants and animals.⁷⁴⁴

This Anishinaabeg view on the possibility of good outcomes also derives from their faith in *aki*, sometimes referred to as Mother Earth. Many Anishinaabe elders and harvesters grant agency to *aki* and trust that *aki* will respond to alienated species in its or her own way. They have faith that *aki* knows the best way to respond. For example, one elder shares that he “always tried to tell them [environmentalists] to try not to think that they can play the Creator of all this and sometimes we have to let things evolve naturally. . . . To just let things go and let it evolve because the earth has its plans already. So, things will come back, but they may not come back the way you want it. But they will come back the way they are supposed to.”⁷⁴⁵ Additionally, an Anishinaabe harvester said, “I was just talking to somebody [about what do to about the emerald ash borer], and they’re like, we’re not gonna do anything. We’re gonna see what happens. It’s like, wow,

⁷⁴³ Interview with band member/elder, 23 September 2021.

⁷⁴⁴ Interview with band member/spiritual leader, 10 October 2021.

⁷⁴⁵ Interview with band member/elder, 18 August 2021.

that's, for me, that's having a lot of faith. A lot of faith, and I have faith already. So, it's just like, that was really easy for me to connect to.”⁷⁴⁶ Some Anishinaabe people suggest doing nothing, acknowledging the profound potential loss and grief of losing manoomin or baapaagimaak, for example. These practices recall what Reo and Ogden identify as a wait-and-see approach, which includes patient observation of alienated species to (1) allow aki to sort out relations between newcomers and long-standing residents and (2) give Anishinaabe people time to get to know the newcomer plants and animals toward understanding how to be in relationship with them, including understanding what their responsibilities toward them might be.⁷⁴⁷ For example, such responsibilities might include actively harvesting and using them appropriately. Another elder recognizes aki's agency when acknowledging that humans can make things worse: “But you know, that's what happens when you try to help Mother Nature out so to speak. Sometimes you do more harm than good.” These perspectives understand aki as having the ultimate agency and knowledge for how to be in relation to alienated species. Similarly, many Anishinaabeg accept that long-resident plants have agency in allowing alienated plants to remain. For example, one band member and natural resource steward considers that, “for the instance of *Phragmites*, maybe we're seeing more filtering that's needed in areas, and that's why this European variety is being accepted in those [plant] communities.”⁷⁴⁸ She acknowledges long-resident plants' agency in permitting alienated species to reside among them. Again, this approach recognizes humans' incomplete knowledge and, consequently, demonstrates humility.

⁷⁴⁶ Interview with band member/harvester/basket-maker, 3 August 2021.

⁷⁴⁷ Reo and Ogden, “Anishnaabe Aki,” 2018.

⁷⁴⁸ Interview with band member/natural resource steward, 30 August 2021.

Beyond trusting aki and the wisdom of plants, many Anishinaabeg see their culture as uniquely prepared to adapt to the presence of alienated species and the changes they bring because their history of migration and movement imbued their culture with “adaptive capacity” to respond to difference. “Adaptive capacity” refers to the ability of cultures to adjust to environmental change, take advantage of new opportunities, and cope with consequences, which all support self-determination.⁷⁴⁹ Most Anishinaabeg with whom I spoke emphasize the Anishinaabe culture’s adaptive capacity. For example, an Anishinaabe harvester explains that,

If you think about that Indigenous way of life, it’s very adaptive. It flows. It moves and changes and shifts itself. . . . We have this bag of tools that we carry around with us. And we every now and then peek in our bag and say, you know what, this is really helpful, I’m going to keep this for now. But we also are very comfortable with discarding things that don’t work any longer. . . . We have managed to adapt and mold and still maintain a specific identity and understand ourselves. We still have sovereignty.”⁷⁵⁰

This participant emphasizes the continuity and flexibility in Anishinaabe culture, highlighting that Anishinaabe identity is not altered or watered-down but rather is strengthened by new ideas and tools. Anishinaabe adaptations to alienated species includes using them for medicine, food, compost, and weaving materials, to name a few.⁷⁵¹ An elder discusses engaging study to find new ways of using alienated species: “It’s applying the research methodology to it to be able to say, okay, this is what I see

⁷⁴⁹ This definition draws on anthropologist Benedict J. Colombi’s intervention into previous understandings of “adaptive capacity.” Prior definitions suggest that physical structure, institution, and symbolic representations make a system adaptive; in contrast, based on his research with Niimiipuu (Nez Perce), Colombi argues that culture is what makes a system adaptive. Benedict J. Colombi, “Salmon and the Adaptive Capacity of Niimiipuu (Nez Perce) Culture to Cope with Change,” *American Indian Quarterly* 36, no. 1 (2012): 75–97.

⁷⁵⁰ Interview with band member/harvester/educator, 21 September 2021.

⁷⁵¹ Interview with tribal natural resource steward, 16 August 2021. Interview with band member/elder/cultural resource steward, 4 August 2021. Interview with band member/cultural resource steward, 10 August 2021.

with this plant. . . . This plant here can grow through concrete. Do you think it might be a good building material if it can grow through concrete? I'd like to have some siding made out of that plant."⁷⁵² This articulation of study is a form of "relational science."⁷⁵³

Another elder suggests intertribal communication to find out uses of alienated species from the Indigenous people in those species' original homelands: "We're hoping that other people will share their traditions with us, those species that that end up coming this way that we're not familiar with."⁷⁵⁴ Another participant refers to this practice as "cultural transmission," explaining "these plants, or insects, or whatever are Indigenous to a place somewhere, right? Who are the local people where they come from? How do they interact with this plant? What sort of gifts do they know of these things that maybe we can start introducing that into our lives?"⁷⁵⁵ Similarly, GLIFWC's Tribal Adaptation Menu calls for "seek[ing] out traditional and/or cultural knowledge regarding bakaan ingoji ga-ondaadag from tribal communities where these beings are native by identifying and interviewing harvesters."⁷⁵⁶ Such practices operationalize Anishinaabe adaptive capacity as part of resurgence.

Finally, some Anishinaabeg include alienated species in their adaptations for the future. For example, they employ management practices that carry forward relational responsibilities with the alienated species with whom they are becoming familiar and forging relationships. Anishinaabe teachings, especially the Seventh Generation

⁷⁵² Interview with band member/elder/cultural resource steward, 4 August 2021.

⁷⁵³ "Relational science" is Grenz's term for the science that results from incorporating an Indigenous worldview into fields of scientific study, such as invasion biology and ecological restoration. For Grenz, applying relational science is "an act of reconciliation between the two worlds I walk in. That of an Indigenous woman, and that of a scientist." Grenz, "Healing the Land," 1.

⁷⁵⁴ Interview with band member/natural resource steward, 30 August 2021.

⁷⁵⁵ Interview with band member/harvester, 21 September 2021.

⁷⁵⁶ Tribal Adaptation Menu Team, "Dibaginjigaadeg Anishinaabe Ezhitwaad," 30.

Prophecy, emphasize one’s responsibility to life beyond one's immediate generation, including generations before and after oneself.⁷⁵⁷ One mark of this approach is that all nine Tribes prohibit widespread use of herbicides and pesticides. If used at all, it is used sparingly and not without controversy because, as discussed above, applying pesticides is viewed as the opposite of life-sustaining. Many Anishinaabeg—including elders, harvesters, and natural and cultural resource stewards—express concern for the impacts of such chemicals on human and nonhuman life long after application.⁷⁵⁸ Moreover, because Tribes understand their futures as intertwined with the futures of all of Creation, their practices focus on sustaining populations of alienated species. For example, a tribal natural resource steward explains that the Tribe

believes in everything being ready for seven generations in the future. So invasive species, the main reason that we manage it, but don’t eradicate it, is because we want it to be available for seven generations in the future. We want the blueberries, the cedar, the ash, the walleye, for everybody seven generations to be able to do those cultural harvest activities. We also want the knapweed and the knotweed and the mystery snail to be available if we’re at a point where that’s the only resource that’s available. So, everything that we do is thinking about those seven generations and it’s managing so that it’s sustainable at that point in the future as well.⁷⁵⁹

This steward depicts a prophecy-based approach emanating from the Anishinaabeg’s Seventh Generation Prophecy. Indigenous education scholar Nicole Bell (Anishinaabe)

⁷⁵⁷ Kyle Bladow, “‘The Future That Haunts Us Now’: Oblique Cli-Fi and Indigenous Futurity,” *Transmotion* 7, no. 2 (2021): 130–50, <https://doi.org/10.22024/UniKent/03/tm.986>; Awâsis, “Anishinaabe Time,” 844; Nicole Bell, “Anishinaabe Bimaadiziwin: Living Spiritually with Respect, Relationship, Reciprocity, and Responsibility,” in *Contemporary Studies in Environmental and Indigenous Pedagogies: A Curricula of Stories and Place* (Rotterdam, Netherlands: Sense Publishers, 2013), 104.

⁷⁵⁸ Interviews with band member/harvester/basket-maker, 3 August 2021; band member/elder/cultural resource steward, 4 August 2021; band member/elder, 23 August 2021; band member/natural resource steward, 22 September 2021; band member/elder, 23 September 2021; band member/natural resource steward, 30 August 2021—this list is not exhaustive.

⁷⁵⁹ Interview with tribal natural resource steward, 16 August 2021.

explains that this prophecy “articulate[s] the need to always consider those that will come after us.”⁷⁶⁰ She continues that,

All decisions and actions made today must consider how they will touch those yet unborn. To assist us in making responsible decisions and acting responsibly, we are to honor those who have walked before us, the ancestors, and consider their wisdom. The seventh generation prophecy of the Anishinaabeg tells us that what we do today will affect the seventh generation and because of this we must bear in mind our responsibilities to them today and always.⁷⁶¹

This prophecy suggests a future-oriented approach in two ways. First, the reliance on prophecy is future-oriented by definition; prophecies direct decisions made now by having a sense of what is to come. Second, this prophecy of the seventh generation instructs that ecological practices must consider those yet to come. While the “seventh generation” concept has been appropriated and commodified by settler culture, Anishinaabe communities still apply this traditional knowledge to their environmental practices.⁷⁶² For instance, during Awâsis’s study of pipeline impact assessments with Anishinaabeg, an elder explains how the Anishinaabeg “use [their] knowledge from seven generations back, stand here in the present and think how all of [their] actions will impact the future.” This prophecy-based approach evinces the Anishinaabeg’s capacious temporalities that inform their practices of honoring the wisdom of ancestors and elders, the wisdom of the past brought forward by ancestors and elders, by looking far into the future. Moreover, it demonstrates how Anishinaabe relational spatio-temporalities (their co-constructions of space-time with place and nonhumans) inform how they fulfill their relational responsibilities. Moreover, this life-oriented approach aims to sustain not only

⁷⁶⁰ Bell, “Anishinaabe Bimaadiziwin,” 104.

⁷⁶¹ Bell, 104.

⁷⁶² See, for example, the brand of eco-friendly household cleaning products, Seventh Generation, whose website claims that the company has “been on a mission to transform the world into a healthy, sustainable, and equitable place for the next seven generations—and beyond” for over thirty years. Seventh Generation Inc., “Our Company,” Seventh Generation, 2022, <https://www.seventhgeneration.com/company>.

the plant and animal relations with whom they have long-standing and culturally significant relationships, but also their alienated relations. It speaks to the complex ways the Anishinaabeg are, to borrow Simpson's language, living a different present to create different futures.

Challenges for Anishinaabeg Reciprocal Resurgence

Anishinaabe people's engagement in reciprocal resurgence with alienated species faces many complicated challenges, including what they perceive as the increasing speed of species displacement and the challenges of interweaving tribal ecological knowledge with Western-colonial science, both of which highlight Indigenous nations' limited sovereignty and self-determination under U.S. settler colonialism. For instance, the Anishinaabeg identify four imbricated phenomena that increase the speed at which alienated species continue to be displaced and introduced into Anishinaabe lands: colonialism, development, settlers increased mobility since the mid-twentieth century, and climate change. Given the Anishinaabeg's notion of deep time, Anishinaabe natural resource stewards and harvesters acknowledge the changing nature of landscapes, through the natural migration of plants and animals over time and centuries of trade up and down the Américas. The Anishinaabeg had an international existence long before colonization.⁷⁶³ However, they observe the increasing speed of that change, with one tribal natural resource steward noting, "the landscape is changing, and it has changed for many years. It's just the speed of it that's taking place now."⁷⁶⁴ One participant theorizes

⁷⁶³ Grenz, "Healing the Land," 44.

⁷⁶⁴ Interview with band member/natural resource steward, 30 August 2021.

that “colonialism is related to the speed of environmental change.⁷⁶⁵ It speeds up [the] environmental change that is naturally occurring,” which in turns makes it difficult for long-established species to adjust to the changes, including newcomer species.⁷⁶⁶ A tribal natural resource steward observes that the issue is one of

rapid changes... Maybe it doesn't have the time for the, for the species to move... that they would have. There's already a lot of land fragmentation. So, we have a lot of like this: pavement, or areas where it'd be hard for a wetland to slowly be moving somewhere. Or, or for the forest or forested species to move, and then just with those, with those sudden changes in climate. It's off-putting for the more sensitive species then too. So, it makes it even more difficult for them to compete with the more aggressive species coming in.⁷⁶⁷

This tribal natural resource steward explains that the “rapid changes” of development, climate change, and newcomer species puts extreme stress on local species, giving them little time to adjust. One implication of this is that newcomer species can get a stronger foothold as long-resident species struggle to adapt to multiple quick changes at once. As a result, Anishinaabeg land stewards struggle to sustain long-resident species with whom they have established relationships of responsibility and reciprocity. Further, their mention of pavement and fragmentation highlights that development stressed long-resident species and introduces alienated species to Anishinaabe territories.

On top of colonialism, climate change, and development, increased settler mobility contributes to the speed of alienated species’ introduction and spread. Many Anishinaabeg report more traffic from urban spaces into their rural reservations and, with it, the increased spread of alienated species. Several participants in the study report that

⁷⁶⁵ Chisholm Hatfield et al. also argue that traditional knowledge holders’ focus on relationality makes it possible for them to connect environmental changes with more socio-political phenomena, including colonialism. Chisholm Hatfield et al., “Indian Time.”

⁷⁶⁶ Interview with band member/natural resource steward, 30 August 2021.

⁷⁶⁷ Interview with band member/natural resource steward, 30 August 2021.

traffic has increased in the past fifty years, including one who explains the role of roads in spreading alienated plants:

Yeah, it seems like now that we have such a connected world and, you know, people are, are traveling much longer distances, you know, to and from work. And products are going across the landscape at higher rates, and they're going into further reaches. So, for instance, like, you have seeds, you know, from an invasive plant and those can easily get on the roadway. And then they're picked up on tires and vehicles to be dropped off in an area and if they find a patch of ground that is suitable for them to germinate, it just created an avenue of spread for these plants. Roadways, I think, are one of the biggest vectors for spreading invasive species.⁷⁶⁸

In addition to roadways, the increasing traffic of those roadways accelerates the movement of species. Moreover, some band members connect this traffic with the invasive tourism of settlers. A cultural resource educator explains that he considers non-native urban dwellers who come to his territory to recreate to be an invasive species:

“You know, I also call these people that come from [City Name] as invasive species. So yeah, they, with their vehicles, they definitely bring a lot of strange-looking things around.”⁷⁶⁹ More specifically, they connect this tourism with recreational vehicles, such as boats and ATVs, another method through which settlers repeatedly displace alienated species. A natural resource steward with the same band reports that he sees more alienated species in areas where out-of-town recreationers congregate: “I see a lot of invasives in the more developed areas and high-use areas, recreational, you know, ATVs.”⁷⁷⁰ Another harvester and cultural resource specialist connects that traffic with increased tourism, especially “people that come up, and want to, you know, utilize their recreational vehicles on the weekends up here and bringing their ATVs up here and

⁷⁶⁸ Interview with band member/harvester/natural resource agency steward, 22 September 2021.

⁷⁶⁹ Interview with band member/harvester, 23 August 2021.

⁷⁷⁰ Interview with band member/harvester/natural resource agency steward, 31 August 2021.

spread all that crap around here.”⁷⁷¹ He understands this increased mobility as part of the structure of settler colonialism in which Indigenous lands are settlers’ playground. He also adds: “My job is to take care of my people and my family and educate our children on our customs. But if we have all this stuff going on, we can’t do it. You know, I’m having a hard time. We can’t doctor our sick people. . . . There’s a block being put up slowly, and it’s unintentional, but then again, it’s not. It’s not. It’s like they just don’t care.”⁷⁷² This participant shrewdly conveys that these settler recreationists may unintentionally spread newcomer species across Native territories, but there is intentionality within the structure of settler colonialism that puts up those blocks to Anishinaabe reciprocal resurgence and everyday practices of Anishinaabewin.

Another challenge for Anishinaabe radical resurgence with alienated species is interweaving tribal ecological knowledge with Western science.⁷⁷³ Many Anishinaabeg see this challenge as an opportunity. Some advocate for applying Western-colonial scientific methods within the structure of Anishinaabeg onto-epistemologies. They suggest utilizing Western research methodologies alongside traditional methods of ceremony and other protocols already in place for communicating with and better understanding these newcomer species and their purposes in Creation. Then, they would use that information to determine, on a case-by-case basis, how to respond “in a good way” to alienated species in relation to specific place they are located and other contextual issues, such as which medicines, foods, and other culturally significant species

⁷⁷¹ Interview with band member/harvester, 23 August 2021.

⁷⁷² Interview with band member/harvester, 23 August 2021.

⁷⁷³ Fulvio Mazzocchi, “Why ‘Integrating’ Western Science and Indigenous Knowledge Is Not an Easy Task: What Lessons Could Be Learned for the Future of Knowledge?,” *Journal of Futures Studies* 22, no. 3 (2018): 19–34.

are being impacted. This approach evinces an Indigenous ecological approach that utilizes “a process of relational consideration” rather than “dichotomy-guided ecological restoration [that] inhibits [practitioners] from freely considering species” in context.⁷⁷⁴ Applying an Anishinaabe context, one Tribe’s program for managing alienated species relies on their own definition of which plants and animals need to be managed rather than federal and state lists of “invasive” species. For example, they only manage plants and animals that impact culturally significant species used for food or medicine. In one case, elders in the Tribe requested that a plant on the state list be allowed to remain because it is a medicinal plant that members harvest for its medicinal purposes. The elders identified it as a healing plant that was needed just then, during a time of political upheaval for their Tribe. In this situation, the tribal natural resource steward relied on tribal ecological knowledge to determine their response to this plant. Rather than proceeding with eradication as directed by Western-colonial management protocols, they were directed by elders with traditional ecological knowledges to protect the life-giving aspects of this alienated plant.

A related challenge is bringing together diametrically opposed worldviews wherein one is hegemonic.⁷⁷⁵ Elders with whom I spoke are open to interweaving Western science with their knowledge if their worldview is respected. However, interweaving knowledges without acknowledging power can lead to the use of Native

⁷⁷⁴ Grenz, “Healing the Land,” 60.

⁷⁷⁵ Geographer Laura Matson and others offer ten tenets of responsible partnerships with Indigenous nations that could help to address this challenge. Laura Matson et al., “Transforming Research and Relationships through Collaborative Tribal-University Partnerships on Manoomin (Wild Rice),” *Environmental Science & Policy* 115 (2021): 108–15, <https://doi.org/10.1016/j.envsci.2020.10.010>.

knowledges in ways that affirm settler ideology and legitimate the status quo.⁷⁷⁶ For example, the mere use of Native naming without addressing material redistribution treats the decolonizing effects of reclaiming Native names as mere metaphor.⁷⁷⁷ Use of Native names must be accompanied by attending to other aspects of justice, such as actions that affirm Indigenous sovereignty, financial redistribution, land rematriation, inclusion in decision-making processes, and deep recognition and respect for tribal cultural and spiritual practices.⁷⁷⁸ At the same time, when Western-colonial scientists and land managers defer to Native naming and the knowledges they contain, it demonstrates a commitment to Indigenous sovereignty over the land and relational networks.⁷⁷⁹ Failing to do so can “supplant Indigenous peoples as legitimate knowers of wildlife” and wildlife stewardship.⁷⁸⁰ In addition, continuing to use colonial names and terms can alienate elders and other members while reinforcing the hegemonic worldview by imposing a Western-colonial “process of ordering” space and time that, as explained above, displaces Indigenous communities ontologically and epistemologically.

Opportunities for interweaving these two approaches and for collaboration are short-circuited by Tribes’ limited sovereignty and self-determination within the settler state. For instance, settler landowner responses negatively impact harvest activities in the unceded territories (i.e., reservation lands) because of the “checkerboard” pattern of ownership within the boundaries of Indian reservations. “Checkerboard” reservations

⁷⁷⁶ Taiaiake Alfred, *Wasáse: Indigenous Pathways of Action and Freedom* (Toronto: Broadview Press, 2005); Corntassel, Chaw-win-is, and T’lakwadzi, “Indigenous Storytelling”; Tuck and Yang, “Decolonization Is Not a Metaphor”; Whitt, *Science, Colonialism, and Indigenous Peoples*.

⁷⁷⁷ Sinclair, “Righting Names,” 100.

⁷⁷⁸ Alfred, *Wasáse*; Sinclair, “Righting Names”; Tuck and Yang, “Decolonization Is Not a Metaphor.”

⁷⁷⁹ Sinclair, “Righting Names,” 103.

⁷⁸⁰ Annette Watson, “Misunderstanding the ‘Nature’ of Co-Management: A Geography of Regulatory Science and Indigenous Knowledge,” *Environmental Management* 52, no. 5 (2013): 1099, <https://doi.org/10.1007/s00267-013-0111-z>.

refer to the fact that some reservation lands are owned by Indians, and some are owned by non-Indians, which raises jurisdictional and regulation issues.⁷⁸¹ These jurisdiction and regulation issues extend to “invasive” species management practices implemented by state agencies, as well as landowner land practices, such as spraying, tarping, and mowing on reservation land owned by non-Indians. Despite the treaties described above, state agencies rarely confer with Tribes on “invasive” species management.⁷⁸² Further, settler landowners on reservations are not required to post notices about spraying or abide by Tribal regulations against non-selective methods that impact treaty-protected gathering rights.

Adding to these impacts from settler management practices, funding limitations constrain tribal natural resource departments and their ability to engage in reciprocal resurgence with alienated species. Due to structural inequities that keep reservations impoverished, tribal natural resource departments rely on grants from various federal and

⁷⁸¹ Checkerboard land ownership and jurisdiction patterns resulted from the General Allotment Act (Dawes Act) of 1887. The Dawes Act created individual Indian land parcels, held in trust by the federal government for individual Indians and Indian households, out of reservation lands. However, because settlers swindled Indians out of their parcels in various way, parcels moved out of trust status to fee status creating checkerboard land ownership patterns and jurisdiction. (Unrelatedly, Pretty Paint-Small also demonstrates that the Dawes Act led to the introduction of Russian-olive on the Crow Indian Reservation Montana.) “General Allotment Act (or Dawes Act),” 24 Stat. 388, chaps. 119, 25 USCA 331 § (1887), https://web.archive.org/web/20110525120250/http://digital.library.okstate.edu/kappler/Vol1/HTML_files/ES0033.html; Valerie Pretty Paint-Small, “Linking Culture, Ecology, and Policy: The Invasion of Russian-Olive (*Elaeagnus Angustifolia* L.) on the Crow Indian Reservation, South-Central Montana, USA” (PhD diss., Fort Collins, University of Colorado, 2013); Kristen T. Ruppel, *Unearthing Indian Land: Living with the Legacies of Allotment* (Tucson, AZ: University of Arizona Press, 2008). See also Daniel Heath Justice and Jean M. O’Brien, eds., *Allotment Stories: Indigenous Land Relations under Settler Siege* (Minneapolis, MN: University of Minnesota Press, 2021), <https://www.upress.umn.edu/book-division/books/allotment-stories>; Jane E. Scott, “Zoning: Controlling Land Use on the Checkerboard: The Zoning Powers of Indian Tribes after *Montana v. United States*,” *American Indian Law Review* 10 (1982): 187–209; Douglas A. Brockman, “Congressional Delegation of Environmental Regulatory Jurisdiction: Native American Control of the Reservation Environment,” *Washington University Journal of Urban and Contemporary Law* 41 (1992): 133–62.

⁷⁸² As Reo et al. note, “federal responsibility to coordinate and consult with tribal governments as they develop policy on issues that impact tribal communities is encoded in numerous policy documents, including Executive Order 13175 (2000) and President Obama’s 2009 Memorandum on Tribal Consultation.” Reo et al., “Invasive Species,” 2017, 222.

state agencies.⁷⁸³ They compete for these grants with settler landowner groups, lake associations, county and municipal agencies, and environmental non-profit organizations. Beyond available funds being limited, these funding streams circumscribe which species can be managed with the funds. A natural resource steward explains that state agencies provide

appendices and lists of what you should be managing, and they have specific lists of what falls into funding, which is something that I have brought up many times. I serve on a slew of advisory boards around the state. And, yeah, this is something that we discuss fairly often, because there's usually, you know, the big "invasives" around the state that everybody is willing to fund. But then there are ones that we have here that are causing issues for us that are not on anybody else's radar. And then finding funding sometimes to take care of those things can be an issue. And even if it's not for us [this band] specifically, that's just something that I want the state to think about when doing these sovereign relationships, is that, you know, this [tribal] government's issues might not be the same as what the state deems as an issue.⁷⁸⁴

This steward emphasizes that, despite the government-to-government relationship between the Tribes and the United States, the Tribes are subject to federal and state funding structures. Additionally, using settler designations like "invasive species" is, in most cases, the only way for Native nations to make legible their requests for funding for land stewardship, making it difficult for them to prioritize Anishinaabe naming practices as they attempt to remedy colonial ecological violence.⁷⁸⁵ Moreover, as this participant points out, how settlers define "invasive" species is different from Anishinaabe understandings, which can make it difficult for Tribes to manage in the way that supports their distinct management goals. For example, if one of the Tribes seeks to manage poplar trees (such as *Populus tremuloides* or *Populus grandifolia*), a local species they

⁷⁸³ Interview with tribal natural resource steward, 16 August 2021. Interview with tribal natural resource steward and band member, 30 August 2021.

⁷⁸⁴ Interview with tribal natural resource steward, 16 August 2021.

⁷⁸⁵ Sinclair, "Righting Names," 93.

manage because it grows quickly and impacts other culturally important trees and plants, they cannot get funding because it does not appear on state and federal “invasive” species plant lists.⁷⁸⁶ However, the government-to-government relationship between Tribes and the state should mean Tribes set their own agendas. Instead, as wildlife ecologists Paige M. Schmidt and Markus J. Peterson contend, the current fiduciary relationship between Tribes and the U.S. federal government indicates a conflict between Tribal sovereignty, self-determination, and constitutional authority.⁷⁸⁷ At present, federal and state agencies circumscribe the Tribe’s land stewardship and self-determination because they fund management as defined by settlers.

Moreover, settler funding streams rely on capitalist temporalities, further constraining tribal natural resource departments’ management programs. Settler control over land stewardship is maintained through the shaping of temporalities.⁷⁸⁸ For example, federal and state funding streams follow settler fiscal periods of, typically, 9 or 12 months. Such short timelines favor management practices, such as chemical removal methods, that yield quick results, despite potential long-term adverse side effects. Some

⁷⁸⁶ Interview with tribal cultural resource steward/band member/elder, 16 August 2021. This participant connected poplar trees with the timber industry, which plants poplar as a fast-growing plantation crop. He considers “poplar trees an invasive species due to the fact that timber industry has altered the landscape so far and so bad that they create invasive species also, because they take over a lot of the area that were used for other aspects. . . . [There’s] a large problem with popple and aspen in [their] sugarbushes and in [their] blueberry fields, because as soon as you clear cut or clear an area that popple pops right up in and it’s literally taken over some of the blueberry areas of that near [his] house that [he has] tried to use for many years.”

⁷⁸⁷ Paige M. Schmidt and Markus J. Peterson, “Biodiversity Conservation and Indigenous Land Management in the Era of Self-Determination,” *Conservation Biology* 23, no. 6 (2009): 1458–66, <https://doi.org/10.1111/j.1523-1739.2009.01262.x>. Schmidt and Peterson argue that this relationship needs to be revised to establish “clear, legal definitions regarding land rights, applicability of environmental laws, and financial responsibilities,” which will allow adequate funding and training to flow to Tribal leaders and resource managers, government agency personnel, and environmental policymakers toward increased capacity, cooperation, and knowledge transfer among Tribes and agency conservationists, p. 1464.

⁷⁸⁸ Dan Edelstein, Stefanos Geroulanos, and Natasha Wheatley, eds., *Power and Time : Temporalities in Conflict and the Making of History* (Chicago, IL: University of Chicago Press, 2020).

funding even requires chemical removal for accelerated results.⁷⁸⁹ A tribal natural resource steward explains that

There have been other grant opportunities that, yes, do use the typical method of chemical application. So, they give you a very tight timeframe of when they expect the project to be done. Also, how much time it should take to do those methods because, you know, weed-whipping and hand pruning take a much longer time than just going through with a sprayer. So, like the man hours that get calculated, usually we end up with maybe a quarter of the funding in other instances than what we would actually need to carry a program to fruition.⁷⁹⁰

In other words, tribal natural resource departments are pushed toward using chemical removal methods because their timeline for their funding sources require it, either by directly stating that funding is contingent on utilizing chemical removal methods or by requiring results in a brief window of time. The accelerated temporality of settler funding streams organizes temporality into linear, normative time that disallows iterative practices. As demonstrated above, most Anishinaabe communities do not use chemical removal methods and instead favor manual removal by hand or through successive selective mowings or other mechanical removal. These serial, mechanical management practices require longer periods of time to show success as defined by settler funding sources. As a result, they routinely do not have the funding they need for culturally appropriate land stewardship practices, which leaves them in the difficult position of either using settler practices that conflict with their management goals—and their belief system—or never having enough funding for their stewardship projects. These challenges, among many others, emphasize how settler structures, processes, and

⁷⁸⁹ Norgaard, “The Politics of Invasive Weed Management,” 454, 463–64. Norgaard reports that chemical companies such as Monsanto fund invasive species councils and often provide information on available “treatment options” during federal and state agency trainings that normalizes the use of such chemicals. These trainings present chemical methods as the primary effective strategy by rarely discussing non-chemical approaches.

⁷⁹⁰ Interview with tribal natural resource steward, 16 August 2021.

narratives constrain Anishinaabe self-determination over stewarding their land, and yet these nations continue to practice everyday acts of resurgence as part of long-term pathways to greater self-determination and freedom with the more-than-human world.

Conclusion

Despite complex challenges, the Anishinaabeg continue contributing to collective, reciprocal freedom with the more-than-human world through their distinctive approaches to alienated species. They employ Anishinaabe naming practices and philosophies that embrace unfamiliar species as “part of the circle,” extending to them respect, humility, reciprocity, and care. They identify with the ways such species are excluded from belonging and thus demonized and removed. In this respect, Anishinaabe responses resemble how writers like Ruth Ozeki and Marwa Helal identify with alienated species through their experiences with xenophobia and exclusion, as the previous chapter explores. Moreover, Anishinaabe people study such species to be able to live with them “in a good way,” which partly means adapting to them. Even when blended with the tools of Western science, these approaches emanate from Anishinaabe ways of knowing, relating, and being in the world that are uniquely adaptive to environmental change. Embodying Anishinaabewin, they epitomize what Simpson calls “freedom as a way of being as a constellation of relationship, freedom as world making, freedom as a practice.”⁷⁹¹ That is, they enact a practice of freedom through networks of relationships with alienated species that expand Anishinaabe worlds. This practice is always a success, regardless of dominant colonial narratives, because it, to use Simpson’s words again,

⁷⁹¹ Simpson, *As We Have Always*, 18.

“creates more connection, more engagement with Indigenous thought, a seeking out of Indigenous expertise, and a stronger Indigenous present,” which are “necessary prerequisites for an Indigenous future.”⁷⁹² In this way then, these Anishinaabeg approaches to alienated species are “both the instrument and the song.”⁷⁹³ That is to say, they are both a means to an end and an end in themselves toward freedom from the settler-colonial logics, narratives, processes, and structures that animate the continued dispossession of Anishinaabeg from their lands, not to mention shaping the racial discourse of invasion.

In this chapter, I have shown how a set of Anishinaabeg frame and respond to alienated species with respect, curiosity, and humility grounded in Anishinaabewin, thereby embodying and enacting reciprocal resurgence with all beings. In this way, many Anishinaabeg are already living a different present and creating a different future with alienated species. They dream a better future for the Anishinaabeg and other Indigenous communities by engaging Indigenous thought and presencing Indigenous life among constellations of relationships that include alienated species. In the next chapter, I explore how two creative texts by Indigenous writers contribute to this reciprocal resurgence by representing the power of dreaming alternative futures with alienated species.

⁷⁹² Simpson, 227–28.

⁷⁹³ Simpson, 19.

V. “UPRISINGS OF MEANING”:

INDIGENOUS RADICAL IMAGININGS WITH ALIENATED SPECIES

Long ago Kitchi Manido had a dream. He dreamed of the “sun, earth, moon, and stars;” and the “trees, flowers, grass, and fruit;” and “all manner of beings walking, flying, crawling, and swimming. . . . After his dream, Kitchi Manido made rock, water, fire, and wind. Into each he breathed life, and to each he gave a different essence and nature. . . . Although his last and weakest of his creations, humans were given the greatest gift of all—the power to dream.”⁷⁹⁴

– from *White Earth: A History* by the White Earth Reservation Curriculum Committee

In *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*, ecologist and writer Robin Wall Kimmerer (Potawatomi) tells the story of the Solvay waste beds, a Superfund site on Onondaga territory filled with toxic chemical waste from Honeywell and its predecessor companies from 1880–1980, as well as municipal sewage from nearby Syracuse, New York and toxic chemicals from salt mining companies.⁷⁹⁵ Along with toxic waste, the waste beds are also filled with *Phragmites australis*, an alienated plant that shipping operators unintentionally introduced from Europe via ballast in cargo ships in the late 1700s.⁷⁹⁶ Kimmerer’s story

⁷⁹⁴ White Earth Reservation Curriculum Committee, *White Earth: A History* (Cass Lake, MN: Minnesota Chippewa Tribe, 1989), 1.

⁷⁹⁵ Kimmerer, *Braiding Sweetgrass*, 313–318. See also “The Offenders,” Onondaga Nation, accessed July 26, 2022, <https://www.onondaganation.org/land-rights/the-offenders/>.

⁷⁹⁶ Commonly referred to by the genus name, this species of phragmites was also intentionally introduced in some locations to filter water in wastewater treatment lagoons. Derek Tilley, “Phragmites Field Guide: Distinguishing Native and Exotic Forms of Common Reed (*Phragmites Australis*) in the United States” (USDA Natural Resources Conservation Service, 2012), https://www.nrcs.usda.gov/Internet/fse_plantmaterials/publications/idpmctn11494.pdf; “Non-Native Subspecies of *Phragmites* (Common Reed) (*Phragmites Australis* Subsp. *Australis*),” Minnesota DNR, accessed February 3, 2023, <https://www.dnr.state.mn.us/invasives/aquaticplants/phragmites/index.html>.

details how the waste beds have begun to heal from this environmental damage thanks to this alienated species. She explains that *Phragmites* has thrived at this site because “[s]lopping sewage sludge onto the terraces of the waste beds provided both nutrients for plant growth and a disposal solution for the output of the water treatment plant.”⁷⁹⁷ *Phragmites* was also purposely planted as a vegetation filter because it is capable of cleaning soils contaminated by heavy metals.⁷⁹⁸ Acknowledging this alienated plants’ unique gift, Kimmerer calls for “positive, creative relationships” with *Phragmites* and other alienated plants because “plants are the first restoration ecologists. They are using their gifts for healing the land, for showing us the way.”⁷⁹⁹ She defines “true restoration” as “enter[ing] into [these] positive, creative relationships with the more-than-human world, meeting responsibilities that are simultaneously material and spiritual.”⁸⁰⁰ Kimmerer’s vision of “creative, positive relationships” with alienated species derives from Anishinaabe ontologies and epistemologies in which, as explored in chapter 3, relationships with the *entire* more-than-human world are foundational to one’s way of life. But more than this, Kimmerer’s storytelling exemplifies the power of dreaming, gifted to the Anishinaabe by Kitche Manitou (Great Spirit). Scholar, writer, and activist Leanne Betasamosake Simpson (Michi Saagig Nishnaabeg) explains that this power to dream through stories is a crucial ingredient of reciprocal resurgence because “dreams and visions provide glimpses of decolonized spaces and transformed realities,” as well as processes for realizing those visions.⁸⁰¹ Indigenous studies scholar Jill Doerfler (White

⁷⁹⁷ Kimmerer, *Braiding Sweetgrass*, 329.

⁷⁹⁸ Wafa’a A. Al-Taisan, “Suitability of Using *Phragmites Australis* and *Tamarix Aphylla* as Vegetation Filters in Industrial Areas,” *American Journal of Environmental Sciences* 5, no. 6 (2009): 740–47.

⁷⁹⁹ Kimmerer, *Braiding Sweetgrass*, 332.

⁸⁰⁰ Kimmerer, 328.

⁸⁰¹ Simpson, *Dancing on Our Turtle’s Back*, 35.

Earth Anishinaabe) connects this power to dream with “the power to create a nation that honors ancestors and also envisions an everlasting future.”⁸⁰² Similarly, Kimmerer’s story dreams of “positive, creative relationships” with alienated species as part of creating vital Indigenous futures and freedom.

To further explore the liberatory possibilities of such relationships with alienated species, I examine Kimmerer’s creative-nonfiction collection *Braiding Sweetgrass* (2013) and Craig Santos Perez’s (CHamoru⁸⁰³) poetry collection *from unincorporated territory [hacha]* (2008). I consider how they help us understand the importance of dreaming a better future based on Indigenous traditions toward producing more just environmental futures for multispecies worlds in the context of U.S. settler imperialism.⁸⁰⁴ In these creative texts, Kimmerer and Perez envision Doerfler’s “everlasting future” alongside existing and emergent relationships with alienated species, which they represent as entangled with U.S. settler imperialism. In addition, I investigate how their writing, to use Simpson’s words, “create[s] more connection, more engagement with Indigenous thought,” a critical task for creating Indigenous futures.⁸⁰⁵ Studying Indigenous writing offers unique insights into “distinctive ways of thinking about Indigenous belonging, identities, and relationships” complementary to the insights of Indigenous Studies’

⁸⁰² Jill Doerfler, *Those Who Belong: Identity, Family, Blood, and Citizenship among the White Earth Anishinaabeg* (East Lansing, MI: Michigan State University Press, 2015), x.

⁸⁰³ Craig Santos Perez (CHamoru), *Navigating CHamoru Poetry: Indigeneity, Aesthetics, and Decolonization* (Tucson, AZ: University of Arizona Press, 2021), 10–11. Perez details the history of the names CHamoru and Guåhan, which are intended to reflect Indigenous orthography and politics. Following Perez, I use “CHamoru” and “Guåhan” in this chapter, but “when quoting sources that utilize other spellings (such as *Chamorro*, *Chamoru*, and *Guam*), I remain faithful to their usages to highlight the ongoing debate about naming and representation.”

⁸⁰⁴ From this point on, I refer to these books as *Braiding Sweetgrass* and *[hacha]*, respectively, for ease of reading.

⁸⁰⁵ Simpson, *As We Have Always*, 227–28.

historical and political analysis.⁸⁰⁶ My approach in this chapter attests to the necessity of studying literature, in addition to interview data, because, as Simpson explains, Indigenous storytelling “is a process of remembering, visioning, and creating a just reality” for Indigenous peoples that

becomes a lens through which we can envision our way out of cognitive imperialism, where we can create models and mirrors where none existed, and where we can experience the spaces of freedom and justice. . . .Storytelling is an important process of visioning, imagining, critiquing the social space around us, and ultimately challenging the colonial norms fraught in our daily lives.⁸⁰⁷

Thus, just as I read practice as theory in the previous chapter, here I read story as theory.⁸⁰⁸ Moreover, my analysis of Kimmerer and Perez’s writing hews closely the Anishinaabe and CHamoru relationships, respectively, with more-than-human worlds, investigating how their texts contribute to those communities’ resurgence by applying their respective ontologies, cosmologies, and epistemologies to the way they approach alienated species. Focusing on shifting, diasporic multispecies entanglements between Native nations and nonhuman nations, I aim to counter the tendency in some white environmental studies to replicate settler colonial logics that situate Native peoples in a premodern past and focus on environments of the past.⁸⁰⁹ I also maintain that Kimmerer and Perez’s writings, rooted as they are in respective Anishinaabe and CHamoru ways of knowing and being in the world, evidence Indigenous resurgence and continuing

⁸⁰⁶ Daniel Heath Justice (Cherokee), *Why Indigenous Literatures Matter* (Waterloo, ON: Wilfrid Laurier University Press, 2018), 27.

⁸⁰⁷ Simpson, *Dancing on Our Turtle’s Back*, 33–34.

⁸⁰⁸ Simpson, *As We Have Always*, 18–20.

⁸⁰⁹ More recent environmental humanities scholarship has shifted away from this tendency; however, scholarship in the environmental-science branch of environmental studies, such as ecological restoration, continues to replicate this logic. Jonathan W. Long and Frank K. Lake, “Escaping Social-Ecological Traps Through Tribal Stewardship on National Forest Lands in the Pacific Northwest, United States of America,” *Ecology and Society* 23, no. 2 (2018): 10; Sara Kimberly Worl, “Restoring What? And for Whom? Listening to Karuk Ecocultural Revitalization Practitioners and Uncovering Settler Logics in Ecological Restoration” (Master’s thesis, Eugene, OR, University of Oregon, 2022).

struggles by Native nations for self-determination and sovereignty that are related not only to land management, but also to everyday life as Indigenous people.

Exploring the ways *Braiding Sweetgrass* and *[hacha]* tell stories about alienated species, I argue that these texts make visible Indigenous presence and resistance to settler imperialism through their relationships with alienated species. They challenge the hegemonic erasure of people-plant relations that are crucial parts of Indigenous ways of life. Whereas Western-colonial approaches often frame alienated species as colonizers and invaders in a move toward settler innocence that obscures “colonial ecological violence,”⁸¹⁰ Kimmerer and Perez illuminate the connection between alienated species and U.S. empire by charting empire’s alienating practices against plants and people.⁸¹¹ Reading *Braiding Sweetgrass* and *[hacha]* offers an opportunity to explore narratives on Indigenous perspectives and practices surrounding alienated species that highlight diverse Indigenous rubrics of belonging, as well as how U.S. settler colonialism and imperialism

⁸¹⁰ The term “colonial ecological violence” explains the specific violence of colonialism in which settlers replace Indigenous ecologies with settler ecologies. J. M. Bacon, “Settler Colonialism as Eco-Social Structure and the Production of Colonial Ecological Violence,” *Environmental Sociology* 5.1 (2019): 59–69, <https://doi.org/10.1080/23251042.2018.1474725>; Mishuana R Goeman, “Disrupting a Settler-Colonial Grammar of Place: The Visual Memoir of Hulleah Tsinnahjinnie,” in *Theorizing Native Studies*, ed. Audra Simpson and Andrea Smith (Durham; London: Duke University Press, 2014), 235–65.

⁸¹¹ In this way, this chapter builds on recent scholarly work focused on empire and environmental degradation, such as Jeffrey Santa Ana et al., eds., *Empire and Environment: Ecological Ruin in the Transpacific* (Ann Arbor, MI: University of Michigan Press, 2022), <https://doi.org/10.3998/mpub.11580516>.

While settler colonialism has been the preferred framework for analyzing relationships between Native Nations and U.S. authorities (see Bacon 2017; Coulthard 2014; Glenn 2015; Goldstein 2014; King 2019; and Veracini 2010), I read these texts through the lenses of both settler colonialism and imperialism to highlight that the United States is a colonial empire—in its formal imperial rule over Native nations; in its political, cultural, economic, and military influence over areas beyond its boundaries; and in its holdings of overseas colonies, including Guåhan (commonly known as Guam). The U.S.’s overseas colonies also include American Samoa, the Northern Mariana Islands, Puerto Rico, and the U.S. Virgin Islands. For more on the United States as a formal colonial empire per its relationship with Native nations, see J.M. Bacon and Matthew Norton, “Colonial America Today: U.S. Empire and the Political Status of Native American Nations.” *Comparative Studies in Society and History* 61.2 (2019): 301–331. Further, I use the term “settler imperialism” throughout this text to affirm “the origin of U.S. empire in the birth of the nation-state and its prior and continuing colonization of Indigenous peoples, lands, and knowledges.” Hu Pegues, *Space-Time Colonialism*, 21. See also Byrd, *Transit of Empire*.

in the Pacific are mutually constitutive of one another. As a result, analyzing Kimmerer and Perez's texts alongside one another helps to make visible what is obscured in Western-colonial narratives as it aids in thinking about connections between U.S. colonialism, imperialism, militarism, and environmental change in both Indigenous territories in the continental United States and Pacific islands. At the same time, *Braiding Sweetgrass* and *[hacha]* reveal the complexities of navigating relationships with alienated species alongside dominant Western-colonial invasive species discourses.

Indigenous Resurgence and Radical Relationality

Indigenous theories of resurgence and radical relationality aid in understanding how *Braiding Sweetgrass* and *[hacha]* make visible Indigenous ecological and political thinking in relation to alienated species. Taiaiake Alfred (Kanien'kehá:ka) and Jeff Corntassel (Cherokee) identify Indigenous resurgence in both political struggles and everyday practices of "being Indigenous."⁸¹² I thus understand Indigenous stories about alienated species as part of Indigenous resurgence that "carry the theory."⁸¹³ Simpson identifies Indigenous presence and Indigenous brilliance as key aspects of Indigenous resurgence. Indigenous presence counters the myth of the "vanishing Indian," as well as what Gerald Vizenor (Anishinaabe, White Earth Nation) calls the "absent presence" of Indigenous peoples circulated in U.S. popular culture that reinforces stereotypes and caricatures of Indigenous peoples. Kyle Powys Whyte (Potawatomi) adds that "[p]lace-based, embodied existence is important in the theory of resurgence because it points to

⁸¹² Alfred and Corntassel, "Politics of Identity IX."

⁸¹³ Métis scholar Warren Cariou maintains that "stories themselves often carry the theory." Warren Cariou, "Sweetgrass Stories: Listening for Animate Land," *Cambridge Journal of Postcolonial Literary Inquiry* 5, no. 3 (2018): 340, <https://doi.org/10.1017/pli.2018.10>.

ways of life in which Indigenous peoples do not depend in morally problematic or unjust ways on the resources and recognition of surrounding settler states.”⁸¹⁴ Indigenous brilliance reflects the vast pool of Indigenous thought and knowledges produced and collected since time before memory, which, as I argued in chapter 3, includes the complexity of Indigenous responses to alienated species. Indigenous approaches to alienated species represent Indigenous resurgence by showcasing Indigenous ecological knowledge systems rather than the morally problematic categories of settler states and colonial science.⁸¹⁵ These Indigenous scholars emphasize that multispecies relations are essential to Indigenous resurgence.⁸¹⁶

Melanie K. Yazzie (Diné) and Cutcha Risling Baldy’s (Hoopa, Yurok, Karuk) concept of “radical relationality” further helps to reveal how *Braiding Sweetgrass* and *[hacha]* open toward radical possibilities for emerging relations as part of decolonial struggle that reaches toward a transformational shift in power relations.⁸¹⁷ Drawing on Simpson’s notion of Indigenous brilliance, Yazzie and Baldy articulate a conception of relationality as an “ethos of ‘living well’” that defies the colonial-capitalist logics of difference, competition, commodification, domination, and exclusion in favor of interdependence, respect, cooperation, and reciprocity with all living things.⁸¹⁸ It also “upsets” colonial scales of space based on difference that separates bodies and lands—such as “invasive” from “native” plants and animals, asserting instead “a scale based on

⁸¹⁴ Whyte, “What Do Indigenous Knowledges Do for Indigenous Peoples?,” 8–9.

⁸¹⁵ Reo and Ogden, “Anishnaabe Aki,” 2018, 1444; Simpson, *As We Have Always*, 5–6.

⁸¹⁶ Simpson, *As We Have Always*, 160–2; Kyle Powys Whyte, “Justice Forward: Tribes, Climate Adaptation and Responsibility,” *Climatic Change* 120, no. 3 (2013): 519–528; Whyte, “Critical Investigations of Resilience,” 139–143.

⁸¹⁷ Yazzie and Baldy, “Introduction: Indigenous Peoples and the Politics of Water,” 2.

⁸¹⁸ Harsha Walia, cited in Yazzie and Baldy, 2.

connection.”⁸¹⁹ They contend that decolonial struggle is strengthened by “making new relatives and practicing traditions of belonging and incorporation” rooted in Indigenous ontologies. This notion of relationality aids in understanding how the “making of new relatives” detailed in *Braiding Sweetgrass* and *[hacha]* works toward the resurgence of Indigenous life and futurity, alongside the rematriation of Indigenous lands. In what follows, I attempt to “think in formation” with this Indigenous thought as I discuss, in turn, how Kimmerer and Perez’s stories offer forms of environmental thought and practice regarding alienated species that forward Indigenous resurgence in important ways.⁸²⁰

Radical Imaginings with Alienated Species in Robin Wall Kimmerer’s

Braiding Sweetgrass

Robin Wall Kimmerer’s 2013 book *Braiding Sweetgrass* blends storytelling, personal reflection, theory, ethical treatise, Anishinaabe traditional stories, and travel narrative as it considers ways of blending Western science and Indigenous knowledge, including the Indigenous approach of understanding plants as teachers. Building on decades of Indigenous studies scholarship on science studies, it challenges the Western-colonial scientific method as the only way of doing science and refutes that the kinds of

⁸¹⁹ Mishuana R. Goeman, “Ongoing Storms and Struggles: Gendered Violence and Resource Exploitation,” in *Critically Sovereign: Indigenous Gender, Sexuality, and Feminist Studies*, ed. Joanne Barker (Durham, NC: Duke University Press, 2017), 101. Cited in Yazzie and Baldy, 10.

⁸²⁰ Simpson, *As We Have Always*, 37. “Thinking in formation” engages with Simpson’s theory of “thinking with” developed in part from Alexis Pauline Gumbs’s *The Spill: Scenes of Black Feminist Fugitivity*, in which Gumbs writes, “What does it mean to write with? What does it mean to ‘prioritize being with each other, being with the work, being with the possibilities, more than they prioritize the gymnastics of trying to get it right in a structure built on wrongness?’” (quoted in Simpson, *ibid.*).

questions asked in Western-colonial science are the only questions worth asking.⁸²¹ *Braiding Sweetgrass* is also a feminist text that explores motherhood and gender while reframing the notion of Mother Nature in Anishinaabe terms, recalling sociologist Vanessa Watts's (Haudenosaunee/Anishinaabe) claims that Indigenous conceptions of Mother Nature are not essentializing like Western-colonial conceptions.⁸²² In addition, Kimmerer calls for white settlers to change their relationship to the natural world to one of gratitude and reciprocity, and to transform their understanding of the natural world as inanimate to a world populated by animate beings who carry knowledge. Given this call, her project aims to create a text legible for a broad audience. Indeed, *Braiding Sweetgrass* has been widely read and taught in U.S. universities, bringing Anishinaabe thought to a mainstream white audience.⁸²³ It is widely cited by settler and Indigenous scholars alike across the creative arts, humanities, social sciences, and natural sciences as an example of ethical environmental practice; relationality with the more-than-human world; Indigenous environmental knowledges, practice, and values and their importance for ecological restoration; and integrating Western science with traditional ecological knowledges.⁸²⁴

⁸²¹ Bang et al., "Muskrat Theories"; Gregory Cajete, *Native Science: Natural Laws of Interdependence* (Santa Fe, NM: Clear Light Publishers, 2000); Douglas L. Medin and Megan Bang, *Who's Asking? Native Science, Western Science, and Science Education* (Cambridge, MA: MIT Press, 2014); Smith, *Decolonizing Methodologies*; Rebecca Tsosie, "Indigenous Peoples and Epistemic Injustice: Science, Ethics, and Human Rights," *Washington Law Review* 87 (2012): 1133–1201.

⁸²² Watts, "Indigenous Place-Thought and Agency."

⁸²³ Karen Heller, "'Braiding Sweetgrass' Has Gone from Surprise Hit to Juggernaut Bestseller," *Washington Post*, October 13, 2022, <https://www.washingtonpost.com/books/2022/10/12/braiding-sweetgrass-robin-wall-kimmerer/>. Heller reports that *Braiding Sweetgrass* is "the most popular book in Milkweed's 42-year history 'by a factor of three,'" quoting the press's chief executive officer and publisher Daniel Slager.

⁸²⁴ Kimberly M. Burnett et al., "Restoring to the Future: Environmental, Cultural, and Management Trade-Offs in Historical Versus Hybrid Restoration of a Highly Modified Ecosystem," *Conservation Letters* 12, no. 1 (2019): e12606, <https://doi.org/10.1111/conl.12606>; Clint Carroll et al., "Using PhotoVoice to Promote Land Conservation and Indigenous Well-Being in Oklahoma," *EcoHealth* 15, no. 2 (2018): 450–61, <https://doi.org/10.1007/s10393-018-1330-9>; Brianna Cohen, "Toward a Feeling of Animacy: Art, Ecology, and the Public Sphere in Vietnam," *Afterimage* 47, no. 3 (2020): 66–90; Karel Doing, "Phytograms: Rebuilding Human-Plant Affiliations," *Animation* 15, no. 1 (2020): 22–36; Kerri Flannigan, Greta Hamilton, and Megan K. Quigley, "Queering Intimacy Through Acts of Care: A Conversation with

That said, some Indigenous scholars have begun to question the book's absence of citations of Indigenous scholars long involved in critiques of Western-colonial science.⁸²⁵

Despite this critical attention, just one literary scholar has undertaken sustained critical analysis of the book. Warren Cariou (Métis and European) argues that Kimmerer portrays the sweetgrass plant as an intermediary between humans and the land, which strengthens both Indigenous cultural sovereignty and human relationships with the land. He focuses on humans' sensory experiences with the plant and the embodied effects of those experiences. He further argues that *Braiding Sweetgrass*, among other "sweetgrass stories," demonstrates an "Indigenous ethic of engagement" with the land rooted in these sensory experiences and "open reciprocity." Cariou explains "open reciprocity" as akin to "scattering" rather than a circle since the giving of sweetgrass is not accompanied by the expectation of a return gift.⁸²⁶ Based in generosity, this gift economy encourages sharing

Kerri Flannigan and Megan K. Quigley," *C Magazine*, 2018, <https://cmagazine.com/issues/139/queering-intimacy-through-acts-of-care-a-conversation-with-kerri>; David Addington Greenwood, "Place, Land, and the Decolonization of the Settler Soul," *The Journal of Environmental Education* 50, no. 4–6 (2019): 358–77; Jonathan C. Hall, "Food Security in the Era of COVID-19: Wild Food Provisioning as Resilience During a Global Pandemic," *Culture, Agriculture, Food and Environment* 43, no. 2 (2021): 114–22; Andrew T. Kozich et al., "Walleye Ogaawag Spearing in the Portage Waterway, Michigan: Integrating Mixed Methodology for Insight on an Important Tribal Fishery," *Journal of Contemporary Water Research & Education* 169, no. 1 (2020): 101–16; Jared D. Margulies et al., "Illegal Wildlife Trade and the Persistence of "Plant Blindness"," *Plants, People, Planet* 1, no. 3 (2019): 173–82; Natasha Myers, "Ungrid-Able Ecologies: Decolonizing the Ecological Sensorium in a 10,000 Year-Old Naturalcultural Happening," *Catalyst: Feminism, Theory, Technoscience* 3, no. 2 (2017): 1–24; Neil Nunn, "Toxic Encounters, Settler Logics of Elimination, and the Future of a Continent," *Antipode* 50, no. 5 (2018): 1330–48; Bruno Seraphin, "'Paiutes and Shoshone Would Be Killed for This': Whiteness, Rewilding, and the Malheur Occupation," *Western Folklore*, 2017, 451; Neera M. Singh, "Affective Ecologies and Conservation," *Conservation and Society* 16, no. 1 (2018): 1–7; Frederick J. Swanson, "Confluence of Arts, Humanities, and Science at Sites of Long-Term Ecological Inquiry," *Ecosphere* 6, no. 8 (2015): 1–23; Marianna Szczygielska and Olga Cielemecka, "Plantarium: Human-Vegetal Ecologies," *Catalyst* 5, no. 2 (2019): 1–12; Priscilla M. Wehi and Janice M. Lord, "Importance of Including Cultural Practices in Ecological Restoration," *Conservation Biology* 31, no. 5 (2017): 1109–18.

Notably, Seraphin references *Braiding Sweetgrass* as evidence that Native North American TEK eschews the wilderness/agriculture dichotomy that Western conservation makes and maintains and that TEK systems incorporate complex agro-ecology practices.

⁸²⁵ In particular, Zoe Todd (Métis) takes issue with the lack of citations of other Native scholarship in *Braiding Sweetgrass*. Zoe Todd, "Twitter Thread on Kimmerer's Books," Tweet, Twitter, February 2, 2021, <https://twitter.com/ZoeSTodd/status/1356658436872626176>.

⁸²⁶ Cariou, "Sweetgrass Stories," 346.

and giving, which generates value.⁸²⁷ Cariou also briefly identifies Kimmerer's work as searching for alternatives to capitalist modes of relation.⁸²⁸ Building on this scholarship, I identify in *Braiding Sweetgrass* alternatives to capitalist modes of relation to alienated species, modes which separate these species as "invasive" because they resist control and disrupt settler aims. Moreover, I extend Cariou's notion of an Indigenous ethic of engagement by emphasizing an ethics of belonging rooted in Indigenous traditions.

I argue that Kimmerer's *Braiding Sweetgrass* envisions radical relationality through emerging relationships with alienated species. These visions challenge the colonial erasure of Indigenous ways of being as they collapse settler scale to instead examine "Indigenous forms of connection."⁸²⁹ At the same time, Kimmerer's text makes visible the often-obscured connections between alienated species and U.S. settler colonialism. The emerging relations envisioned in *Braiding Sweetgrass* keenly evidence Yazzie and Baldy's radical relationality because they "embrac[e] a far-reaching relational politics of life" that includes beings from across the globe.⁸³⁰ While Yazzie and Baldy focus on connections among humans building liberation movements, radical relationality offers a guide for making new relationships with plant and animal nations as well as between Indigenous and other nations, ever widening the circle of connections. Kimmerer's work also reveals the challenges this expansive imagining and relationality confronts in a settler-imperial state, especially Kimmerer's project of "braiding" two incommensurable worldviews and epistemologies. Kimmerer's attempts in this context further reveal the imaginative dreaming and visioning of Anishinaabe resurgence.

⁸²⁷ Cariou, 347.

⁸²⁸ Cariou, 347.

⁸²⁹ Goeman, "Ongoing Storms and Struggles," 101.

⁸³⁰ Yazzie and Baldy, "Introduction: Indigenous Peoples and the Politics of Water," 10.

A close reading of *Braiding Sweetgrass* reveals that the text draws on Anishinaabewin in ways that open toward possibilities for a “kincentric ecology” that includes alienated species.⁸³¹ Kimmerer’s recitation of the Skywoman story at the start of *Braiding Sweetgrass* provides an early and foundational vision of how emerging relationships with unfamiliar beings could look. It is a creation story that outlines a cosmology and, as such, serves as “a source of identity and orientation to the world,” meaning that the Anishinaabeg use it as a guide for how to be in the world in relation to other beings.⁸³² Kimmerer explains that the Skywoman story is “shared by the original peoples throughout the Great Lakes” and “a contact star in the constellation of teachings we call the Original Instructions.”⁸³³ In the story, Skywoman falls from the Skyworld into the watery world flooded by Kitche Manitou, in which water animals were all that remained: geese, loons, otters, swans, beavers, sturgeon, muskrat, and turtle, for example.⁸³⁴ When Skywoman appears, these long-resident animals do not seek to eject her from their domain. Instead, they greet her, help ease her entry into the world, and create Turtle Island with her.⁸³⁵ Understanding “that Skywoman needed land for her home,” the animals perilously locate dirt at the bottom of the sea; the turtle gives his back to hold the dirt; and Skywoman dances in gratitude for these gifts on turtle’s back, which leads the land to grow “until the whole earth was made.”⁸³⁶ While narrating this story, Kimmerer emphasizes that “the original woman was herself an immigrant.” In other

⁸³¹ Salmón, “Kincentric Ecology.” As chapter 3 explains, *Anishinaabewin* refers to Anishinaabe ways of being, or grounded normativity.

⁸³² Kimmerer, *Braiding Sweetgrass*, 7.

⁸³³ Kimmerer, 7.

⁸³⁴ See also Benton-Banai, *The Mishomis Book*; Johnston, *Ojibway Heritage*. Kimmerer notes that she adapts her story from elder and American Indian movement founder and activist Benton-Banai (Anishinaabe).

⁸³⁵ Kimmerer, *Braiding Sweetgrass*, 3.

⁸³⁶ Kimmerer, 3–5.

words, she too is a “being from elsewhere that now resides here,” *bakaan ingoji ga-ondaadag*. Though figured as an alien from another world, Skywoman is not alienated from belonging; rather, she is welcomed and included in the creation of the world. Skywoman’s arrival is an opportunity for new multispecies connections of sharing and creating in community. The story represents an orientation of practicing relational responsibilities with newcomers as part of Anishinaabe *gkendaasowin* and Anishinaabewin.⁸³⁷

Moreover, the Skywoman story enunciates an Indigenous ethics of belonging. That ethics includes the more-than-human world in circles of kinship. It prioritizes nonhumans as teachers of how to belong and how to be in relation with one another in a good way, engaging the Anishinaabe gift of *dbaadendiziwin* (humility).⁸³⁸ For example, the animals in the Skywoman story guide the opportunity for new multispecies relationships. Kimmerer emphasizes that Skywoman learns her orientation to the world from the animals who were in this place when she arrived. In her analysis of the story, she explains that

“in Native ways of knowing, human people are often referred to as ‘the younger brothers of Creation.’ We say that humans have the least experience with how to live and thus the most to learn—we must look to our teachers among the other species for guidance. They teach us by example. They’ve been on the earth far longer than we have been, [sic] and have had time to figure things out.”⁸³⁹

This tradition of belonging requires a practice of humility toward those who have come before. As the “younger brothers of Creation,” humans must remain teachable by their

⁸³⁷ *Anishinaabe gkendaasowin* refers to Anishinaabe ways of knowing. For more on the teachings and practices of Anishinaabe *gkendaasowin* and Anishinaabewin, see chapter 3 of this dissertation.

⁸³⁸ For more on Anishinaabe gifts, see chapter 3 in this dissertation as well as Bell, “Anishinaabe Bimaadiziwin.”

⁸³⁹ Kimmerer, *Braiding Sweetgrass*, 9.

nonhuman relatives. This Indigenous ethics of belonging also emphasizes making a home, and when the animals and Skywoman create the world, they are doing just that. Finally, the story envisages the Anishinaabe traditions of belonging and inclusion rooted in generosity and reciprocity. For example, in the story, the geese broke Skywoman's fall from the Skyworld and "gently carried her downward," and turtle "offered his back for her to rest on."⁸⁴⁰ Kimmerer emphasizes that "[n]ot by Skywoman alone, but from the alchemy of all the animals' gifts coupled with her deep gratitude" the earth, "our home," was made.⁸⁴¹ The animals offer their gifts willingly, and Skywoman reciprocates with an active demonstration of gratitude.

Yet Kimmerer adds that Skywoman has answered the animals' gifts with more than her gratitude:

Like any good guest, Skywoman had not come empty-handed. The bundle was still clutched in her hand. When she toppled from the hole in the Skyworld she had reached out the grab onto the Tree of Life that grew there. In her grasp were branches—fruits and seeds of all kinds of plants. There she scattered onto the new ground and carefully tended each one until the world turned from brown to green. Sunlight streamed through the hole from the Skyworld, allowing the seeds to flourish. Wild grasses, flowers, trees, and medicines spread everywhere. And now that the animals, too, had plenty to eat, many came to live with her on Turtle Island.⁸⁴²

In other words, Skywoman brought the seeds of alienated plants "of all kinds" from Skyworld. In this excerpt, Kimmerer describes these introduced species "spread[ing] everywhere," which sounds suspiciously like the ways the spread of alienated species is described, except here the newcomer grasses and trees represent an abundance of food and medicine. These alienated plants are the gifts that Skywoman offers to the animals in

⁸⁴⁰ Kimmerer, 4.

⁸⁴¹ Kimmerer, 4.

⁸⁴² Kimmerer, 4-5.

reciprocity for their assistance. Kimmerer portrays Skywoman as a “good guest” for bringing them and the plants as welcome additions to the home Skywoman and the animals make—because they too bring gifts of food and medicine. This Indigenous ethics of belonging includes alienated plants and animals given they participate in making a home with generosity and reciprocity.

Kimmerer builds on this Indigenous ethics of belonging further in her exploration of the story of Nanabozho, who is also a being from elsewhere. In the essay “In the Footsteps of Nanabozho: Becoming Indigenous to Place,” Kimmerer tells how, after creating all the other beings, the Creator combined the four sacred elements (earth, water, air, and fire) and “breathed life into them to give form to Original Man” who “was given the name Nanabozho.”⁸⁴³ The Anishinaabeg consider Nanabozho a “great teacher of how to be human” and how to practice *mino-bimaadiziwin*—living in a good way.⁸⁴⁴ As in her “Skywoman Falling” essay, Kimmerer emphasizes that Nanabozho “was an immigrant too” who “did his best with the Original Instructions and tried to become native to his new home.”⁸⁴⁵ Nanabozho is part man and part manitou (or spirit-being). Yet Kimmerer contends that Nanabozho can “truly become native to a place” by “making a home” through following the Original Instructions.⁸⁴⁶ Drawing on Lac Courte Oreilles elder and spiritual leader Eddie Benton-Banai’s (Anishinaabe) *The Mishomis Book*, she explains that Nanabozho’s Original Instructions include the following practices: “walk through the world that Skywoman had danced into life . . . in such as way ‘that each step is a greeting

⁸⁴³ Kimmerer, 205.

⁸⁴⁴ Kimmerer, 205. See also Benton-Banai, *The Mishomis Book*; Johnston, *Ojibway Heritage*.

⁸⁴⁵ Kimmerer, *Braiding Sweetgrass*, 207.

⁸⁴⁶ Kimmerer, 207.

to Mother Earth”⁸⁴⁷; “learn from the world how to be human”; “learn the names of all the beings” because “names are the way we humans build relationship, not only with each other but with the living world”; “learn how to live from his elder brothers and sisters”—the animals and plants; and respect the territories of others, rather than “just blunder[ing] in as if the whole world belonged to him.”⁸⁴⁸ On the whole, these instructions advised him to “never damage Creation, and never interfere with the sacred purpose of another being” because “by honoring the knowledge in the land, and caring for its keepers, we start to become indigenous to place.”⁸⁴⁹ In other words, this Indigenous ethics of belonging includes those who practice the Original Instructions, no matter from where they originate. Importantly, this Indigenous ethics of belonging asserts Indigenous sovereignty over who belongs on Indigenous lands rather than, for example, colonial racial categorizations such as blood quantum.⁸⁵⁰

Moreover, this ethics of belonging implicitly creates space for alienated plants and animals. Kimmerer explains that the medicine teachers like wiingaashk (sweetgrass) taught Nanabozho “the ways of compassion, kindness, and healing, even for those who have made bad mistakes” because “to become indigenous is to grow the circle of healing to include all of Creation.”⁸⁵¹ She further provides the groundwork for extending that compassion to alienated species when she discusses “‘species loneliness’—a deep, unnamed sadness stemming from estrangement from the rest of Creation, from the loss of relationship” that she describes as a “state of isolation and disconnection.” This

⁸⁴⁷ Kimmerer, 206.

⁸⁴⁸ Kimmerer, 207–10.

⁸⁴⁹ Kimmerer, 210–11.

⁸⁵⁰ Some Native nations exercise their self-determination and sovereignty by continuing to use blood quantum to determine their membership rolls.

⁸⁵¹ Kimmerer, *Braiding Sweetgrass*, 212.

recognition speaks to the alienation of plants (and animals) forcibly and unintentionally displaced from their lifeworlds, which Bang et al. refer to as “plants that people lost their relationships with.”⁸⁵² Kimmerer also notes that scientific labels like “invasive species” can obscure this recognition because she has “noticed that once some folks attach a scientific label to a being, they stop exploring who it is.”⁸⁵³ As she walks through a forest with which she is unfamiliar, she tries to practice this approach: “I see some species I recognize and many I do not, so I walk as Original Man may have done, seeing them for the first time. I try to turn off my science mind and name them with a Nanabozho mind.”⁸⁵⁴ Presumably, her science mind might identify a plant as “invasive” and respond impulsively by pulling it out rather than sitting, talking, and learning with it. But with Nanabozho mind, Kimmerer can approach unfamiliar plants with curiosity. This radical imagining carries forward Anishinaabewin that understands alienated species as part of the circle of relatives.

Kimmerer explicitly explores this Indigenous ethics of belonging in relation to alienated plants phenomenologically entangled with colonialism, which helps us to better envision radical relationality with alienated plants. As Kimmerer muses about whether “an immigrant society could become indigenous to place” since “immigrants cannot by definition be indigenous,” she remembers the plants, whom she identifies as “our oldest teachers” and whom, she suggests, provide a model for this Indigenous ethics of belonging. One such teacher is a round-leafed plant called “White Man’s Footstep” or *Plantago major*, the common plantain, an alienated species native to Eurasia reportedly

⁸⁵² Kimmerer, 208–9; Bang et al., “Muskrat Theories,” 47.

⁸⁵³ Kimmerer, *Braiding Sweetgrass*, 208.

⁸⁵⁴ Kimmerer, 208.

introduced by the Puritans.⁸⁵⁵ Kimmerer refers to this plant as “an old friend” that “arrived with the first settlers and followed them everywhere they went”; as a result, with its arrival, “the Native people were distrustful of a plant that came with so much trouble trailing behind. But Nanabozho’s people knew that all things have a purpose and that we must not interfere with its fulfillment,” so they “began to learn about its gifts,” which include medicine used for treating cuts, burns, and insect bites, as well as halting bleeding, healing wounds without infection, and soothing digestion.⁸⁵⁶ This narrative represents how relational responsibilities with alienated plants are developed through understanding that they have their own purpose and learning about these plants’ gifts. Rather than immediately endeavoring to remove and eliminate the plant out of a posture of defense and control, the Anishinaabeg waited and watched the plant to see what its purpose might be. Part of the practice of Anishinaabe study explored in the previous chapter, patient observation enabled them to develop relationships and responsibilities with this newcomer species.

Added to this, Kimmerer’s discussion of common plantain as coming to belong builds off an Indigenous ethics of belonging related to Indigenous nationhood. Kimmerer proposes that White Man’s Footstep—an alienated plant—is a plant teacher that has become “an honored member of the plant community . . . after five hundred years of living as a good neighbor” by generously offering its gifts.⁸⁵⁷ More than this, this alienated plant “has earned a name bestowed by botanists for plants that have become our

⁸⁵⁵ Midwest Invasive Species Information Network, “Common Plantain (Plantago Major),” MISIN (Midwest Invasive Species Information Network), accessed March 1, 2023, <https://www.misin.msu.edu/facts/detail/>; James A. Duke, *Handbok of Edible Weeds* (Boca Raton, FL: CRC Press, 2001), 150.

⁸⁵⁶ Kimmerer, *Braiding Sweetgrass*, 213–14.

⁸⁵⁷ Kimmerer, 214.

own. Plantain is not indigenous but ‘naturalized.’ This is the same term we use for the foreign-born when they become citizens in our country.” Literary scholar Ursula Heise warns against this kind of conflation of cultural and biological structures, arguing that the logics for each are incommensurable.⁸⁵⁸ Yet Kimmerer’s observation that both plants and people can be naturalized speaks to how plants and people have been categorized according to interconnected taxonomic systems.⁸⁵⁹ Moreover, it evokes an ethics of belonging rooted in Indigenous nationhood, which is an understanding of nationhood “based on dynamic responsibilities and actions rather than on rigid identities.”⁸⁶⁰ In other words, it is “based on how [people] live,” not who they are.⁸⁶¹ Kimmerer suggests that newcomers plants and people come to belong by living “as if this is the land that feeds you, as if these are the streams from which you drink, that builds your body and fill your spirit,” that “[h]ere you will give your gifts and meet your responsibilities.”⁸⁶² Similarly, Anishinaabe nationhood and citizenship relies on norms of belonging that include the relationships and responsibility to land and kin.⁸⁶³

This Indigenous-centered approach to nationhood emerges from commitments to reciprocal relations and responsibilities, not necessarily rights.⁸⁶⁴ Kimmerer echoes this approach in the essay “Maple Nation: A Citizenship Guide” in which she proposes a “bill

⁸⁵⁸ Heise, “Ecocriticism and the Transnational Turn,” 383–87, 400; Heise, *Sense of Place and Sense of Planet*, 28–49.

⁸⁵⁹ Michael S. Billinger, “Racial Classification in the Evolutionary Sciences: A Comparative Analysis,” *History and Philosophy of the Life Sciences* 29, no. 4 (2007): 429–67; Bruce R. Dain, *A Hideous Monster of the Mind: American Race Theory in the Early Republic* (Cambridge, MA: Harvard University Press, 2002); Nicholas Hudson, “From ‘Nation to ‘Race’: The Origin of Racial Classification in Eighteenth-Century Thought,” *Eighteenth-Century Studies* 29, no. 3 (1996): 247–64.

⁸⁶⁰ Alexander Cavanaugh, “From Relationality to Resilience in Contemporary Dakota and Ojibwe Environmental Justice Literature” (PhD diss., Eugene, OR, University of Oregon, 2021), 42.

⁸⁶¹ Lyons, *X-Marks*, 163.

⁸⁶² Kimmerer, *Braiding Sweetgrass*, 214–15.

⁸⁶³ Doerfler, *Those Who Belong*.

⁸⁶⁴ Cavanaugh, “From Relationality to Resilience.”

of responsibilities” rather than a “bill of rights.”⁸⁶⁵ Kimmerer’s radical imagining of belonging also resonates with Gerald Vizenor’s concepts of survivance and transmotion—an active presence that is always on the move, always imagining, always becoming—because it focuses on how the Anishinaabeg understand belonging as in-process, not as settled within settler nation-states.⁸⁶⁶ In this way, Kimmerer’s radical imagining of belonging with alienated species contests settler narratives of belonging, which prioritize individual rights over “the preservation of the people.”⁸⁶⁷ Finally, it also enunciates a sense of trans/nationalism with plant and animal nations.⁸⁶⁸ Indigenous trans/nationalism recognizes both the critical importance of Indigenous nationhood and the “movement of ideas, practices, and obligations between Indigenous nations.”⁸⁶⁹ As noted above, the Anishinaabeg understand plants and animals as belonging to their own

⁸⁶⁵ Kimmerer, *Braiding Sweetgrass*, 173.

⁸⁶⁶ Gerald Vizenor, *Fugitive Poses: Native American Indian Scenes of Absence and Presence* (Lincoln, NE: University of Nebraska Press, 1998). See also Doerfler, *Those Who Belong*; Kirby Brown, *Stoking the Fire: Nationhood in Cherokee Writing, 1907–1970* (Norman, OK: University of Oklahoma Press, 2018), 5–6.

⁸⁶⁷ Deloria and Lytle characterize Indigenous nationhood as concerned with “the preservation of the people” rather than the political state. Drawing on this, Lyons proposes that Native nations are better thought of as “nation-peoples” whose “supreme charge [is] the sovereignty of the group through a privileging of its traditions an culture and continuity” 454-5. Vine Deloria Jr. and Clifford M. Lytle, *The Nations Within: The Past and Future of American Indian Sovereignty* (Austin, TX: University of Texas Press, 1984), 8. Scott Richard Lyons, “Rhetorical Sovereignty: What Do American Indians Want from Writing?,” *College Composition and Communication* 51, no. 3 (2000): 454–55. Literary scholars Kirby Brown (Cherokee) and Alexander Cavanaugh (Turtle Mountain Ojibwe) accede to the position that utilizing concepts of “nation” and “nationalism” to address the needs of Indigenous communities, let alone liberation movements, is fraught with the baggage of settler states “mobiliz[ing] Eurocentric understandings of nationhood and sovereignty as instruments for dispossession and elimination, denying Indigenous political presence and domesticating Indigenous bodies, nations, and lands as internal to the U.S. state,” as well as the baggage of racial and ethnic nationalisms that follow ideologies of purity and exceptionalism to pursue exclusionary or eliminatory campaigns, as in white nationalism; nevertheless, they contend that nationhood remains a generative and “active site of imagination and contestation” though not an end in itself. Brown, *Stoking the Fire*, 7–8; Cavanaugh, “From Relationality to Resilience,” 42.

⁸⁶⁸ Following Indigenous studies scholar Joseph Bauerkemper (unmarked), I use a typographical slash in “trans/nationalism,” which “signals both the sovereign integrity of Indigenous nations and the relations that move between and across them,” including, I argue, relations with plant and animal nations. Joseph Bauerkemper, “Indigenous Trans/Nationalism and the Ethics of Theory in Native Literary Studies,” in *The Oxford Handbook of Indigenous American Literature*, ed. James Cox and Daniel Heath Justice (New York: Oxford University Press, 2014), 396.

⁸⁶⁹ Joseph Bauerkemper and Heidi Kiiwetinepinesiik Stark, “The Trans/National Terrain of Anishinaabe Law and Diplomacy,” *Journal of Transnational American Studies* 4, no. 1 (2012): 8.

nations. Kimmerer’s imagining of multispecies trans/nationalism reflects how kinship systems allow for bordering nations—human and nonhuman—to “cultivate productive obligations toward one another through socio-familial structures that transcend political and territorial lines.”⁸⁷⁰ The structures produce transnational networks that help maintain Native nations in transmotion with animal and plant nations.

Returning to the example with which I began this chapter, Kimmerer also imagines positive, creative relationships with alienated species even in situations where they dominate the landscape. In her essay “The Sacred and the Superfund,” she relates how a local Lions Club constructed a haunted hayride in a thicket of phragmites near the Superfund site, and Kimmerer maintains the location is apt because of “the nightmare swards of *Phragmites*, a dense monoculture of invasive reeds, ten feet high, that excludes all other forms of life.”⁸⁷¹ The phragmites contribute to the horror of the haunted hayride, which stokes Kimmerer’s imagination to visualize what a haunted hayride of environmental damage would look like. However, despite this hellscape of which the phragmites is a key part, Kimmerer radically envisions these alienated plants as helpers who might heal environmental damage and as a potential partner in ecological restoration. She writes that “[h]uman damage has created novel ecosystems, and the plants are slowly adapting and showing us the way toward healing the wounds.”⁸⁷² She acknowledges that phragmites, as vegetation filters, play a vital healing role in relationship to the land. It is as if they showed up just at the right time. Moreover, Kimmerer acknowledges that other “slowly accreting community of weedy species can

⁸⁷⁰ Bauerkemper and Stark, 3, 9.

⁸⁷¹ Kimmerer, *Braiding Sweetgrass*, 329.

⁸⁷² Kimmerer, 333.

be a partner in restoration” as well.⁸⁷³ According to this vision, alienated plants may not need to be eradicated but rather could be another partner because “[t]hey are developing ecosystem structure and function, beginning ever so slowly to create ecosystem services such as nutrient cycling, biodiversity, and soil formation.”⁸⁷⁴ Even “weedy species” can belong in this ecosystem through the benefits they bring, which may take time to develop and to become readily observable. In other words, these alienated plants can participate in ecological reciprocity.⁸⁷⁵ This radical imagining is profound because phragmites exists as a “dense monoculture” that excludes other forms of life, yet Kimmerer imagines relational responsibilities between it, humans, and other plant nations in the area because of the gifts it offers. Moreover, she contrasts partnering with alienated plants against the approach of “professional restoration ecologists” who “design their work to move toward the ‘reference ecosystem,’ or the predamage, native condition.”⁸⁷⁶ She explains that the outcome of letting the ecological system do its work “will not be a native landscape”; rather, it will be a “naturalized” landscape rooted in dynamic responsibilities, again evoking Indigenous ethics of belonging and Indigenous nationhood alongside plant nationhood by referring to the term “naturalized.”⁸⁷⁷ Kimmerer’s acceptance of this “naturalized” landscape enlarges the circle of belonging to include alienated plants (even those who cause major environmental change) while it suggests an understanding of ecological systems that puts faith in plants’ knowledge of adapting to environmental change.⁸⁷⁸

⁸⁷³ Kimmerer, 334.

⁸⁷⁴ Kimmerer, 334.

⁸⁷⁵ Flannigan, Hamilton, and Quigley, “Queering Intimacy.”

⁸⁷⁶ Kimmerer, *Braiding Sweetgrass*, 334.

⁸⁷⁷ Kimmerer, 334.

⁸⁷⁸ Reo and Ogden, “Anishnaabe Aki,” 2018.

Finally, Kimmerer’s radical imagining extends to the speculative. Her short story “Defeating Windigo” envisions the enactment of kincentric ecology with the alienated (and much hated) buckthorn plant (*Rhamnus cathartica*), which includes becoming familiar with an alienated plant and active harvest and use. In this story, a woman harvests buckthorn and engages its medicinal uses to vanquish the Windigo, a legendary monster of the Anishinaabeg that Kimmerer locates as a symbolic embodiment of extractive economies and capitalistic overconsumption.⁸⁷⁹ Buckthorn was introduced by settlers to North America in the early 1800s to use as an ornamental hedge plant, and it can currently be found across the northeastern, midwestern, and western United States—in addition to its original range in Europe and Western Asia.⁸⁸⁰ From the Anishinaabe perspective, buckthorn is a plant nation with its own purpose and fulfillment and its own Original Instructions to live and thrive. Entering into relationship with the buckthorn means to learn how to harvest and use it.⁸⁸¹

Kimmerer’s narrative enacts practices of kincentric ecology in which buckthorn is a relative vis-à-vis its harvest and use. The narrator says she has “never gathered buckthorn before” but learns by gathering during the summer, with “the blue-black

⁸⁷⁹ Kimmerer, *Braiding Sweetgrass*, 304–9.

⁸⁸⁰ Kathleen S. Knight et al., “Ecology and Ecosystem Impacts of Common Buckthorn (*Rhamnus Cathartica*): A Review,” *Biological Invasions* 9, no. 8 (2007): 925–37, <https://doi.org/10.1007/s10530-007-9091-3>.

⁸⁸¹ Citing Kimmerer, Reo and Ogden maintain that “using plants respectfully is a way of showing love for them, and a way of reciprocating the gifts plants provide.” They further point out that “active and proper use,” as they call it, “involve[s] determining the nature of new relationships with introduced plants and animals.” Learning about alienated plants’ gifts and using those gifts is part of entering into relationship with newer arrivals. Reo and Ogden suggest that people better understand their responsibilities to alienated species by learning their uses and how to harvest them properly. Kimmerer calls Reo and Ogden’s “active and proper use” the Honorable Harvest, and her exploration of this harvest practice does not extend consistently to alienated species. It focuses on long-standing plant species, such as sweetgrass, to help revitalize both the plant community and Potawatomi community and culture. Kimmerer, *Braiding Sweetgrass*; Reo and Ogden, “Anishnaabe Aki,” 2018, 1448.

berries stain[ing] [her] fingers” as she gets to know this plant.⁸⁸² She describes her method for the “sacred responsibility” of making medicine with buckthorn: “I heft my cast-iron kettle, the biggest pot I have, onto the stove and set the water to boil. I add to it a good handful of dried berries. And then another. The berries dissolve to a syrupy liquid, blue-black and inky. Remembering Nanabozho’s counsel, I say a prayer and empty in the rest of the jar [of berries].”⁸⁸³ She also details the medicinal uses of buckthorn: “A small dose of buckthorn is a laxative. A strong dose is a purgative, and a whole kettle, an emetic.”⁸⁸⁴ The woman then uses the buckthorn to defeat and, more importantly, heal the Windigo. Having greedily gulped down the entire kettle of buckthorn tea, the Windigo “vomit[s] up coins and coal slurry, clumps of sawdust from [her] woods, clots of tar sand, and the little bones of birds. He spews Solvay waste, gags on an entire oil slick.”⁸⁸⁵ The buckthorn helps purge the Windigo of the poisons that fuel his extractive greed. Giving its medicinal gifts, this alienated plant subdues and soothes the Windigo. The woman in the “Defeating Windigo” tale acknowledges that “[she] may not know what to do [to defeat the Windigo], but they [the plants] do, giving of their medicine gifts as they always to, to sustain the world.”⁸⁸⁶ To partake of buckthorn’s knowledge and its medicine gifts, the woman must have intimacy with buckthorn, and she must engage with it through harvesting and using it. If buckthorn had been eradicated, its powerful medicine would not have been available for her to use in defeating the Windigo. Kimmerer’s story suggests that even this maligned plant has beneficial uses with a role to play. Actively

⁸⁸² Kimmerer, *Braiding Sweetgrass*, 377.

⁸⁸³ Kimmerer, 378.

⁸⁸⁴ Kimmerer, 379.

⁸⁸⁵ Kimmerer, 379.

⁸⁸⁶ Kimmerer, 377.

harvesting and using the buckthorn, the woman in the story engages these practices of developing emerging relationships and attempting to better understand her responsibilities to the buckthorn as part of Anishinaabe traditions of belonging and incorporation. Moreover, the Anishinaabeg's openness to emerging relationships and reciprocity with alienated species counters the "Windigo thinking" of extractive economies and colonial-anthropocentric development.⁸⁸⁷

Beyond this radical imagining, Kimmerer's engagement with alienated species historicizes alienated species in important ways that critique settler colonialism and relocate these species within political and cultural ecologies of colonialism and settler racial capitalism. It demonstrates that these species are phenomenologically entangled with colonialism, which is important because it counters the "genesis amnesia" of species introductions as purely the result of the agency of those species (rather than an entanglement of human and species agency).⁸⁸⁸ Bang et al. stress that terms like "invasive species"—which play a central role in conservation and restoration ecology—ignore this entanglement and thus "fail to make visible the motivation of settlers that brought flora and fauna from their homelands to make these new lands like home—or what has been termed ecological imperialism," in service to settler futurity.⁸⁸⁹ *Braiding Sweetgrass* rejects and refuses that amnesia by discussing how plants like White Man's Footstep, for example, "arrived with the first settlers."⁸⁹⁰ In fact, because the plant arrived with settlers, Kimmerer claims that "[a]t first Native people were distrustful" of it.⁸⁹¹ Moreover,

⁸⁸⁷ Kimmerer, 309.

⁸⁸⁸ Bang et al., "Muskrat Theories," 50.

⁸⁸⁹ Bang et al., 47. Bang et al. reference Pierre Bourdieu's theory of "genesis amnesia." Bourdieu, *Outline*.

⁸⁹⁰ Kimmerer, *Braiding Sweetgrass*, 213.

⁸⁹¹ Kimmerer, 213.

Kimmerer highlights that White Man's Footstep and other alienated plants did not arrive on Indigenous lands of their own volition. She describes the ecological imperialism in how "the European immigrants who sought to make a home here . . . brought along their familiar plants" as part of colonialism.⁸⁹² Kimmerer inserts alienated species into ecologies of settler colonialism, making clear that these "introductions" were bound to human agents, both intentionally and unintentionally. This connection highlights the hypocrisy of settlers claiming other beings are invaders and that they are "protecting their land" from "invasive" species. It further reveals the "move to innocence" settlers make when they claim to "restore" nativity to the landscape without engaging with any Native peoples, as if their presence on Indigenous lands is not intimately connected with the presence of so-called invasive species.⁸⁹³ Portraying species as phenomenologically entangled with settler colonialism is a crucial part of denaturalizing settler narratives of ecological change and making visible ecological imperialism and its related colonial ecological violence, and Kimmerer's representations of alienated species' entanglements with colonization bring that critical work to a broad audience.⁸⁹⁴

Nevertheless, Kimmerer's radical imaginings also reveal the complexities and challenges of integrating the disjunct worldviews of Western science and Indigenous knowledge for that broad audience. As described above, Kimmerer's radical imaginings of relational responsibilities and "positive, creative relationships" with alienated species center around Anishinaabe ontologies and epistemologies. Kimmerer attempts to integrate these radical visions with Western-colonial approaches that understand

⁸⁹² Kimmerer, 261.

⁸⁹³ Tuck and Yang, "Decolonization Is Not a Metaphor."

⁸⁹⁴ See chapter 1 for a discussion of how these species are phenomenologically entangled with colonial racial capitalism.

alienated species in vastly different ways. Her attempts highlight the incommensurable tensions between these approaches, especially the ways that the “invasive land ethic” of invasion ecology is at odds with Indigenous land ethics. Reo and Ogden explain three features of this conflict that are useful for better understanding the complexities of Kimmerer’s weaving together of Western and Indigenous knowledges.⁸⁹⁵ First, they point out that Euro-American property ownership regimes, which restrict access to land and resources, conflict with the Anishinaabeg’s cultural protocols that focus on “active and proper use” rather than private ownership.⁸⁹⁶ Second, invasion ecology advocates a command-and-control approach to land management, which oftentimes impacts Anishinaabe subsistence economies (as explored in the previous chapter).⁸⁹⁷ This approach conflicts with Anishinaabe “respect for nature, [which means] respecting the fact that it [aki] knows how to balance itself.”⁸⁹⁸ Third, invasion ecology is premised on the understanding of the human as separate from nature while the Anishinaabe land ethic is rooted in notions of connectedness, responsibility, generosity, and reciprocity between humans and nonhumans.⁸⁹⁹

Kimmerer’s radical imaginings highlight these stark contrasts—and the profound challenge of reconciling these disparate approaches. For example, Kimmerer borrows invasion ecology’s native/invasive and native/alien binaries and categories, which, as Warren points out, clash with Indigenous social relations with nonhumans.⁹⁰⁰ These

⁸⁹⁵ Reo and Ogden, “Anishnaabe Aki,” 2018, 1449.

⁸⁹⁶ Reo and Ogden, 1449.

⁸⁹⁷ The command-and-control approach in invasion ecology might be attributed to its emergence as a field in the 1950s amid the backdrop of Cold War anxieties and post-World War II concerns about immigration, imperialism, and national building.

⁸⁹⁸ Reo and Ogden, “Anishnaabe Aki,” 2018, 1449.

⁸⁹⁹ Reo and Ogden, 1449.

⁹⁰⁰ Warren, “Perspectives.”

categories conflict with the more fluid understandings of those relations in Indigenous kinship-based ecologies, which lead some Indigenous practitioners to develop and utilize their own language to describe their existing and emerging relationships with alienated species.⁹⁰¹ Moreover, Indigenous scholars point out how categories like “native” and “alien” rely on and reproduce colonial logics of difference rooted in colonial spatiality by separating lands and bodies that are in actuality interconnected.⁹⁰² Further, binary categorization itself often limits what can be asked, known, and said about those who are placed into those categories.⁹⁰³ As forestry scholar and “invasive” species management practitioner Jennifer Grenz (Nlaka‘pamux) contends, “dichotomy-guided ecological restoration” inhibits us from freely considering species.⁹⁰⁴ In other words, the native/invasive binary restricts what can be done to respond to alienated species so that the question changes from “What gifts do they bring?” to, exclusively, “How can we eradicate them?”

A second area of tension revolves around understandings of agency and how these two approaches apply the notion of agency to alienated species. For example, the Western-colonial approach, as described in chapter 1, largely focuses on the alienated species’ monstrous agency in effecting ecological change. It portrays them as aggressors seeking to “take over.” In Kimmerer’s attempt to braid together these two approaches, she at times draws on this way of thinking. For example, she describes how the “weeds” that came with European immigrants “followed the plow to supplant the natives” and

⁹⁰¹ Grenz, “Healing the Land”; Bang et al., “Muskrat Theories.”

⁹⁰² Reo and Ogden, “Anishnaabe Aki,” 2018; Watts, “Indigenous Place-Thought and Agency”; Yazzie and Baldy, “Introduction: Indigenous Peoples and the Politics of Water.”

⁹⁰³ Lyons, *X-Marks*.

⁹⁰⁴ Grenz, “Healing the Land,” 60.

“crowd out” native plants, “repeating the history of their people.”⁹⁰⁵ She explains that some plants model “how *not* to make themselves welcome on a new continent,” such as “foreign invaders like loosestrife, kudzu, and cheat grass [that] have the colonizing habit of taking over others’ homes and growing without regard to limits.”⁹⁰⁶ The metaphors she uses in this string of examples come from invasion ecology, which portrays alienated species monolithically and uniformly as invaders whose sole purpose is to colonize. However, as science studies scholars Karen Cardozo and Banu Subramaniam point out, “foreign species do not randomly circulate through open borders but rather through complex naturecultural processes” of, for example, historical and ongoing development, trade policies, and globalization.⁹⁰⁷ Yet Kimmerer applies the metaphors of invasion ecology when she portrays alienated species as settlers who aim to “supplant the natives,” and I argue that this mistakenly conflates the plant agency with settler agency. It creates a false equivalence between the agency of plants and the agency of colonizers. This false equivalence relies on the Western-colonial framing of alienated species as invaders that seek to replace “natives.”⁹⁰⁸ However, as explored in earlier chapters, dominant invasion biology and restoration ecology conceive a single way of understanding these species—as monstrous agents bent on replacing native plants, when no longer economically and ecologically advantageous for settlers, and to which one must respond with command-and-control measures including eradication.⁹⁰⁹ This invasion-ecology framing of

⁹⁰⁵ Kimmerer, *Braiding Sweetgrass*, 261, 262.

⁹⁰⁶ Kimmerer, 214.

⁹⁰⁷ Cardozo and Subramaniam, “Assembling,” 18.

⁹⁰⁸ Cardozo and Subramaniam, “Assembling.”

⁹⁰⁹ Some Western-colonial ecologists and writers refute this overdetermined and reductive understanding. See, for example, Emma Marris’ discussion of the “reckless invader hypothesis,” which theorizes that arriving species’ populations have an initial period of increase that eventually tapers off. Marris, *Rambunctious Garden*, 117–18.

alienated species is in sharp tension with Kimmerer's radical imagining of these species as having their own Original Instructions and unique purpose with which one must not interfere. This friction not only betrays the complexity of integrating these approaches, but also how Western-colonial invasive species discourses use claims regarding invasivity to deflect settlers' own invasion and continuing occupation of Indigenous lands.

Braiding Sweetgrass further illuminates this tension through the militarization metaphors of invasion ecology that pepper the text. Kimmerer refers to alienated plants as "invaders"⁹¹⁰ that "threaten"⁹¹¹ and "attack"⁹¹² and must be "repelled,"⁹¹³ adopting invasion ecology's use of metaphors that echo the militaristic language of counter-insurgency.⁹¹⁴ These metaphors portray the environment as a terrain of war and securitization in which humans are separate from and dominant over nature rather than in ecological balance with it, as the Anishinaabe worldview understands human-nonhuman relations.⁹¹⁵ Figuring environmental responses as war against the foreign, such metaphors produce an affect of urgency to which the common response is immediate removal and, if possible, eradication, which constrains other approaches, such as those rooted in Indigenous worldviews. Moreover, these metaphors of militarization camouflage settler culpability. They conceal settler colonial structures directly implicated in species displacement by focusing blame on the species themselves rather than the structures of settler colonialism and colonial racial capitalism that continue to displace plants and

⁹¹⁰ Kimmerer, *Braiding Sweetgrass*, 20, 214.

⁹¹¹ Kimmerer, 261.

⁹¹² Kimmerer, 150.

⁹¹³ Kimmerer, 20.

⁹¹⁴ Warren, "Perspectives," 429.

⁹¹⁵ Reo and Ogden, "Anishnaabe Aki," 2018, 1449.

animals onto Indigenous lands. In other words, and to use the language of the Anishinaabe stewards from chapter 3, they focus on the symptom, not the problem. Similarly, Cardozo and Subramaniam argue that “disciplinary myopias and political agendas misplace and displace the problems of unfettered development by scapegoating foreign species as the problem.”⁹¹⁶ They add that “campaigns against individual plant and animal species often focus on the individual identity or the ‘foreignness’ of the plant/animal” rather than “the larger and interrelated forces that have caused environmental degradation,” in other words, the ecological and economic policies that are the conditions of that degradation.⁹¹⁷ My analysis of these complexities is not to say that Kimmerer’s attempt at interweaving is not an important attempt for imagining better collaboration and cooperation between the Western scientists (who populate both federal and state land management agencies and tribal natural resource departments) and Indigenous practitioners and knowledge holders—cooperation that many in both camps seek. Rather, my aim is to elucidate the important tensions between these worldviews that, if ignored, can hamper respectful collaboration and partnership because the narratives we tell about species impact the practices and policies put in place to respond to them.⁹¹⁸

Indeed, alienated species are phenomenologically tied to colonialism, and, as a

⁹¹⁶ Cardozo and Subramaniam, “Assembling,” 18.

⁹¹⁷ Cardozo and Subramaniam, 18. They further warn that failing to acknowledge the underlying conditions of what they call “invited invasions” will result in the persistence of environmental degradation. Similarly, in *Ghost Stories for Darwin*, Subramaniam’s field research on morning glories illustrates that alienated species flourish on disrupted landscapes where the long-standing mycelial networks have been disrupted, allowing novel plants to reshape relations within soil communities.

⁹¹⁸ For a framework on better collaborations between Tribes and University researchers, see Matson et al., “Transforming Research and Relationships.” Cardozo and Subramaniam also argue that we must recognize the interplay between discursive constructions and their material effects because, as feminist science studies reminds us, the material and the discursive are co-constituted. Cardozo and Subramaniam, “Assembling.”

result, are entangled with settler futurity in complicated ways. However, as Kimmerer's radical envisioning affirms, viewing alienated species as colonizers or as aiding settlement is not the only and inevitable relationship between alienated plants, Indigenous peoples, and settlers. *Braiding Sweetgrass* demonstrates that even alienated plants that tend toward monocultures, such as buckthorn, can develop reciprocal relations with humans. Plant agency emerges in positive, creative relationships in which they are helpers, healers, and teachers because, as Kimmerer affords, "[i]n a natural system, of course, there is no goal other than proliferation of life."⁹¹⁹ Her dreaming of positive, creative relationships calls for ethical land management that considers understands the histories and political ecologies of alienated species.

Uprisings of Meaning in Craig Santos Perez's *from unincorporated territory [hacha]*

I turn now to CHamoru poet Craig Santos Perez's 2008 poetry collection *from unincorporated territory [hacha]* and its exploration of U.S. colonization, militarization, and related environmental degradation of his homeland Guåhan, commonly known as Guam, through a "complex archipelagic logic."⁹²⁰ It is the first in a four-volume series that deploys innovative forms to consider loss, grief, language, family, and the land.⁹²¹

⁹¹⁹ Kimmerer, *Braiding Sweetgrass*, 334.

⁹²⁰ Craig Santos Perez, "Guam and Archipelagic American Studies," in *Archipelagic American Studies*, ed. Brian Russell Roberts and Michelle Ann Stephens (Durham, NC: Duke University Press, 2017), 98.

⁹²¹ Craig Santos Perez, "On Writing #114: Craig Santos Perez," *Ottawa Poetry Newsletter*, November 24, 2016, <http://ottawapoetry.blogspot.ca/2016/11/on-writing-114-craig-santos-perez.html>; Valerie Solar Woodward, "'I Guess They Didn't Want Us Asking Too Many Questions': Reading American Empire in Guam," *The Contemporary Pacific* 25, no. 1 (2013): 79. The title [hacha] means "one" in the CHamoru language. Perez explains that it was given this name "to mark it as the first book, first island, first voice." Woodward reports that *hacha* also means "axe" in Spanish. The other books in the series are titled [*saina*], [*guma*'], and [*lukao*], meaning elder, home, and procession, respectively. Craig Santos Perez, *From Unincorporated Territory [Saina]* (Richmond, CA: Omnidawn, 2010); Craig Santos Perez, *From Unincorporated Territory [Guma']* (Richmond, CA: Omnidawn, 2014); Craig Santos Perez, *From Unincorporated Territory [Lukao]* (Richmond, CA: Omnidawn, 2017).

Like *Braiding Sweetgrass*, Perez’s work has been well received and widely read by both American academic and popular audiences.⁹²² It is instructive for this study because Perez’s perspective as an Indigenous Pacific Islander demands attention to the island as a key site of interrogation, which can help complicate understandings of relational entanglements.⁹²³ It also presents an opportunity to think about alienated species in relation to U.S. imperialism in the Pacific because it brings our attention to Indigenous communities beyond the borders of what is commonly understood as the United States to its territories. Additionally, it brings into relief the parallel construction of islands, U.S. territories, and reservations as invisible, backward, remote, and isolated in “mainland thinking.”⁹²⁴

I argue that [*hacha*] represents alternative forms of thought and practice around alienated species by revealing not only how the colonial displacement of alienated species produces disturbances that reverberate across time and space, but also how CHamoru onto-epistemologies evince a radically open form of relationality. [*hacha*] shows how the openness of radical relationality enables emergent effects, such as relations between CHamoru people and alienated species that arise despite the disturbances of empire, colonialism, militarism, and capitalism that suppress Pacific knowledges and peoples.⁹²⁵ At the same time, like *Braiding Sweetgrass*, it is unable at

⁹²² “About,” Dr. Craig Santos Perez, accessed February 8, 2023, <http://craigsantosperez.com/>.

⁹²³ Craig Santos Perez, “Thinking (and Feeling) with Anthropocene (Pacific) Islands,” *Dialogues in Human Geography* 11, no. 3 (November 2021): 429–33. Perez argues that islands are an especially instructive space for thinking about and learning about how to live relationally and resiliently in the Anthropocene.

⁹²⁴ David Chandler and Jonathan Pugh, “Anthropocene Islands: There Are Only Islands After the End of the World,” *Dialogues in Human Geography* 11, no. 3 (2021): 395.

⁹²⁵ Perez, “Thinking,” 431. Perez connects the legacy and ongoing impacts of empire, colonialism, militarism, and capitalism with the suppression of Pacific knowledges and peoples. The original name of the island, Guåhan—which translates as “we have,” was restored in 2010. See Craig Santos Perez, “From A Poetics of Continuous Presence and Erasure,” *Evening Will Come: A Monthly Journal of Poetics* 28 (2013), <http://www.thevolta.org/ewc28-csperez-p1.html>.

times to escape the dominant narrative of Western-colonial invasion ecology that is at odds with the ways it otherwise subverts hegemonic discursive formations of species “invasion.”⁹²⁶

Perez’s work accomplishes its radical imagining through a poetics of radical relationality that maps intra-actions among humans and the more-than-human world as it responds to the diasporic, oceanic, and archipelagic. Recalling the diasporic poetics of Myung Mi Kim and Theresa Hak Kyung Cha, Perez’s poetics of radical relationality employs juxtaposition to yolk together events, outcomes, languages, and memories in ways that reveal their connections.⁹²⁷ This poetic practice also evokes Martiniquan poet Édouard Glissant’s “poetics of relation” both thematically and formally by revealing “the texture of the weave” of the disturbances and effects of colonial legacies, which in the case of Guåhan includes Spanish, Japanese, and U.S. colonialism and imperialism, as well as the U.S. militarization made possible by these colonial histories.⁹²⁸ In this way, Perez’s poetics reveals that contemporary militarism is not only a residual and ongoing effect of colonial subordination—“an extension of colonialism,” but also a form of empire building.⁹²⁹ More specifically, [*hacha*] identifies the brown tree snake (*Boiga*

⁹²⁶ See, for example, Anne Mai Yee Jansen, “Writing toward Action: Mapping an Affinity Poetics in Craig Santos Perez’s from Unincorporated Territory,” *Native American and Indigenous Studies* 6, no. 2 (2019): 3–29; Francisco Delgado, “Remade: Sovereign: Decolonizing Guam in the Age of Environmental Anxiety,” *Memory Studies*, 2019, 1–13.

⁹²⁷ Jim Cocola, “Forget Your Pastoral: Haunani-Kay Trask & Craig Santos Perez,” in *Places in the Making: A Cultural Geography of American Poetry* (Iowa City, IA: University of Iowa Press, 2016), 192. Attending to genre, Cocola argues that Perez’s work eschews the pastoral often found in “nature” poetry and instead engages in placemaking that resists settler colonialism through intertextuality with subaltern Asian American and Caribbean American poetics, citing poets like Myung Mi Kim, Theresa Hak Kyung Cha, and Kamau Brathwaite, and by highlighting the importance of Micronesian contexts in the past, present, and likely the future given that the U.S. “continues to shift its center of empire into the Pacific” and “transpacific rivalries” continue to grow.

⁹²⁸ Édouard Glissant, *Poetics of Relation*, trans. Betsy Wing (Ann Arbor, MI: University of Michigan Press, 1997), 190; Setsu Shigematsu and Keith L. Camacho, eds., *Militarized Currents: Toward a Decolonized Future in Asia and the Pacific* (Minneapolis: University of Minnesota Press, 2010).

⁹²⁹ Shigematsu and Camacho, *Militarized Currents*, xv.

irregularis) and the plant achiote (*Bixa orellana*) as ongoing traces of colonial disturbances with whom humans—in particular, a grandmother figure who recalls African Caribbean poet E. Kamau Braithwaite’s *nanna*—move and respond in surprising ways.⁹³⁰ Perez deploys subaltern diasporic, oceanic, and archipelagic poetics—alongside CHamoru literary traditions—to develop a poetics that makes clear the relationships between seemingly disparate effects and geographies.

Observing how Perez draws on oceanic and archipelagic poetics, my reading of *[hacha]* also responds to the importance of “thinking with islands” to better understand multispecies relational entanglements.⁹³¹ Perez argues elsewhere that islands are an especially instructive space for thinking and learning about how to live relationally and resiliently in the wake of imperialism.⁹³² Indeed, islands have emerged as a key site of interrogation in scholarly and creative studies of legacies of colonialism, as well as in the study of invasion ecology.⁹³³ Literary critic David Chandler and philosopher Jonathan Pugh suggest that the figure of the island has become a transgressive space for understanding relational entanglements resulting from colonialism. They contend that island literatures hold together the “entities and effects” of relational entanglements “in ways that problematize and go beyond modernist constructions of linear time and

⁹³⁰ Kamau Braithwaite, *ConVERSations with Nathaniel Mackey* (Staten Island, NY: We Press, 1999), 34. In exploring island onto-epistemologies, Braithwaite identifies alternative possibilities arising from colonialism’s aftereffects in his grandmother’s movements.

⁹³¹ Perez, “Thinking.”

⁹³² Perez.

⁹³³ Chandler and Pugh, “Anthropocene Islands”; Nuno Castro et al., “Anthropogenic Pressure Leads to More Introductions: Marine Traffic and Artificial Structures in Offshore Islands Increases Non-Indigenous Species,” *Marine Pollution Bulletin* 181 (2022): 113898, <https://doi.org/10.1016/j.marpolbul.2022.113898>; Severin D. H. Irl et al., “Human Impact, Climate and Dispersal Strategies Determine Plant Invasion on Islands,” *Journal of Biogeography* 48, no. 8 (2021): 1889–1903, <https://doi.org/10.1111/jbi.14119>; Fabio Mologni et al., “Functional Traits Explain Non-Native Plant Species Richness and Occupancy on Northern New Zealand Islands,” *Biological Invasions* 24, no. 7 (2022): 2135–54, <https://doi.org/10.1007/s10530-022-02762-1>. Castro et al., Irl et al., and Mologni et al. represent three recent examples of the latter.

space.”⁹³⁴ Island literatures also represent how the effects of relational entanglements can circulate in strange ways, transforming our understandings of entities and relations, and resulting in processes of emergence that can be destructive and productive at once.⁹³⁵ In this way, they challenge the “simplifications and essentialisms” often projected onto islands that frame islands as backward, isolated, dependent, and vulnerable.⁹³⁶ Perez maintains that Pacific literatures reveal the “afterlives of imperialism in the Pacific,” as well as Pacific islanders’ agency in liberatory struggle.⁹³⁷ Literary scholar Hsinya Huang adds that “Pacific literature articulates Pacific ecological knowledge, practices, and struggles.”⁹³⁸ It enunciates the Pacific region as a “site of cobelonging and cohistory across species boundaries and racial/ethnic and cultural borders.”⁹³⁹

My reading intervenes in critical discussions in Asian/Pacific American studies and Indigenous studies about the ways [*hacha*] challenges U.S. hegemony and its attendant erasures. Scholars read Perez’s work as making Guåhan visible within the constellation of U.S. imperial expansion in the Pacific, related U.S. military buildup, and the environmental degradation associated with both.⁹⁴⁰ For instance, Erin Suzuki and Aimee Bahng cite Perez’s work as an example of the Indigenous Pacific literatures that have long attended to the material entanglements of humans, nonhumans, and ecological

⁹³⁴ Chandler and Pugh, “Anthropocene Islands,” 406–7.

⁹³⁵ Chandler and Pugh, 403–407.

⁹³⁶ Rod Edmond and Vanessa Smith, *Islands in History and Representation* (London: Routledge, 2006), 12. Edmond and Smith explain that islands are often represented as far away, backward, and uncivilized.

⁹³⁷ Perez, “Thinking,” 432. See also Santa Ana et al., *Empire and Environment*.

⁹³⁸ Hsinya Huang, “Toward Transpacific Eco-poetics: Three Indigenous Texts,” *Comparative Literature Studies* 50, no. 1 (2013): 120–47; Perez, *Navigating CHamoru Poetry*.

⁹³⁹ Huang, “Toward Transpacific Eco-poetics,” 123.

⁹⁴⁰ Hsuan L. Hsu, “Guahan (Guam), Literary Emergence, and the American Pacific in Homebase and from Unincorporated Territory,” *American Literary History* 24, no. 2 (2012): 281–307; Cathy J. Schlund-Vials, “‘Finding’ Guam: Distant Epistemologies and Cartographic Pedagogies,” *Asian American Literature: Discourses and Pedagogies* 5 (2014): 45–60.

harm caused by colonization, militarization, and overdevelopment in the Pacific.⁹⁴¹ They maintain that Perez's poems represent the multifaceted ways that colonialism and capitalism have impacted the lifeways, histories, and environment on Guåhan. I build on this work as I explore how Perez's radical imagining of relations with alienated species in CHamoru ecologies in *[hacha]* highlights the power of cultural expression rooted in Indigenous knowledges to position the reader to comprehend both colonial ecological violence and life-enhancing responses to that violence, thereby re-centering Indigenous perspectives.

In addition, scholars of Perez's work read his poems as engaging in decolonization through its experiments in form and genre.⁹⁴² Much remarked upon, *[hacha]*'s form brings Charles Olsen's "composition by field" to the Pacific, applying archipelagic logic to spacing on the page:

I imagine the blank page as an excerpted ocean filled with vast currents, islands of voices, and profound depths. I imagine the poem forming as a map of this excerpted ocean, tracing the topographies of story, memory, genealogy, and culture. So creating the visual vocabulary of my work is a process of both drafting these word maps and navigating their currents.⁹⁴³

Perez's "excerpted ocean" weaves together personal memories and family narratives into "his collage of Chamorro, imperialist, and tourist discourses" using strategic juxtaposition, typographical strategies, visual layout techniques, alphanumeric symbols, documentary poetics, and shifts between different languages, including CHamoru,

⁹⁴¹ Erin Suzuki and Aimee Bahng, "The Transpacific Subject in Asian American Culture," in *Oxford Research Encyclopedia of Literature*, 2020, 9, <https://doi.org/10.1093/acrefore/9780190201098.013.877>.

⁹⁴² Cocola, "Forget Your Pastoral"; Jansen, "Writing toward Action"; Paul Lai, "Discontiguous States of America: The Paradox of Unincorporation in Craig Santos Perez's Poetics of Chamorro Guam," *Journal of Transnational American Studies* 3, no. 2 (2011), <https://doi.org/10.5070/T832011622>; Woodward, "I Guess They Didn't."

⁹⁴³ Craig Santos Perez, "The Page Transformed: A Conversation with Craig Santos Perez," *Lantern Review Blog* (blog), March 12, 2010, <https://www.lanternreview.com/blog/2010/03/12/the-page-transformed-a-conversation-with-craig-santos-perez/>.

English, Japanese, and Spanish.⁹⁴⁴ In particular, Hsu contends that Perez’s poems combat the forgetting of U.S. empire by making visible uneven distributions of wealth, power, vulnerability, and mobility through a “poetics of emergence” at once attentive to Chamoru practices, identities, and struggles while revealing connections “across scales, between the poet, his family, the Chamorro nation, Oceania, and other oppressed populations.”⁹⁴⁵ I draw from and extend this scholarship to aid in understanding how Perez’s poetics of radical relationality enunciates Indigenous-centered approaches to alienated species, making visible Indigenous Chamoru presence.

Finally, several of these scholars have also analyzed [*hacha*]’s treatment of “invasive” species as a metaphorical critique of colonialism, Western hegemony, and globalization. Taken together, these readings indicate that, in Perez’s poetry, “invasive” species are ambiguous metaphors.⁹⁴⁶ For example, Cocola interprets the brown tree snake as a symbol of Guåhan’s vulnerability while Jansen contends Perez uses the snake metaphorically to represent hegemonic power and militarization.⁹⁴⁷ While I find these readings compelling, I focus more on how Perez represents alienated species *as species* that are phenomenologically entangled with colonialism and militarism and whose entanglement with such structures results in not only colonial ecological violence through these species’ impacts on Guåhan’s ecology, but also emerging multispecies relationships

⁹⁴⁴ Hsu, “Guahan (Guam), Literary Emergence, and the American Pacific,” 297; Jansen, “Writing toward Action,” 4. See Jansen for a detailed outline of the formal strategies deployed in [*hacha*] and the later installations of *from unincorporated territory*.

⁹⁴⁵ Hsuan L. Hsu, “Fatal Contiguities: Metonymy and Environmental Justice,” *New Literary History* 42, no. 1 (2011): 301; Lai, “Discontiguous States,” Perez’s Environmental Metaphors of Colonial Critique section, para. 3. Lai points out that Perez’s brief historical account of the plant “connects the Americas to the Pacific and Southeast Asia via Spanish colonialism and the achiote plant.”

⁹⁴⁶ Lai, “Discontiguous States”; Suzuki and Bahng, “Transpacific Subject”; Woodward, “I Guess They Didn’t.”

⁹⁴⁷ Cocola, “Forget Your Pastoral”; Jansen, “Writing toward Action.”

that are life-enhancing.⁹⁴⁸ Following Heidi Amin-Hong, I maintain the position that Perez’s work concentrates on the intertwining relationships between CHamorus and nonhumans as active participants in CHamoru lives and histories.⁹⁴⁹ At the same time, like Hsu, I am concerned with how Perez depicts alienated species as interconnected with the material “enabling and uprooting effects of mobility,” which, he argues, make visible the dynamic and adaptive Indigenous practices and perspectives that respond to those effects.⁹⁵⁰ Hsu suggests that, in this respect, Perez’s work exhibits both “resistance and compliance to U.S. discourses” about belonging, citizenship, and identity.⁹⁵¹ Adding to this insightful analysis, I read [*hacha*]’s discussion of alienated species as aiding in understanding these species’ entanglement with colonial ecological violence while at times it hews to the overdetermined narrative of “invasive” species in Western-colonial discourse. Additionally, I focus on Indigenous onto-epistemologies and Indigenous presence in relation to the environmental impacts of militarized imperialism because, as Perez explains in his scholarly work, Guåhan is an “an important source of Indigenous culture, history, literature, and scholarship, as well as a central node through which to analyze, understand, and critique U.S. empire.”⁹⁵² Thinking alongside Perez, I maintain that [*hacha*] reveals how these emerging relations between CHamoru and alienated

⁹⁴⁸ Delgado also contends that Perez positions readers to comprehend settler colonialism as the reason for the snake’s presence on Guåhan. Delgado, “Remade: Sovereign.”

⁹⁴⁹ Heidi Amin-Hong, “Craig Santos Perez’s Poetics of Multispecies Kinship: Challenging Militarism and Extinction in the Pacific,” *Atlantic Studies*, 2022, <https://doi.org/10.1080/14788810.2021.2013678>. Similarly, Amin-Hong contends that the fourth book in the series, [*lukao*], concentrates on the intertwining fates of CHamorus and nonhumans by depicting nonhuman animals, specifically the Micronesian kingfisher, as “intimate kin and active participants” in CHamoru lives and histories—rather than as “objects in need of rescue and recovery.”

⁹⁵⁰ Hsu, “Guahan (Guam), Literary Emergence, and the American Pacific,” 295.

⁹⁵¹ Woodward, “I Guess They Didn’t,” 68; Lai, “Discontiguous States.”

⁹⁵² Perez, “Guam and Archipelagic American Studies,” 98.

species result from CHamoru ontologies and ecological praxis and therefore evidence CHamoru resurgence.⁹⁵³

Guåhan is the largest and southernmost island in the Mariana Islands archipelago and the largest island in the region known as Micronesia in the Pacific Ocean.⁹⁵⁴ It lies south-southeast of Japan, east of the Philippines, and north of New Guinea.⁹⁵⁵ CHamoru peoples have lived on Guåhan since time immemorial.⁹⁵⁶ In *Navigating CHamoru Poetry: Aesthetics, Indigeneity, and Decolonization*, Perez details the CHamoru creation story: the siblings Fu'una (sister) and Puntan (brother) created *i tano* ' (the land) from their bodies, and the CHamoru people were in turn birthed from that land.⁹⁵⁷ This creation story articulates CHamoru ecological identity and ethics. CHamorus call themselves *taotao tåno* (people of the land) and view the land as an ancestor.⁹⁵⁸ Perez explains that, in CHamoru epistemology, the spirits of their ancestors live on in the land, which means the land must be treated with reverence and respect.⁹⁵⁹ CHamoru cosmology inspires CHamorus' most important eco-cultural values: *inafa'maolek* (interdependence), *chenchule'* (reciprocity), *mamåhlao* (shame), and *respetu* (respect).⁹⁶⁰ The central CHamoru value, *inafa'maolek*, includes interdependence

⁹⁵³ My intention is not to maintain a tradition/modern dichotomy. Rather, it is to emphasize that Indigenous Pacific Islanders have engaged in adaptation since time immemorial. Further, transcontinental flows are not merely modern. Pacific Islanders have long enabled transpacific flows with travel to and from what can be called the Americas. See Badouin and Lebrun, and Patrick for information on late Holocene maritime migration from the Pacific Islands to pre-Columbian South America. Study of the dissemination of domesticated plants, including coconut and sweet potato, suggest it is likely that Pacific Islanders engaged in travel to and from what came to be called America.

⁹⁵⁴ Perez, "Thinking," 429.

⁹⁵⁵ Perez, *Navigating CHamoru Poetry*, ix.

⁹⁵⁶ Perez, 7. Perez notes that settler historians wage CHamorus migrated to the island and have lived there since at least 2000 BC.

⁹⁵⁷ Perez, 38–39.

⁹⁵⁸ Perez, 39.

⁹⁵⁹ Perez, 39–40.

⁹⁶⁰ Perez, 11.

between nature, humans, and relatives,⁹⁶¹ which engenders communal sharing.⁹⁶² These values inspire a “belief in reciprocity and mutual care between nature and human beings,” as well as a sense of interconnection with “all that exists.”⁹⁶³ CHamoru identity is thus grounded in an environmental vision of mutual care, co-belonging, and healing.⁹⁶⁴

Guåhan has a long history of colonialization and militarization that has impacted the CHamoru people and the environment.⁹⁶⁵ The island was colonized by Spain in the sixteenth century, and CHamorus lived under Spanish rule for over three hundred years.⁹⁶⁶ The Spanish subjugated, converted, and controlled CHamoru people by establishing missions and stationing soldiers to protect the missions, in the process erasing CHamoru governing, spiritual, navigational, and naming practices.⁹⁶⁷ The Spanish displaced CHamorus from the land to build numerous fortifications, as well as packed-earth roads and limestone bridges between mission villages, and establish European-style farms, clearing forests to cultivate introduced crops, such as coffee, corn, tobacco, cacao, and sweet potatoes, and to raise introduced livestock, such as cattle and horses.⁹⁶⁸ Historian Cynthia Ross Wiecko maintains that “Guam’s indigenous species and ancient introductions interwove with species from the Indian subcontinent, Southeast

⁹⁶¹ Perez, 41–42.

⁹⁶² Perez, 54.

⁹⁶³ Perez, 40–41.

⁹⁶⁴ Perez, 42.

⁹⁶⁵ Tiara R. Na’puti and Michael Lujan Bevacqua, “Militarization and Resistance from Guåhan: Protecting and Defending Págat,” *American Quarterly* 67, no. 3 (2015): 837–58; Lai, “Discontiguous States”; Perez, *Navigating CHamoru Poetry*, 7–10, 47–49. See Perez for a detailed description of U.S., as well as Spanish and Japanese, imperialism on Guåhan.

⁹⁶⁶ Kevon Escudero, “An Indigenous Futurity Approach to Decolonization: Navigating Imperial Borders and Indigenous Sovereignty during the Emergence of the COVID-19 Pandemic in Guåhan,” *Journal of Asian American Studies* 23, no. 3 (2020): 460.

⁹⁶⁷ Perez, “Poetics of Continuous Presence”; Craig Santos Perez, “The Poetics of Mapping Diaspora, Navigating Culture, and Being From (Part 6),” *Dovegion Literary Journal*, 2011. For example, in the latter article, Perez explains that CHamorus had innovative “flying proas” that they used to sail between the islands. The Spanish burned all these outrigger canoes and outlawed sailing.

⁹⁶⁸ Perez, *Navigating CHamoru Poetry*, 47, 59.

Asia, the Philippines, China, Africa, and the Americas” as “introduced species exchanged from around Spain’s global empire created an equally global imperial ecology.”⁹⁶⁹

As part of the “spoils” of the Spanish American War, Guåhan was first taken by the United States in 1898.⁹⁷⁰ Despite U.S. rule, CHamorus were not U.S. citizens and had no rights.⁹⁷¹ The colonial administration forcibly introduced English language-only laws; American healthcare and education systems; U.S. currency and wage economy; and American music, literature, and media, which marginalized CHamoru language and culture.⁹⁷² Additionally, the United States further transformed the land by building bases, drainage systems, water distillation plants, water storage plants, hospitals, and more roads.⁹⁷³ In 1941, the Japanese attacked Guåhan mere hours after bombing Pearl Harbor and subsequently occupied the island for thirty-two months.⁹⁷⁴ To increase agricultural production, the Japanese deforested and appropriated huge swaths of land to create rice farms, on which CHamorus were forced to work to feed Japanese soldiers.⁹⁷⁵ The United States retook Guåhan in 1944 during a three-week battle that further degraded the environment.⁹⁷⁶ They then used the island to carry out bombing raids on Japan; and, henceforth, the island became a “modern military fortress” known as the “Tip of the Spear” for defending U.S. interests in the Asia-Pacific region.⁹⁷⁷

⁹⁶⁹ Cynthia Ross Wiecko, “Jesuit Missionaries as Agents of Empire: The Spanish-Chamorro War and Ecological Effects of Conversion on Guam, 1668-1769,” *World History Connected* 10, no. 3 (2013).

⁹⁷⁰ Na’puti and Bevacqua, “Militarization and Resistance,” 842.

⁹⁷¹ Na’puti and Bevacqua, 842–43.

⁹⁷² Craig Santos Perez, “From Unincorporated Poetic Territories,” in *The Force of What’s Possible: Writers on Accessibility & the Avant-Garde*, ed. Lily Hoang and Joshua Marie Wilkinson (New York: Nightboat Books, 2014), 261; Craig Santos Perez, “‘from Organic Acts’: Tsamorita, Rosaries, and the Poem of My Grandma’s Life,” *Life Writing* 12, no. 2 (2015): 225–30, <https://doi.org/10.1080/14484528.2015.1023926>.

⁹⁷³ Perez, *Navigating CHamoru Poetry*, 48.

⁹⁷⁴ Na’puti and Bevacqua, “Militarization and Resistance,” 843; Perez, *Navigating CHamoru Poetry*, 8.

⁹⁷⁵ Perez, *Navigating CHamoru Poetry*, 48.

⁹⁷⁶ Na’puti and Bevacqua, “Militarization and Resistance,” 837, 843.

⁹⁷⁷ Na’puti and Bevacqua, 837, 843.

Considered the “westernmost frontier” of the United States in dominant U.S. discourse, Guåhan’s official slogan is “Where America’s Day Begins.”⁹⁷⁸ The island remains central to the United States’ imperial desires and practices. To date, the U.S. military occupies nearly a third of the island’s 212 square miles.⁹⁷⁹ Military barbed-wire fences are ubiquitous on the island and prevent CHamorus from accessing their natural resources and sacred sites and practicing their ancestral customs.⁹⁸⁰ Beyond this, the U.S. military’s eighty dump sites on the island contaminated the land and water with toxic chemicals, including Agent Orange and Agent Purple, contributing health disparities for the local population.⁹⁸¹ Moreover, using the so-called Guam Rehabilitation Act of 1963, the United States “transplanted United State suburbia to Guam” by mass producing homes out of concrete and rebar, thereby urbanizing Guåhan.⁹⁸² At the same time, it produced Guåhan as a place for settler leisure by developing the tourism industry, which lead to more toxic pollution, reef removal, soil erosion, deforestation (including the bulldozing of sacred trees), and noise from tourists that disturbs the island’s wildlife.⁹⁸³ All told, the production of settler ecologies through colonial agriculture, “militourism,” urbanism, and overdevelopment has significantly disrupted CHamorus’ material, cultural, and spiritual connections to land.⁹⁸⁴

⁹⁷⁸ Perez, “Poetics of Mapping.”

⁹⁷⁹ Perez, “From Unincorporated Poetic Territories,” 261; Perez, “Poetics of Mapping.”

⁹⁸⁰ Perez, “From Unincorporated Poetic Territories,” 261.

⁹⁸¹ Perez, *Navigating CHamoru Poetry*, 60–61. Perez offers a detailed account of the U.S. military’s chemicals and dumpsites.

⁹⁸² “Kaiser Pre-Fab Homes,” *Guampedia* (blog), accessed August 16, 2022, <https://www.guampedia.com/kaiser-pre-fab-homes/>. See also Perez, *Navigating CHamoru Poetry*, 49; “Hollow Block Cement Homes,” *Guampedia* (blog), accessed August 16, 2022, <https://www.guampedia.com/hollow-block-cement-homes/>.

⁹⁸³ Perez, *Navigating CHamoru Poetry*, 62.

⁹⁸⁴ Teresia Teaiwa, “Bikinis and Other S/Pacific N/Oceans,” in *Voyaging Through the Contemporary Pacific*, ed. David Hanlon and Geoffrey White (Lanham, MD: Rowman and Littlefield, 2000), 91–112. “Militourism” is Teaiwa’s term for the intersecting systems of militarism and tourism that lead to land dispossession, environmental contamination, overdevelopment, and commodification of culture.

That said, during the past five hundred years of colonization and environmental change, CHamorus have fought and continue to fight for sovereignty and self-determination thanks to the strength of their ecocultural values.⁹⁸⁵ Many CHamorus resisted Spanish conversion efforts, resulting in three decades of conflict known as the Spanish–Chamorro Wars (1668–1695).⁹⁸⁶ In the mid-twentieth century, CHamoru activists successfully secured the implementation of a civil government.⁹⁸⁷ This government established the First and Second Political Status Commissions in the 1970s, the Commission on Self-Determination in the 1980s, and the Commission on Decolonization in 1997 to explore issues related to the island’s political status.⁹⁸⁸ The latter formed the Independent Guåhan Task Force “to empower the Chamoru people to reclaim sovereignty as a nation.”⁹⁸⁹ CHamoru writers and artists offer critiques of the United States’ “ecological imperialism” described above.⁹⁹⁰ These and other CHamoru activists use art, language revitalization, and healing practices “to embody and reclaim pride in their values and culture, as well as sovereignty over their bodies and spaces.”⁹⁹¹ They continue to resist the further militarization of their home through efforts in line with their broader cultural framework of *inafa’maolek*, which literally translates as “to make things good for each other.”⁹⁹² Based on mutual respect, this framework relies on the

⁹⁸⁵ Ronni Alexander, “Living with the Fence: Militarization and Military Spaces on Guahan/Guam,” *Gender, Place & Culture* 23, no. 6 (2016): 869–82, <https://doi.org/10.1080/0966369X.2015.1073697>; Escudero, “An Indigenous Futurity Approach to Decolonization”; Na’puti and Bevacqua, “Militarization and Resistance.”

⁹⁸⁶ Perez, *Navigating CHamoru Poetry*, 8.

⁹⁸⁷ Escudero, “An Indigenous Futurity Approach to Decolonization,” 460.

⁹⁸⁸ Escudero, 460.

⁹⁸⁹ Escudero, 460.

⁹⁹⁰ Perez, *Navigating CHamoru Poetry*, 71.

⁹⁹¹ Alexander, “Living with the Fence,” 872. Alexander explains that CHamoru activists have re-named places known only by their colonized and militarized names with CHamoru names.

⁹⁹² Na’puti and Bevacqua, “Militarization and Resistance,” 847, 851. These efforts include “heritage hikes” meant to educate the community about the environmental and cultural impacts of a proposed 2015 U.S.

principle of interdependence that has persisted in CHamoru culture despite colonization.⁹⁹³ It is the principle through which CHamorus and others on Guåhan connect with their environment and act as “stewards of i guinahan i tano’ yan tasi, the resources of the land and the sea.”⁹⁹⁴

Before I explore in depth Perez’s radical imagining of relations with alienated species, I first explore a few ways that [*hacha*] exhibits the difficulty of entanglement with colonialism in terms of escaping the influence of dominant Western-colonial discourses, especially when attempting to speak to a broad audience. Like *Braiding Sweetgrass*, [*hacha*] at times relies on metaphors that reinforce settler narrative logics to describe alienated species. For example, the poem “*from Descending Plumeria*” uses the common biological metaphor of colonization in describing the brown tree snake’s range expansion on Guåhan:

*In 1953, the first written report was issued of a brown tree snake found in Apra Harbor, the central part of Guam. In the mid 60s, the snakes had colonized half the island, with incidences reported throughout the southern and central regions. By 1968, the snakes were confirmed at the northernmost Ritidian Point. The snake population grew exponentially, reaching a density of 13,000 per square mile. At the same time, declining bird populations were noticed. [*8,000 Marines and their dependents will be transferred to Guam from Okinawa by 2014 through a joint effort of the United States and Japan.]⁹⁹⁵*

According to this metaphor, alienated species are colonizers akin to humans. The biological colonization metaphor anthropomorphizes the snakes as it presents the environment with militarized language, suggesting that nature is a space in need of protection. The poem conveys that, as colonizers, the brown tree snake, brings death and

military relocation and buildup. Na’puti and Bevacqua report that the hikes “provided an opportunity for the local public to get to know the land, and were rooted in Chamoru cultural practices.”

⁹⁹³ Na’puti and Bevacqua, 847. See also Perez, *Navigating CHamoru Poetry*, 11.

⁹⁹⁴ Na’puti and Bevacqua, “Militarization and Resistance,” 847–48.

⁹⁹⁵ Craig Santos Perez, *From Unincorporated Territory [Hacha]* (Kāne’ohe, HI: Tinfish Press, 2008), 91, italics in original.

destruction to native populations, in particular nonhuman populations of birds. Indeed, the snake is described as an agent of colonizers rather than beings with their own agency who seek to survive their displacement. Similarly, another section of “*from Descending Plumeria*” links the snake’s introduction with U.S. imperialism and militarization while framing the snake using the “stowaway” metaphor common to Western-colonial “invasive” species discourse. The poem explains that the “*U.S. military shipped equipment and salvaged war material to permanent bases and scrap metal processors on Guam. The first brown tree snakes reached the war-torn island as cargo ship stowaways.*”⁹⁹⁶ While the stowaway metaphor is less threatening, it suggests the snakes knowingly concealed themselves on a cargo ship, without paying a fare, to travel secretly to Guåhan. Both metaphors obscure the U.S. military’s culpability. They also trouble nonhuman agency by anthropomorphizing the snake in ways that blame them for their alienation.

This aspect of Perez’s [*hacha*] forwards the Western-colonial construction of “invasive” species as organisms that knowingly stow away to and colonize a place, constructing them as animal monsters with a human-like awareness by granting them an anthropomorphized form of agency that obscures their actual agency as well as the role of Western-colonial powers in the organisms’ displacement. Both metaphors also follow modern ontologies of separation and linear causality that undergird Western-colonial approaches to alienated species as “invaders.” This Western ontology characterizes species as separate; geographical locations as discrete; and causation as a line originating with the species themselves. Jansen reads Perez’s figuration of the brown tree snake as a

⁹⁹⁶ Perez, 87, italics in original.

colonizer as challenging the institution and ideology of empire, but Perez’s use of colonial constructs—and its reliance on the logic of security and militarization of nature—reveals the difficulty of making legible environmental impacts without resorting to Western-colonial constructs.⁹⁹⁷ The contemporary militarization of nature through the narratives of threat and war suggests that the right relation to nature is one of protection, control, domination, and subordination, and this relation relies on bounded ontologies that understand nature as a closed, static system. My critique of dominant invasive species discourses recognizes the ecological impacts of “unregulated flows of life forms, objects, and capital” that require ethical land management; however, that ethical management requires acknowledging that ecosystems are open systems and ecological damage from unregulated flows is a result of colonial and imperial structures of domination.⁹⁹⁸ All the same, Perez’s use of invasion ecology’s metaphors affirm the difficulty of escaping dominant narratives of nature in an entangled world.

Similarly, [*hacha*] also uses poetic form to compare brown tree snakes with the U.S. military in ways that register dominant Western-colonial narratives. The third section of “*from Descending Plumeria*,” quoted above, ties together the snake’s growing population in the mid-twentieth century with the transfer of U.S. troops to Guåhan in the early twenty-first century by juxtaposing these facts in an italicized explanatory note at the bottom of the page. The note reports that “[*t*]he snake population grew exponentially, reaching a density of 13,000 per square mile, which is followed immediately by “[*8,000 *Marines and their dependents will be transferred to Guam from Okinawa by 2014*

⁹⁹⁷ See Jansen, “Writing toward Action.”

⁹⁹⁸ Cardozo and Subramaniam, “Assembling,” 18.

through a joint effort of the United States and Japan.]”⁹⁹⁹ By layering these narratives on top of one another, the poem encourages a comparison of the snakes and soldiers.

Elsewhere Perez has declared that “[t]he U.S. military is an invasive species.”¹⁰⁰⁰

Moreover, the poem connects the reproduction of brown tree snakes with the potential reproduction of non-Native humans since it notes that the Marines dependents will also be transferred to the island. This interweaving evinces Indigenous modes of perception and practice because Perez models it on an ancestral form of Chamoru poetry called “tsamorita” which “often contain[s] ‘special hidden meaning’ through layered narratives, complex metaphors, and culturally coded expressions.”¹⁰⁰¹ Drawing on this form asserts Chamoru survival and presence. However, the comparison figures both the snakes and the soldiers as agents of colonization and of the U.S. military, which follows colonial narratives that blame the snake rather than the ongoing structure of settler colonialism.

Alongside its own entanglement with colonial ideas, *[hacha]* chiefly focuses on species introduction as colonial ecological violence, which, as in *Braiding Sweetgrass*, subverts the erasure and amnesia of colonial narratives. The term “colonial ecological violence” explains the specific ecological violence of colonialism through, for example, the replacement of indigenous ecologies with settler ecologies.¹⁰⁰² Rather than vilifying alienated species and calling for their destruction, the poems in *[hacha]* focus on how species like the brown tree snake are part of the disturbances and effects of colonial legacies. For example, the juxtaposition in “*from Descending Plumeria*” conveys that the

⁹⁹⁹ Perez, *From Unincorporated Territory [Hacha]*, 91, italics in original.

¹⁰⁰⁰ Perez, “Poetics of Mapping.” See also “DoD Plans on Destroying 2,000+ Acres of Jungle – We Are Guahan,” *We Are Guahan* (blog), April 13, 2011, <http://www.weareguahan.com/2011/04/13/dod-plans-on-destroying-2000-acres-of-jungle/>.

¹⁰⁰¹ Perez, “From Unincorporated Poetic Territories,” 263.

¹⁰⁰² Bacon, “Settler Colonialism as Eco-Social”; Goeman, “Disrupting a Settler-Colonial Grammar of Place.”

growing population of brown tree snakes is phenomenologically linked to the growing population of U.S. Marines occupying CHamoru lands through U.S. militarized imperialism. The consequences of the snake's introduction—declining bird, mammal, and lizard populations and devastating impacts to CHamoru infants and their families—is framed as colonial ecological violence by linking it with the soldiers. Despite its unironic use of common biological metaphors, *[hacha]* neither uses the term “invasive species” nor calls for the snake's eradication. Yet it does explicitly connect the snake's presence on Guåhan with the U.S. military by weaving and holding together the events that connect them and that are routinely obscured in Western-colonial invasive species discourse. *[hacha]*'s focus on colonial ecological violence emphasizes the interconnection between alienated species, colonialism, and imperialism toward a non-Western theory of relational entanglements that grants organisms agency without obscuring colonial violence.¹⁰⁰³

By focusing on colonial ecological violence, *[hacha]* highlights the relational entanglements between the brown tree snake and the U.S. military to emphasize the snake's presence as a symptom of the structure of U.S. settler imperialism. When Perez tells the story of how the brown tree snake was brought to Guåhan, he explicitly connects the snake's introduction with the U.S. military and its expansion during World War II. The poem “*from Descending Plumeria*” appears after a map of the fifteen U.S. military bases on Guåhan, an island that is only 212 miles square (or, approximately 30 miles long

¹⁰⁰³ Cocola, “Forget Your Pastoral,” 189. Cocola maintains that Perez identifies the snake as a “symbol and symptom of Guam's vulnerability under U.S. rule.” Like most other scholars, he figures the snake as a symbol; however, he also identifies the snake as a “symptom” of larger structures. I am not convinced, however, that it is a symptom of “Guam's vulnerability” rather than of U.S. colonialism and militarization, more specifically, which produces such vulnerability. See also Perez, “Thinking,” 430. Perez argues that presenting Guåhan as vulnerable is linked with exploitation of the island and its inhabitants, such as by ecotourism and renewable energy that do not benefit those who live there.

and 1 to 8 miles wide), indicating the extent of the U.S. military build-up on the island. The final section of “*from Descending Plumeria*” reiterates the relation between the snakes and U.S. military with a single italicized sentence at the foot of the page: “*They say there were no snakes on Guam before World War II.*”¹⁰⁰⁴ In this way, the poem makes clear that the brown tree snake’s range expansion onto the island would have been impossible without U.S. colonization of and military buildup on Guåhan. The devastation resulting from the snake’s alienation and introduction to the war-torn island is a direct result of the U.S. militarization of the islands for its imperial desires, as an extension of colonialism. The colonial ecological violence of the U.S.’s colonization of Guåhan to use it as a military site in the Pacific includes not only the buildup of bases on Guåhan, but also the introduction of an alienated species that results in environmental change. Akin to Kimmerer’s re-contextualization of common plantain within U.S. settler colonialism, Perez recognizes the introduction of the snake as a symptom of the United States’ militarized imperialism.

[*hacha*] further explores these relational entanglements by connecting U.S. military with impacts to the environment and CHamoru access to the Land and their relations. The asterisk before the number 8,000 in “*from Descending Plumeria*” refers readers to the final section of the poem “*from Lisiensan Ga’lago.*” This poem highlights how the arrival of the 8,000 troops leads to negative impacts on the environment, food, language, and the bodies of CHamoru people. In it, “8000?*” is centered on the page in a very large font, superimposed on a square that contains three columns of three words, each crossed out except for the word “attadok,” meaning arrivals:

¹⁰⁰⁴ Perez, *From Unincorporated Territory [Hacha]*, 95, italics in original.

ocean	hanom	light
tano	bread	niyok
breath	attadok	peace ¹⁰⁰⁵

Other poems offer definitions for some of the CHamoru words in this list, which appear in brackets to emphasize that Perez experiences them as foreign due to loss of language resulting from colonialism on Guåhan: “[tano: land, soil, earth, ground]” (25), “[attadok : arrivals” (49), and “[hanom : water]” (96).¹⁰⁰⁶ These “delayed translations” are provided in poems well before and after they appear in the final “*from Lisiensan Ga’lago*” poem, so their meanings must be searched for and in some cases are never found.¹⁰⁰⁷ This evokes CHamorus fractured access to their own language, a language flooded with words from their various colonizers’ languages (Spanish, Japanese, English). For example, the word *niyok* (coconut—tree or fruit) is never defined in [*hacha*], signaling the language loss with the arrival of U.S. troops.¹⁰⁰⁸ With the crossed-out words, the poem argues that with the arrival of soldiers—attadok—ocean, water, light, land, breath, coconut, breath, and peace will be disrupted or destroyed. Woodward insightfully observes that the “number ‘8000’ overwhelms the rest of the words on the page, just as [Guåhan’s] land and ecosystem are being overwhelmed by this planned massive deployment of troops.”¹⁰⁰⁹ At the same time, the influx of troops will not only impact Guåhan’s ocean, land, water, coconut, and CHamoru access to them, but also their

¹⁰⁰⁵ Perez, 83.

¹⁰⁰⁶ Woodward, “I Guess They Didn’t,” 80; Hsu, “Guahan (Guam), Literary Emergence, and the American Pacific,” 294. Woodward contends that the CHamoru words in brackets symbolize how, for Perez, the words struggle to emerge from within his first language, the language of Guåhan’s latest colonizer, English. Hsu affirms that these brackets indicate the foreignness of the CHamoru words for Perez.

¹⁰⁰⁷ Woodward, “I Guess They Didn’t,” 83.

¹⁰⁰⁸ “Niyok | Chamorro to English Translation - CHamoru.Info | Chamorro Dictionary,” accessed February 4, 2022, <http://www.chamoru.info/dictionary/display.php?action=view&id=9482>.

¹⁰⁰⁹ Woodward, “I Guess They Didn’t,” 87.

access to “abstract notions like peace and light.”¹⁰¹⁰ The question mark after “8,000” questions the total number reported in the proposal. In his essay “*from* A Poetics of Continuous Presence and Erasure,” Perez remarks that along with those troops come thousands of military dependents, military personnel, and foreign workers.¹⁰¹¹ He also explains elsewhere that “8,000?” was a political slogan meant to “encourage the community to question the environmental, social, cultural, political, and economic impacts of this buildup,” which include the desecration of ancient burial sites and forests that are home to medicinal plants, as well as lack of access to sacred sites and fishing grounds.¹⁰¹² Again, the snakes are not to blame here, but rather the system that produces these disruptions is at fault. Alienated species are intertwined in the political ecology of U.S. militarism and imperialism, and one effect is colonial ecological violence.

The poem “*from* Achiote” further illuminates alienated species as part of the relational entanglements of settler imperialism, especially in ways that articulate Chamoru presence, rupture settler normative logics of time and space, offer alternative forms of environmental thought and practice, and make visible connections obscured under U.S. imperial narratives. The title refers to the plant achiote, introduced into southern Asia by Spanish colonizers in the mid-nineteenth century and designated as “invasive” on Pacific Islands.¹⁰¹³ The poem maps the history of the plant’s introduction, its connection with colonization and imperialism, and the relationship that has emerged

¹⁰¹⁰ Woodward, 87.

¹⁰¹¹ Perez, “Poetics of Continuous Presence.”

¹⁰¹² Perez, “Poetics of Mapping.”

¹⁰¹³ Eduardo Ventosa, “Bixa Orellana (Annatto),” *Invasive Species Compendium* (Wallingford, UK: CABI, December 18, 2020), <https://doi.org/10.1079/ISC.9242.20203482896>. CABI’s *Invasive Species Compendium* designates achiote (annatto) as an invasive plant in the Pacific Islands. It is worth noting that CABI has imperial origins. Its name has changed several times since its founding in 1910 as an entomological committee, the Imperial Bureau of Entomology, to control “pests” affecting Britain’s agriculture crops in Africa.

between the CHamoru people and the plant.¹⁰¹⁴ Formally, it deploys Perez’s poetics of radical relationality and CHamoru literary practices to interweaves lists, historical information, personal memories, family narratives, and images.

From the first, the poem begins to sketch out achiote’s phenomenological entanglement with colonialism to make visible the connections that Western-colonial invasive species discourses commonly obscure. Exemplifying Perez’s docu-poetics, the first stanza reports that achiote “*was transported across the pacific to southeast asia by the spanish colonialists.*”¹⁰¹⁵ The diction recalls an encyclopedia entry, and the italicized type follows [*hacha*]’s convention of using italics to signal reference information. The poem explicitly states that achiote was brought to the island by Spanish colonists, making clear causation that Western-colonial “invasive” species discourse routinely omits. The first page of the poem also includes a list of the many names for this plant—twenty-three in all, signaling its introduction around the globe, as well as the “aporias of language and naming” resulting from colonization.¹⁰¹⁶ In addition, the poem relates that achiote’s “*attractive pink flower made it a popular hedge plant in colonial gardens.*”¹⁰¹⁷ This line paints a picture of colonial estates on Guåhan with pink achiote hedges, planted by colonists for ornamental purposes in reproducing Spain’s imperial ecology.¹⁰¹⁸

“*from Achiote*” also connects the plant with both Japanese and Spanish colonization through the color red with poetic layering that asserts CHamoru presence.

¹⁰¹⁴ C Daehler, “Bixa Orellana Risk Assessment,” Pacific Island Ecosystems at Risk, February 24, 2005, http://www.hear.org/pier/wra/pacific/bixa_orellana_htmlwra.htm; Ventosa, “Bixa Orellana (Annatto).” Achiote is considered a low-risk “invasive” plant.

¹⁰¹⁵ Perez, *From Unincorporated Territory [Hacha]*, 17, italics in original.

¹⁰¹⁶ Cocola, “Forget Your Pastoral,” 190; Lai, “Discontiguous States,” Perez’s Environmental Metaphors of Colonial Critique section, para. 3. Cocola calls these aporias “nomenclatural indeterminacy.”

¹⁰¹⁷ Perez, *From Unincorporated Territory [Hacha]*, 18, italics in original.

¹⁰¹⁸ Perez, 18.

Achiote, also known as annatto, produces a bright red berry used for coloring foods and dying fabric. The poem explains that, when the speaker and his grandmother harvest the berries, their hands and fingernails “stain[ed] red.”¹⁰¹⁹ It also notes that the plant has “red-veined leaves, suggesting the blood in human veins.” A few pages later, the poem layers a story of the grandmother using achiote to prepare food with information about the Japanese invasion during her childhood: “my grandmother used achiote to make chalikiles and hineksa agaga so young when the Japanese army / invaded and renamed hagåtña ‘akashi’ // —the ‘red city’—‘bright red stone—’.”¹⁰²⁰ While the Japanese re-named the city for its red stone, the CHamoru name hagåtña also suggests the color red since it is derived from the CHamoru word for blood, “haga.”¹⁰²¹ Also interwoven with these stories, images, and words is the story of Father Diego Luis de Sanvitores, a Jesuit priest who brought Christianity to the CHamoru people in 1662 as part of the Spanish empire’s expansion.¹⁰²² The poem explains that Sanvitores was killed by a CHamoru chief for baptizing his baby daughter without permission, and, bracketed below this information: “[*after the death of sanvitores, the native population dropped from 200,000 to 5,000 in two generations as a result of spanish military conquest].¹⁰²³ Thus, the grandmother’s stories about the Japanese invasion and colonial re-naming of the capital city as “Akashi” or “red city” echoes back against the achiote dye, red stained

¹⁰¹⁹ Perez, 20.

¹⁰²⁰ Perez, 23.

¹⁰²¹ “Hagåtña,” *Guampedia* (blog), May 18, 2022, <https://www.guampedia.com/hagatna/>.

¹⁰²² Lai, “Discontiguous States,” Perez’s *Environmental Metaphors of Colonial Critique*, para. 5. Lai explains that Sanvitores was the Jesuit missionary credited with bringing Catholicism to Guåhan. His arrival there in 1662 “marked a turning point in Spanish control over Guam.” Sanvitores also gave the archipelago its current name to honor Queen Mariana of Austria. He was beatified in 1985 by the Vatican for baptizing and converting the first generation of CHamoru Catholics.

¹⁰²³ Perez, *From Unincorporated Territory [Hacha]*, 21, italics in original.

hands and fingernails, red foods, and the CHamoru blood spilled during thousands of years of colonial imperialism on the island.

Perez's poetics of radical relationality yolks together the land, history, memory, mapping the "intra-actions" among colonizers, the CHamoru people, and the more-than-human world that span centuries and the globe, disrupting settler notions of time. The red of the achiote ripples through the poem as food, as blood, as city, and as stone—connecting it to place and to history. The red of the plant echoes the red of the blood of CHamorus running in the street in retribution for the death of Father Sanvitores. The repetition of the plant's color—red—echoes against the bloody representations of colonization, so that, through its layering of narratives, the poem reminds the reader that achiote's introduction is tied to the violence of colonization. In this respect, it also signals the layered narratives of the tsamorita. These layered narratives connect events, beings, and places that settler temporality would separate. The CHamoru poetic layering in *[hacha]* thus ruptures normative settler trajectories and temporality by deploying temporal multiplicities that make connections highlighting achiote's entanglements with colonialism and colonial ecological violence. At the same time, representing these temporal multiplicities (rather than settler normative temporality) articulates CHamoru presence.

Toward making visible CHamoru presence, "*from Achiote*" forwards the CHamoru ecological values of interconnection through the figure of the grandmother, in contrast to Western-colonial disconnection. Like Brathwaite's "nanna," the poet's grandmother witnesses how life lives on in the wake of colonialism and its shuffling of

people and species.¹⁰²⁴ Her movement in and with the achiote plants is juxtaposed with the history of colonialism by Christian missionaries. “*from Achiote*” entwines the poet’s memories of his grandmother with tales of Father Sanvitores. The poem first introduces the grandmother by portraying her movements with the achiote. Then, readers are introduced to “the frail blind body of father sanvitores [1672]” who “is led around by a rope tied to his waist he refused glasses because ‘if the poor were too poor for glasses.’”¹⁰²⁵ While the poem depicts the grandmother as active, moving, and connected to the plant and landscape, it portrays Sanvitores as unable or perhaps refusing to sense the material world around him as part of his asceticism. Moreover, through the grandmother figure, “*from Achiote*” suggests that CHamoru interdependence with the natural world enables emergent and intimate relationships with alienated species. As noted above, the speaker of the poem associates achiote with a memory of his grandmother teaching him how to harvest the plant’s seeds.¹⁰²⁶ The poem uses the harvesting of achiote as a vehicle to show family connection between the grandmother and grandson.¹⁰²⁷ In addition, these memories suggest the grandmother’s intimate knowledge of a close plant-human relationship, which she passes down to her grandson. The grandmother embodies CHamoru cultural practices and Indigenous uses of

¹⁰²⁴ Tiffany Lethabo King, *The Black Shoals: Offshore Formations of Black and Native Studies* (Durham, NC: Duke UP, 2019), 207. King discusses how the figure of Brathwaite’s grandmother bears witness to the ongoing practice and meaning of living in the wake of the legacies of colonialism. Cocola identifies the influence of Brathwaite’s poetics on Perez’s work but does consider the figure of the grandmother important to both poets. Brathwaite’s poetics, called “tidalectics,” engage “the movement of the water backwards and forwards as a kind of cyclic . . . motion, rather than linear.” Brathwaite, *ConVERSations with Nathaniel Mackey*, 44; Kamau Brathwaite, “Submerged Mothers,” *Jamaica Journal* 92, no. 2–3 (1975): 48–49.

¹⁰²⁵ Perez, *From Unincorporated Territory [Hacha]*, 19.

¹⁰²⁶ Perez, 18, italics in original.

¹⁰²⁷ Woodward, “I Guess They Didn’t,” 82.

achiote.¹⁰²⁸ Though the plant was introduced by colonizers and is considered “invasive,” CHamorus developed an intimate relationship with this non-local plant.¹⁰²⁹ Perez emphasizes this intimate relationship through memories of his grandmother harvesting the plant and teaching him how to “deseed their red hearts,” suggesting intimacy and knowledge of this plant that goes well beyond enjoying the plant for its “*attractive pink flower*.” Surely, the achiote evidences the “productive connections and flows enabled by historical empires” because, “indigenous to the Americas, [it] has been transported throughout the Western hemisphere and across the Pacific, where it has been incorporated into the local social and ecological fabrics.”¹⁰³⁰ Yet, more than this, it emphasizes CHamoru epistemologies and futurities that engage with foreign plants and make those productive connections possible.¹⁰³¹

“*from Achiote*” presents CHamorus’ intimate relationships with achiote via CHamoru foodways as well. As noted above, the poem relates that “[his] grandmother used achiote to make chalikiles and hineksa agaga.”¹⁰³² One can imagine her telling stories while cooking, with achiote, traditional CHamoru dishes, such as “chalakiles,” a savoury soup popular on Guåhan, and “hineksa agaga,” or red rice—a local wild rice prepared with water used to soak achiote seeds.¹⁰³³ The plant has become so entangled with CHamoru life that it is a part of traditional foods like chalakiles and hineksa

¹⁰²⁸ Lai, “Discontiguous States,” Perez’s Environmental Metaphors of Colonial Critique section, para. 7.

¹⁰²⁹ Delgado, “Remade: Sovereign,” 9–10. Delgado characterizes the CHamoru use of achiote as CHamoru integration of colonial elements.

¹⁰³⁰ Hsu, “Guahan (Guam), Literary Emergence, and the American Pacific,” 302.

¹⁰³¹ Lai, “Discontiguous States,” introduction section, para. 3. Similarly, Lai observes that “Perez’s poetry documents what Anishinaabe writer Gerald Vizenor has described as ‘native survivance’” by “reach[ing] for a Chamorro present and future that is enmeshed in its history of colonization yet open to the independence and sovereignty of the Chamorro people.”

¹⁰³² Perez, *From Unincorporated Territory [Hacha]*, 23.

¹⁰³³ “Hineksa’ Aga’ga’: Red Rice,” Guampedia, accessed August 8, 2022, <https://www.guampedia.com/hineksa-agaga-red-rice/>.

gaga.¹⁰³⁴ In this way, the poem emphasizes that achiote is both “incorporated” and “unincorporated” into CHamoru life because it is presented as having traditional uses while also being associated with the colonizer (specifically the figure of Father Sanvitores).¹⁰³⁵ The speaker of the poem connects with plant with memories of his grandmother, and their connection is, in part, made through the shared environmental practice of picking the ripe fruits, de-seeding them, setting them out in the sun to dry, and then using achiote in foods. The poem acknowledges the violence of colonization linked with the presence of a non-local being as it represents a relationship that emerged with that non-local being—a relationship resulting from radical relationality.

The poem further registers CHamoru presence by detailing the medicinal uses of achiote, which contrast with the colonial ornamental uses. The poem lists the many uses of this alienated plant in bracketed and italicized text at the bottom of the page: “[*achiote can be used to treat skin problems, burns, venereal disease, and hypertension*]”; “[*achiote can be used to treat heartburn, fever, and sore throats*]”; “[*achiote can be used to treat liver and blood disease, eye and ear infections, digestive problems*]”; “[*achiote was used to stop bleeding. was used as an antivenom for snake bites. was used to heal wounds*].”¹⁰³⁶ Appearing at the foot of the page, these medicinal uses appear in the poem as “uprisings of meaning” submerged in colonial consciousness—and yet rising against hegemonic erasure.¹⁰³⁷ The above connections between the plant’s relationship with

¹⁰³⁴ Delgado, “Remade: Sovereign,” 9–10.

¹⁰³⁵ Woodward, “I Guess They Didn’t,” 81–82.

¹⁰³⁶ Perez, *From Unincorporated Territory [Hacha]*, 19, 20, 22, 23, italics in original.

¹⁰³⁷ Perez, 10–12. In the preface to [*hacha*], Perez notes that “[t]he history of Guåhan, often submerged in the American consciousness, emerges momentarily in Robert Duncan’s [poem] ‘Uprising: Passages 25’” with the lines “Now Johnson would go up to join the great simulacra of men, / Hitler and Stalin, to work his fame / with planes roaring out *from* Guam over Asia” (italics added by Perez). The “from” that Perez has italicized inspires the “from” in the title of the four-book collection and the “from” beginning most of the poem titles. This “from” also indicates an “incompleteness” as well as “a starting point.” See also Cocola,

CHamoru and the stories of Father Sanvitores and Japanese colonization are all underscored by the poem's report of these medicinal uses. This strategic layering maps CHamoru onto-epistemologies of relationality as it counters the hegemonic erasure of alienated species' introductions and multispecies relationships between CHamoru people and plants.

Moreover, the poem's inclusion of achiote's medicinal uses suggests that achiote helped CHamoru in surviving colonization. For example, the poem tells of violence inflicted on CHamoru children by Christian missionaries on Guåhan: "a sunday school warning : if you don't say your prayers you wake / with bruises."¹⁰³⁸ At the bottom of this page, readers learn that "[*achiote can be used to treat skin problems, burns, venereal disease, and hypertension*]."¹⁰³⁹ The medicinal uses described on this page respond to text above it that details bodily harm inflicted by Christian missionaries. Thus, the poem highlights how CHamorus, with the aid of achiote, resisted Spanish influence by using achiote to heal Indigenous bodies that the Spanish "sought to control, exploit, discard, and then make invisible."¹⁰⁴⁰ By doing so, the poem suggests that achiote is a healer that can help with the negative impacts of colonialism on the CHamoru people. Similarly, at the bottom of the page that tells how the CHamoru chief Mata'pang "led the / rebellion

"Forget Your Pastoral," 189; Hsu, "Guahan (Guam), Literary Emergence, and the American Pacific," 294; Woodward, "I Guess They Didn't," 80. Hsu asserts that the "from" indicates the poems' fragmentary status and "ongoing processes of emergence and departure" for Perez as a diasporic poet; it thematizes Perez's necessary activity of gathering fragments.

Perez also takes up Duncan's word "uprisings" as a concept to describe his effort to make Guåhan's central role in the U.S. imperial project more visible, noting that "[his] hope is that these poems provide a strategic position for 'Guam' to emerge from imperial 'reducción(s)' into further uprisings of meaning."

"Reducción" is the term the Spanish used for their "efforts of subduing, converting, and gathering natives" by establishing missions and stationing soldiers to protect the missions. I borrow Perez's term "uprisings of meaning" to apply to the CHamoru ontologies and epistemologies that emerge in [*hacha*].

¹⁰³⁸ Perez, *From Unincorporated Territory [Hacha]*, 19.

¹⁰³⁹ Perez, 19, italics in original.

¹⁰⁴⁰ Delgado, "Remade: Sovereign," 10.

against the Spanish before he was captured and killed,” the poem relates that “[*achiote was used to stop bleeding. was used as an antivenom for snake bites. was used to heal wounds*].”¹⁰⁴¹ These final lines of “*from Achiote*” indicate that achiote is a helpful relation to the CHamoru, even if it was introduced by Spanish colonists who inflicted extreme violence on the CHamoru people. In addition to interdependence, this aspect of the poem suggests the respect and reciprocity of CHamoru ecological values. Knowledge of these medicinal uses arises through intimate relationships that emerged after achiote’s introduction.

Finally, “*from Achiote*” envisions the alienated plant as a vehicle for trans-Indigenous collectivity. The first page of the poem calls out the plant’s indigenous provenance by stating that “*the achiote plant is indigenous to central and south america and the caribbean*.”¹⁰⁴² It connects the plants more specifically with Mayans, who, the poem reports, “*used it as a food spice and dye, as body paint for war and rituals, and as pigments for arts, crafts, and murals. the leaves, roots, and bark have been utilized for their medicinal qualities*.”¹⁰⁴³ Thus, the poem teaches about the rich relationship between achiote and the Mayans, who had their own intimate relations with a plant they used in a variety of ways. Despite more common names of the plant, Perez uses “achiote,” a name derived from the Nahuatl word for the plant, “achiotl,” which highlights the plant’s Mesoamerican origin.¹⁰⁴⁴ Achiote’s connection to Indigenous communities in Central and South America seems to suggest, for Perez, a different opportunity to relate to this plant. Perez’s acknowledgment of achiote’s origins suggests an alliance between the far-

¹⁰⁴¹ Perez, *From Unincorporated Territory [Hacha]*, 23, italics in original.

¹⁰⁴² Perez, 17, italics in original.

¹⁰⁴³ Perez, 17, italics in original.

¹⁰⁴⁴ Lai, “Discontiguous States,” Perez’s Environmental Metaphors of Colonial Critique section, para. 3.

reaching colonies of the Spanish.¹⁰⁴⁵ It pushes back against Spanish colonization that undermined the intellectual and cultural sovereignty of Indigenous cultures from the Américas to the Pacific.¹⁰⁴⁶ But more than this, it envisions trans-Indigenous connection because the ethnographic comments about Mayan uses of achiote resonate with the poem's explorations of CHamoru-achiote relations.¹⁰⁴⁷ Perez identifies this trans-Indigenous connection by evincing a practice of getting to know a new plant and its uses—a practice shared by the CHamoru and Indigenous peoples of Central and South America. It highlights their shared knowledge, not only their shared oppression.

Indeed, Perez finds special significance in the achiote plant for the possibilities inherent in emergent relationships with alienated species. He identifies achiote as “an especially rich symbol of Indigenous (Chamorro) resistance.”¹⁰⁴⁸ He co-founded, with Jennifer Reimer, Achiote Press, a publishing project that, the press website noted, “represents the unrepresentable, transnational, migratory, and adaptive. Achiote Press asks what it means to bear witness, to use adaptation as resistance, to cross borders, to map ourselves onto a dislocated world, to speak in exile, and to suffer diasporic hunger.”¹⁰⁴⁹ This mission is inspired by the achiote plant, which the website explains is “a shrub or small tree indigenous to Central and South America. Introduced to the Pacific and Asia by the Spanish in the 17th century, Achiote now has firm transnational roots. . . . We named our press after the Achiote tree because we believe poetry has the very same

¹⁰⁴⁵ Woodward, “I Guess They Didn’t,” 81.

¹⁰⁴⁶ Delgado, “Remade: Sovereign,” 10.

¹⁰⁴⁷ Lai, “Discontiguous States,” Perez’s Environmental Metaphors of Colonial Critique section, para. 4.

¹⁰⁴⁸ Lai, Perez’s Environmental Metaphors of Colonial Critique section, para. 3.

¹⁰⁴⁹ Quoted in Lai, Textual, Linguistic, and Orthographic Experimentation section, para. 1. The website for the press is no longer live. Regarding “diasporic hunger,” Perez has written elsewhere that “[p]oetry became a way for [him] to stay connected to [...] Poetry was the only way for him to resist being fully erased from [...] Poetry was one way that [he] was able to hold onto elements of [his] culture, geography, language, before it was completely erased by distance.” See Perez, “Poetics of Continuous Presence.”

powers to enrich our surroundings, inspire our passions, enhance our senses, and heal our wounds.”¹⁰⁵⁰ The press’s language here recalls Kimmerer’s focus on how plants can heal and help people in other ways. In addition, Perez’s thinking about the plant’s “transnational roots” again signals transnational Indigenous connections as an unintended yet positive consequence of settler imperialism. The focus on “adaption as resistance” emphasizes that emerging relationships, which is rooted in relationships with more-than-human beings, are part of Indigenous resurgence. Like *Braiding Sweetgrass*, [hacha] evokes a positive, creative association with an alienated species. Following the long history of CHamoru poetry, song, and storytelling that articulates CHamoru ecological identity, Perez’s poetry speaks to the framework of *inafa’maolek* by recognizing the interdependency of human and nonhuman lives in struggles for survival and self-determination and by depicting nonhuman species as active participants in CHamoru histories.¹⁰⁵¹

Conclusion

In *Navigating CHamoru Poetry: Indigeneity, Aesthetics, Decolonization*, Perez argues that CHamoru literature is a “rearticulation” of CHamoru identity and “a site of CHamoru survival, vitality, and resilience.”¹⁰⁵² The same could be said of Anishinaabe literature and Indigenous literatures more broadly. Indigenous literatures are, in Perez’s words, “site[s] of sharing, struggling, and recognizing the coloniality and aesthetics of

¹⁰⁵⁰ Quoted in Lai, “Discontiguous States,” Textual, Linguistic, and Orthographic Experimentation section, para. 1. The website for the press is no longer live.

¹⁰⁵¹ Amin-Hong, “Craig Santos Perez’s Poetics of Multispecies Kinship”; Perez, *Navigating CHamoru Poetry*, 20–24. See Perez for a detailed discussion on CHamoru literary history.

¹⁰⁵² Perez, *Navigating CHamoru Poetry*, 29.

power.”¹⁰⁵³ Reading Indigenous literatures in this way honors the complexity of Indigenous cultures and aesthetics—rather than re-circulating the myth that they are unchanging—while “highlighting Indigenous survival, continuity, vitality, and agency.”¹⁰⁵⁴ The texts I have explored here making visible Indigenous practices and knowledges—in other words, Indigenous presence. Moreover, Kimmerer’s *Braiding Sweetgrass* and Perez’s *from unincorporated territory [hacha]* tell stories that suggest a radical openness to relationships of collaborative reciprocity with alienated species. They thus evince a radically open form of relationality rooted in Indigenous ways of being and knowing the world. As a result, these texts help us better understand at once the murky multispecies entanglements and displacements of colonial legacies *and* the unfolding possibilities for positive, creative relationships with and responsibilities to species who have been displaced.

Braiding Sweetgrass and *[hacha]* contribute to Indigenous dreaming and embodied practices of multispecies kinship with alienated species that imagine place, migration, and belonging otherwise. They imagine beyond dominant Western-colonial invasive species discourses that construct material-semiotic versions of “invasive” species as pollution and racialized invaders as part of a settler colonial project. They dream with writers like Lee, Majmudar, Ozeki, and Helal, who respond to the racial scripts rehearsed in dominant invasive species discourses with counterscripts rooted in ecological solidarity with alienated species. This ecological solidarity responds especially to the supposed excess and ungovernability of alienated species as they demonstrate in various ways the insensibility of rigid national borders. Moreover, they dream with

¹⁰⁵³ Perez, “From Unincorporated Poetic Territories,” 264.

¹⁰⁵⁴ Perez, *Navigating CHamoru Poetry*, 17.

Anishinaabe elders, harvesters, and others who carry forward relational responsibilities as part of Anishinaabe resurgence and the practice of freedom, bringing alienated species into the circle of freedom as fellow living beings subjected to repeated displacement. Altogether, they “stand with” one another to reveal U.S. empire’s alienating practices against human and nonhuman people as they impact Indigenous Pacific Islanders, the Anishinaabeg, Asian Americans, Arab Americans, and non-white immigrants to the United States. Their “standing with” indicates that dominant invasive species discourses and practices have implications for both Indigenous communities and all humans constructed as “invasive” by white-nationalist political rhetoric in the United States. On the one hand, it obstructs Indigenous communities from practicing their deep time–tested onto-epistemologies, which, as illustrated in chapter 3, have a singular capacity for responding to the environmental changes alienated species may bring. On the other, dominant invasive species discourses and practices continue to narrate the exclusion of people raced as “Oriental”—as well as other groups constructed as invasive when the racial discourse of invasion is applied to them. Moreover, these writers and Anishinaabe thinkers “stand with” alienated species, at once refuting the hubris of Western-colonial approaches rooted in domination and subjugation of human and nonhuman Others and proposing a capacious politics and ethics that incorporates care, dignity, and respect for plants, animals, and people from the other side of the globe.

VI. EPILOGUE. THE EIGHTH FIRE: DOING AND IMAGINING RESTORATION OTHERWISE, OR ABOLITIONIST RESTORATION

In *The Mishomis Book*, Anishinaabe elder Edward Benton-Banai relates the story of the Seven Fires when seven prophets came to the Anishinaabe when they lived in the northeastern coast of Turtle Island. They gave the Anishinaabe seven prophecies, each called a Fire and each referring to a particular era to come. The First Fire is when the Anishinaabe would follow the sacred megis shell of the Midewiwin Lodge to “a land where food grows on the water”—or be destroyed.¹⁰⁵⁵ At the time of the Second Fire, the people would be camped on the shores of large body of water, present-day Lake Huron, when the shell would be lost and the Midewiwin would diminish; in the Third Fire, they would find the place “where food grows on the water”—manoomin, or wild rice—and establish their new homelands. During the Fourth Fire, a “Light-skinned Race” would arrive and one of two things would happen: if they came “wearing the face of brotherhood,” they would bring great knowledge to share and the two nations could join as one, but if they came wearing the face of death, they would bring destruction and suffering.¹⁰⁵⁶ The time of Fifth Fire would be a time of great struggle, and as the Fifth Fire waned, one would come with the false “promise of a new way” that would lead the people away from their teachings, causing near destruction of the Anishinaabe during the Sixth Fire.¹⁰⁵⁷ Benton-Banai identifies this false promise in “the materials and riches embodied in the way of life of the Light-skinned Race,” the zhaaganaash.¹⁰⁵⁸ The near destruction of the people is evident in their knowledge no longer being handed down

¹⁰⁵⁵ Benton-Banai, *The Mishomis Book*, 89.

¹⁰⁵⁶ Benton-Banai, 89–90.

¹⁰⁵⁷ Benton-Banai, 90.

¹⁰⁵⁸ Benton-Banai, 90.

from elders to the children as children were taking away to boarding schools. But some during the Sixth Fire would hide the people's knowledge to preserve it. It is told that we now live in the time of the Seventh Fire when an Osh-k-bi-ma-di-zeeg, a new people, will emerge to find the old knowledge and once again light the sacred fire. As Robin Wall Kimmerer explains, "We are the ones the ancestors spoke of, the ones who will begin the task of putting things back together to rekindle the flames of the sacred fire, to begin the rebirth of a nation."¹⁰⁵⁹ Kimmerer understands the seventh-fire people as the Anishinaabe who work toward revitalization and reconnection with the land, the more-than-human world, and with their spiritual teaching. But the Prophecy also tells of an Eighth and Final Fire that could be lit by the New People of the Seventh Fire if the zhaaganaash choose the right road of peace, love, and kinship rather than the road of destruction and death.¹⁰⁶⁰ In this way, the New People and the zhaaganaash together determine the future. Benton-Banai finishes his story by asking, "Could we make the two roads that today represent two clashing world views come together to form a mighty nation? Could a nation be formed that is guided by respect for all living things?"¹⁰⁶¹

In the context of this dissertation, Benton-Banai's questions raise additional questions about how those thrown together in "cacophony" of U.S. empire, to use Chickasaw scholar Jodi Byrd's words, can figure out how to work together not only to respond and adapt to environmental change, but also to remake the world. How can learning to live in a good way together enable the lighting of the Eighth Fire? How can we—human and more than human; Native, settler, and "alien"—learn to live well

¹⁰⁵⁹ Kimmerer, *Braiding Sweetgrass*, 368.

¹⁰⁶⁰ Benton-Banai, *The Mishomis Book*, 92–93.

¹⁰⁶¹ Benton-Banai, 93.

together? How can immigrants—Indigenous and not—become “comrade nations” to Turtle Islands’ Indigenous nations and support their self-determination? And how can these actions work toward the abolition of colonialist and capitalist structures? What are the pathways for restoring relationships between Indigenous peoples and settlers, Indigenous peoples and climate refugees, and between all people and the more-than-human world?

One such pathway perhaps comes from Potawatomi philosopher Kyle Powys Whyte who proposes “an epistemology of coordination” in place of crisis epistemology, which engenders further violence by presuming the unprecedentedness and urgency of environmental change. Whyte explains that “people perpetuate colonialism in the name of responding to environmental crises,” such as climate change—and, I would add, “invasive” species.¹⁰⁶² In contrast, an epistemology of coordination “refers to ways of knowing the world that emphasize the importance of moral bonds—or kinship relationships—for generating the (responsible) capacity to respond to constant change.”¹⁰⁶³ It responds to change “without validating harm or violence.”¹⁰⁶⁴

Coordination means the slow building of relationships, which in turn disrupts settler time and narrative logics. Regarding environmental humanities and environmental studies research, coordination looks like following Indigenous studies research methods, as well as engaging community-responsive and participatory-action research as abolition.

Regarding ecological restoration, coordination looks like rural environmentalisms that invest in Indigenous sovereignty.

¹⁰⁶² Kyle Powys Whyte, “Against Crisis Epistemology,” in *Routledge Handbook of Critical Indigenous Studies*, ed. Brendan Hokowhitu et al. (New York: Routledge, 2021), 53.

¹⁰⁶³ Whyte, 53.

¹⁰⁶⁴ Whyte, 53.

For example, Marty Holtgren, Stephanie Orgren, and Kyle Powys Whyte write about how the Little River Band of Odawa Indians in Michigan hosts an annual event with non-Native people that teaches them about nme (sturgeon) restoration.¹⁰⁶⁵ Nme are “grandfather” fish impacted by settler overharvesting, dams, stocking of rivers with alienated sport fish, and other environmental changes.¹⁰⁶⁶ During the event, every participant—Native and non-Native—releases a juvenile sturgeon into the river.¹⁰⁶⁷ Whyte writes, “The participants do not necessarily adopt the Anishinaabe way of thinking or living, yet they come to feel a sense of themselves as co-occupants of and relatives in a shared watershed.”¹⁰⁶⁸ Such Native-led collaborations do not have to include state and federal agencies; however, rural non-Natives must acknowledge that they are responsible to the authority of the Tribal peoples on whose land they reside. Non-Natives must work with local Indigenous communities if they want to engage in and support Indigenous ways of being and knowing. Indigenous restoration means both restoring Indigenous sovereignty and self-determination over the land and Indigenous practices of what forestry scholar Jennifer Grenz (Nlaka‘pamux) calls “land-healing.”¹⁰⁶⁹ Part of that healing requires respecting treaties and understanding them as obligations between humans, as well as between humans and the more-than-human world. Scholar, artist, writer, and activist Leanne Betasamosake Simpson (Michi Saagig Nishnaabeg) traces treaty-making back to the Anishinaabe treaty with Hoop Nation in which Hoop Nation chose to leave when their treaty with the Anishinaabeg was not being

¹⁰⁶⁵ Marty Holtgren, Stephanie Orgren, and Kyle Powys Whyte, “Renewing Relatives: One Tribe’s Efforts to Bring Back an Ancient Fish,” *Earth Island Journal* 30, no. 3 (2015): 54. See also Whyte, “Critical Investigations of Resilience”; Whyte, “Our Ancestors’ Dystopia Now.”

¹⁰⁶⁶ Whyte, “Our Ancestors’ Dystopia Now,” 210.

¹⁰⁶⁷ Whyte, 210.

¹⁰⁶⁸ Whyte, 210.

¹⁰⁶⁹ Grenz, “Healing the Land.”

respected.¹⁰⁷⁰ However, as Heidi Kiiwetinepinesiik Stark points out, honoring a treaty means following through on obligations and responsibilities.¹⁰⁷¹ Moreover, not everyone can move like the Hoop Nation when treaties are disrespected. Stark suggests that stories, such as those retold by Simpson, contain “alternate methods for living together differently,” such as listening to and hearing those with grievances, taking account for and rectifying wrongdoing, and developing mechanisms to ensure harms won’t persist. Such methods are “contingent on respect, recognition of responsibilities to one another, and a continuous renewal of these relationships through the enactment of one’s responsibilities in a respectful manner,” which includes respect for other peoples’ lifeways and knowledges.¹⁰⁷²

How do these principles and approaches enable living together well and affirming our obligations in an interconnected world that includes climate migrants? One possibility is through trans-Indigenous connection, collaboration, and communication. For example, regarding alienated species, an Anishinaabe harvester and natural resource steward suggests a practice of “cultural transmission,” explaining “these plants, or insects, or whatever are Indigenous to a place somewhere, right? Who are the local people where they come from? How do they interact with this plant? What sort of gifts do they know of these things that maybe we can start introducing that into our lives?”¹⁰⁷³

¹⁰⁷⁰ Simpson, *The Gift Is in the Making*.

¹⁰⁷¹ Stark, “Stories as Law,” 253.

Moreover, as scholar of Indigenous law John Borrows (Anishinaabe) notes, “if everyone acts as if they only have rights and do not affirm their obligations, society is in danger of coming apart at its seams.” John Borrows, “Let Obligations Be Done,” in *Let Right Be Done: Aboriginal Title, the Calder Case, and the Future of Indigenous Rights*, ed. Hamar Foster, Heather Raven, and Jeremy Webber (Vancouver, Canada: UBC Press, 2007), 201–15.

¹⁰⁷² Stark, “Stories as Law,” 254. See also Heidi Kiiwetinepinesiik Stark, “Respect, Responsibility, and Renewal: The Foundations of Anishinaabe Treaty Making in the United States and Canada,” *American Indian Culture and Research Journal* 34, no. 2 (2010): 145–64.

¹⁰⁷³ Interview with band member/harvester, 21 September 2021.

Similarly, the Great Lakes Indian Fish and Wildlife Commission and Tribal Adaptation Menu Team calls for “seek[ing] out traditional and/or cultural knowledge regarding bakaan ingoji ga-ondaadag from tribal communities where these beings are native by identifying and interviewing harvesters.”¹⁰⁷⁴ Sharing resources and knowledge between those Indigenous to Turtle Island and those Indigenous to other lands and waters offers opportunities for living well together by respectfully enacting one’s responsibilities to human and non-human kin. As suggested in chapter 3, an area for further research for Indigenous communities to undertake is how alienated species and other migrant species can fill in the gap for these communities’ food, medicine, and other needs as long-resident species’ ranges shift northward.

Yet climate chaos presents unique challenges and opportunities for forging alternative pathways to living together differently. As the climate continues to change and new species are continually introduced through climate-related migration, the Anishinaabeg will welcome visitor species who bring gifts and endeavor to maintain relationships with long-resident plants and animals. Despite this adaptive capacity, a challenge for reservations is that they cannot move to follow those long-resident species, such as maple, whose ranges are already shifting northward.¹⁰⁷⁵ One Anishinaabekwe harvester—who refers to the issue of alienated species as a “combo issue” linked with climate change—shares that she “would leave and follow maple if [she] had the choice”;

¹⁰⁷⁴ Tribal Adaptation Menu Team, “Dibaginjigaadeg Anishinaabe Ezhitwaad,” 30.

¹⁰⁷⁵ Louis R. Iverson et al., “Estimating Potential Habitat for 134 Eastern US Tree Species Under Six Climate Scenarios,” *Forest Ecology and Management* 254, no. 3 (2008): 390–406, <https://doi.org/10.1016/j.foreco.2007.07.023>. See also Noémie Graignic, Francine Tremblay, and Yves Bergeron, “Influence of Northern Limit Range on Genetic Diversity and Structure in a Widespread North American Tree, Sugar Maple (*Acer Saccharum* Marshall),” *Ecology and Evolution* 8, no. 5 (2018): 2766–80, <https://doi.org/10.1002/ece3.3906>.

however, she has no treaty rights in Canada.¹⁰⁷⁶ That said, Native nations restricted to reservations within the United States—originally created as military prisons—have similar conditions to islands in some respects. Both have been portrayed as remote, backward, and isolated. Both have experienced diaspora, with members moving away from their lands and waters because of pressures from settler governance, registering a “diasporic indigeneity.” Both experience restricted access to their nonhuman kin, land, and waters. And both are inordinately impacted by climate chaos. Native nations are made into islands through the reservation system, which was intended for control, domination, and subordination. And while reservations have come to be valued by Native nations as their homelands, members of those nations clearly connect their reservations to U.S. empire, colonization, and militarization. At the same time, for both groups of communities, diaspora is not only proof of the damage of militarism and imperialism. As Asian American community organizer Aree Worawongwasu maintains, “diaspora is proof of people’s will to live.”¹⁰⁷⁷

While the Anishinaabeg must stay put because of the current political borders of their boundaries, they are further interlinked with arrivants, including climate refugees, via “transpacific settler colonial condition,” Asian American studies scholar Eryn Lê Espiritu Gandhi’s term for the “interconnected nature of Indigenous struggles against settler colonialism across the Americas, Asia, and the Pacific Islands, given shared histories of American empire and military violence.”¹⁰⁷⁸ We could extend this condition

¹⁰⁷⁶ Interview with band member/harvester/educator, 21 September 2021.

¹⁰⁷⁷ Aree Worawongwasu, “Asian-Indigenous Refugee Relationalities” (Panel Presentation, AAAS Asian Settler Colonialism Caucus, Zoom, February 15, 2023).

¹⁰⁷⁸ Eryn Lê Espiritu Gandhi, “Historicizing the Transpacific Settler Colonial Condition: Asian-Indigenous Relations in Shawn Wong’s *Homebase* and Viet Thanh Nguyen’s *The Sympathizer*,” *MELUS* 45, no. 4 (2020): 50.

to include climate refugees from the Pacific Islands. Both Anishinaabe reservations and Pacific Islands are impacted by shared histories of American overconsumption and fossil-fuel extraction. Refugee arrivants and members of Indigenous nations are treated as “wards” and “objects of missionary charity” by the U.S. settler state.¹⁰⁷⁹ Yet, as Gandhi contends, refugee subjects have a vexed positionality that she identifies as the “refugee settler condition” predicated on the unjust dispossession of Indigenous peoples.¹⁰⁸⁰ While structural antagonisms put refugee interests against Indigenous interests, visions of solidarity emerge in literary and cultural production. Moreover, as I explore in this dissertation, many Indigenous peoples are interested in “making relatives” with both human and nonhuman arrivants.¹⁰⁸¹

Despite these complicated challenges, perhaps the Eighth Fire can be lit with the abolition of colonial “restoration” that continues its erasure of Indigenous peoples both on Turtle Island and diasporic Indigenous nations from around the world who are impacted by U.S. empire and its many crises. It might be lit by applying traditional Indigenous knowledge alongside Western land management as well as the knowledge that immigrants and climate migrants bring. I do not offer these final thoughts as an ultimate solution to the current challenges faced by communities across the globe or as a way out of the incommensurability within we must dwell and the “ethic of incommensurability” with which we must proceed.¹⁰⁸² Rather, I end here with a provocation (I hope) to consider ways that those who find ourselves together on Turtle

¹⁰⁷⁹ James Baldwin, “The American Dream and the American Negro,” *The New York Times*, March 7, 1965, sec. 7.

¹⁰⁸⁰ Eryn Lê Espiritu Gandhi, *Archipelago of Resettlement: Vietnamese Refugee Settlers and Decolonization across Guam and Israel-Palestine* (Berkeley, CA: University of California Press, 2022).

¹⁰⁸¹ Yazzie and Baldy, “Introduction: Indigenous Peoples and the Politics of Water”; Bang et al., “Muskrat Theories.”

¹⁰⁸² Tuck and Yang, “Decolonization Is Not a Metaphor.”

Island might transform unjust practices and narratives and be part of lighting the Eighth
Fire.

BIBLIOGRAPHY

- Achigan-Dako, Enoch Gbenato, Sognigbe N'Danikou, Francoise Assogba-Komlan, Bianca Ambrose-Oji, Adam Ahanchede, and Margaret W. Pasquini. "Diversity, Geographical, and Consumption Patterns of Traditional Vegetables in Sociolinguistic Communities in Benin: Implications for Domestication and Utilization." *Economic Botany* 65, no. 2 (2011): 129–45.
- Adichie, Chimamanda Ngozi. "The Danger of a Single Story." Presented at the TEDGlobal. Accessed February 14, 2023.
https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story.
- A&E. "Duck Dynasty Full Episodes, Video & More." Accessed June 3, 2021.
<https://play.aetv.com/shows/duck-dynasty#episodes>.
- Alaimo, Stacy. *Bodily Natures: Science, Environment, and the Material Self*. Bloomington: Indiana University Press, 2010.
- Alaimo, Stacy, and Susan J. Hekman. *Material Feminisms*. Bloomington, IN: Indiana University Press, 2008.
- Albrecht, Glenn. "'Solastalgia': A New Concept in Health and Identity." *PAN (Melbourne, Vic.)*, no. 3 (2005): 41–55.
- Alexander, Janice, and Christopher A. Lee. "Lessons Learned from a Decade of Sudden Oak Death in California: Evaluating Local Management." *Environmental Management* 46, no. 3 (2010): 315–28.
- Alexander, Janice M., Susan J. Frankel, Nina Hapner, John L. Phillips, and Virgil Dupuis. "Working Across Cultures to Protect Native American Natural and Cultural Resources from Invasive Species in California." *Journal of Forestry* 115, no. 5 (2017): 473–79. <https://doi.org/10.5849/jof.16-018>.
- Alexander, Ronni. "Living with the Fence: Militarization and Military Spaces on Guahan/Guam." *Gender, Place & Culture* 23, no. 6 (2016): 869–82.
<https://doi.org/10.1080/0966369X.2015.1073697>.
- Alfred, Taiaiake. *Wasáse: Indigenous Pathways of Action and Freedom*. Toronto: Broadview Press, 2005.
- Alfred, Taiaiake, and Jeff Corntassel. "Politics of Identity IX: Being Indigenous: Resurgences Against Contemporary Colonialism." *Government and Opposition* 40, no. 4 (2005): 597–614. <https://doi.org/10.1111/j.1477-7053.2005.00166.x>.
- Allen, Graham. *Intertextuality*. London: Routledge, 2021.

- Alsous, Zaina, Hayan Charara, Safia Elhillo, Marwa Helal, Philip Metres, and Stephen Voyce. "Beyond the Land of Erasure: A Roundtable of Poets from the Arabic-Speaking and Muslim Worlds." *The Iowa Review*, 2019.
- Al-Taisan, Wafa'a A. "Suitability of Using Phragmites Australis and Tamarix Aphylla as Vegetation Filters in Industrial Areas." *American Journal of Environmental Sciences* 5, no. 6 (2009): 740–47.
- Amin-Hong, Heidi. "Craig Santos Perez's Poetics of Multispecies Kinship: Challenging Militarism and Extinction in the Pacific." *Atlantic Studies*, 2022. <https://doi.org/10.1080/14788810.2021.2013678>.
- Ancheta, Angelo N. *Race, Rights, and the Asian American Experience*. New Brunswick, NJ: Rutgers University Press, 2006.
- Andersen, Chris. "Indigenous Nationhood." In *Native Studies Keywords*, edited by Stephanie Nohelani Teves, Andrea Smith, and Michelle H. Raheja. Tucson, AZ: University of Arizona Press, 2015.
- Andersen, Chris, and Jean M. O'Brien, eds. *Sources and Methods in Indigenous Studies*. New York: Routledge, 2017.
- Anderson, Cory A. "Diet Analysis of Native Predatory Fish to Investigate Predation of Juvenile Asian Carp." Master's thesis, Western Illinois University, 2016.
- Anderson, Kim. *A Recognition of Being: Reconstructing Native Womanhood*. Toronto: Sumach Press, 2000.
- "Asian Carp Challenge Meant to Raise Awareness of Invasive Species, Danger It Poses to Great Lakes; Treats Available across Illinois." *ABC 7 Eyewitness News*. ABC WLS-TV Chicago, October 17, 2020. <https://abc7chicago.com/great-lakes-asian-carp-challenge-invasive-species-illinois/7104901/>.
- Asian Carp Regional Coordinating Committee. "2021 Asian Carp Action Plan." Asian Carp Regional Coordinating Committee, March 2021. <https://invasivecarp.us/Documents/2021-Action-Plan.pdf>.
- Associated Press. "Voracious Asian Carp Spur Call to 're-Reverse' the Chicago River - BYLN- Associated Press." *Chicago Daily Herald*, August 19, 2011, ML2 edition, sec. News.
- Atleo, E. Richard. *Tsawalk: A Nuu-Chah-Nulth Worldview*. Vancouver, Canada: UBC Press, 2004.

- Austin, Christopher C., Eric N. Rittmeyer, Lauren A. Oliver, John O. Andermann, George R. Zug, Gordon H. Rodda, and Nathan D. Jackson. "The Bioinvasion of Guam: Inferring Geographic Origin, Pace, Pattern and Process of an Invasive Lizard (*Carlia*) in the Pacific Using Multi-Locus Genomic Data." *Biological Invasions* 13, no. 9 (2011): 1951–67. <https://doi.org/10.1007/s10530-011-0014-y>.
- Ausubel, Kenny. "Preface: Remembering the Original Instructions." In *Original Instructions: Indigenous Teachings for a Sustainable Future*, edited by Melissa K. Nelson, xxi–xxiv. Rochester, VT: Bear & Company, 2008.
- Avault, James W. "Preliminary Studies with Grass Carp for Aquatic Weed Control." *Progressive Fish Culturist* 27 (1965): 207–9.
- Awâsis, Sâkihitowin. "Anishinaabe Time: Temporalities and Impact Assessment in Pipeline Reviews." *Journal of Political Ecology* 27 (2020): 830–52.
- Bacon, J. M. "Settler Colonialism as Eco-Social Structure and the Production of Colonial Ecological Violence." *Environmental Sociology* 5, no. 1 (2019): 59–69. <https://doi.org/10.1080/23251042.2018.1474725>.
- Báez, Diego. "Invasive Species By Marwa Helal." *Booklist*, January 1, 2019.
- Baker, Mary Tuti. "Waiwai (Abundance) and Indigenous Futures." In *Routledge Handbook of Postcolonial Politics*, edited by Olivia Rutazibwa and Robbie Shilliam, 22–31. London: Routledge, 2018.
- Baldwin, James. "The American Dream and the American Negro." *The New York Times*, March 7, 1965, sec. 7.
- Bang, Megan, Lawrence Curley, Adam Kessel, Ananda Marin, Eli S. Suzukovich III, and George Strack. "Muskrat Theories, Tobacco in the Streets, and Living Chicago as Indigenous Land." *Environmental Education Research* 20, no. 1 (2014): 37–55. <https://doi.org/10.1080/13504622.2013.865113>.
- Bang, Megan, and Ananda Marin. "Nature-Culture Constructs in Science Learning." *Journal of Research and Science Teaching* 52, no. 4 (2015): 530–44. <https://doi.org/10.1002/tea.21204>.
- Barad, Karen. *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*. Durham, NC: Duke University Press, 2007.
- Barbour, Wayne, and Christine Schlesinger. "Who's the Boss? Post-Colonialism, Ecological Research and Conservation Management on Australian Indigenous Lands." *Ecological Management and Restoration* 13, no. 1 (2012): 36–41.

- Barker, Adam J., and Jenny Pickerill. "Doings with the Land and Sea: Decolonising Geographies, Indigeneity, and Enacting Place-Agency." *Progress in Human Geography* 44, no. 4 (2019): 640–64.
- Barnd, Natchee. "Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants by Robin Wall Kimmerer (Review)." *American Indian Quarterly* 39, no. 4 (2015): 439–41.
- Barnhill, David Landis. *At Home on the Earth: Becoming Native to Our Place, A Multicultural Anthology*. Berkeley, CA: University of California Press, 1999.
- Baudouin, Lucas, and Patricia Lebrun. "Coconut (Cocos Nucifera L.) DNA Studies Support the Hypothesis of an Ancient Austronesian Migration from Southeast Asia to America." *Genetic Resources and Crop Evolution* 56 (2009): 257–62.
- Bauerkemper, Joseph. "Indigenous Trans/Nationalism and the Ethics of Theory in Native Literary Studies." In *The Oxford Handbook of Indigenous American Literature*, edited by James Cox and Daniel Heath Justice, 395–408. New York: Oxford University Press, 2014.
- Bauerkemper, Joseph, and Heidi Kiiwetinepinesiik Stark. "The Trans/National Terrain of Anishinaabe Law and Diplomacy." *Journal of Transnational American Studies* 4, no. 1 (2012): 1–21.
- "Bead, n." In *OED Online*. Oxford University Press. Accessed February 9, 2023. <https://www.oed.com/view/Entry/16461>.
- Bederman, Gail. *Manliness and Civilization: A Cultural History of Gender and Race in the United States, 1880–1917*. Chicago: University of Chicago Press, 1995.
- Bell, Nicole. "Anishinaabe Bimaadiziwin: Living Spiritually with Respect, Relationship, Reciprocity, and Responsibility." In *Contemporary Studies in Environmental and Indigenous Pedagogies: A Curricula of Stories and Place*, 89–108. Rotterdam, Netherlands: Sense Publishers, 2013.
- Bennett, Bradley C, and Ghilleen T Prance. "Introduced Plants in the Indigenous Pharmacopoeia of Northern South America." *Economic Botany* 54, no. 1 (2000): 90–102.
- Bennett, Jane. *Vibrant Matter: A Political Ecology of Things*. Durham: Duke University Press, 2010.
- Benton-Banai, Edward. *The Mishomis Book*. Hayward, WI: Indian Country Communications, 1988.

- Besek, Jordan F., and Jeanine Cunningham. "On the Environmental Embeddedness of Redneck Identity and Politics: The Original Redneck Fishin' Tournament and Invasive Species in Rural Community." *Sociologia Ruralis* 20, no. 2 (2020): 394–413.
- Bhabha, Homi K. *The Location of Culture*. New York: Routledge, 1994.
- Bible Gateway. "Joel 2 King James Version." Accessed January 23, 2023.
<https://www.biblegateway.com/passage/?search=Joel%202&version=KJV>.
- Biermann, Christine, and Becky Mansfield. "Biodiversity, Purity, and Death: Conservation Biology as Biopolitics." *Environment and Planning D: Society and Space* 32, no. 2 (2014): 257–73. <https://doi.org/10.1068/d13047p>.
- Billinger, Michael S. "Racial Classification in the Evolutionary Sciences: A Comparative Analysis." *History and Philosophy of the Life Sciences* 29, no. 4 (2007): 429–67.
- Black, Shameem. "Fertile Cosmofeminism: Ruth L. Ozeki and Transnational Reproduction." *Meridians* 5, no. 1 (2004): 226–56.
- Bladow, Kyle. "'The Future That Haunts Us Now': Oblique Cli-Fi and Indigenous Futurity." *Transmotion* 7, no. 2 (2021): 130–50.
<https://doi.org/10.22024/UniKent/03/tm.986>.
- Blanckaert, Isabelle, Koenraad Vancraeynest, Rony L. Swennen, Francisco J. Espinosa-Garcia, Daniel Pinero, and Rafael Lira-Saade. "Non-Crop Resources and the Role of Indigenous Knowledge in Semi-Arid Production of Mexico." *Agriculture, Ecosystems, and Environment* 119, no. 1–2 (2007): 39–48.
- Blumm, Michael C., and Lizzy Pennock. "Tribal Consultation: Toward Meaningful Collaboration with the Federal Government." *Colorado Environmental Law Journal* 33, no. 1 (2022): 1–54.
- Bonilla-Silva, Eduardo. *Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in America*. Lanham, MD: Rowman and Littlefield, 2006.
- Booth, William. "Man Acquitted of Killing Japanese Exchange Student." *Washington Post*, May 24, 1993.
<https://www.washingtonpost.com/archive/politics/1993/05/24/man-acquitted-of-killing-japanese-exchange-student/34a75a09-0a7b-468d-89c5-d6d8d7504f7c/>.
- Borrows, John. "Let Obligations Be Done." In *Let Right Be Done: Aboriginal Title, the Calder Case, and the Future of Indigenous Rights*, edited by Hamar Foster, Heather Raven, and Jeremy Webber, 201–15. Vancouver, Canada: UBC Press, 2007.

- Bourdieu, Pierre. *Outline of a Theory of Practice*. Translated by Richard Nice. Cambridge, UK: Cambridge University Press, 1977.
- Brathwaite, Kamau. *ConVERSations with Nathaniel Mackey*. Staten Island, NY: We Press, 1999.
- . *History of the Voice: The Development of Nation Language in Anglophone Caribbean Poetry*. London: New Beacon Books, 1984.
- . “Submerged Mothers.” *Jamaica Journal* 92, no. 2–3 (1975): 48–49.
- Briscoe, Tony. “Carp Cowboys’ Round Up Invasive Asian Carp as Illinois, Federal Officials Debate Costly Measure to Protect Lake Michigan.” *Chicago Tribune*, December 6, 2018, sec. News. <https://www.chicagotribune.com/news/ct-met-lake-michigan-asian-carp-20181205-story.html>.
- Brockman, Douglas A. “Congressional Delegation of Environmental Regulatory Jurisdiction: Native American Control of the Reservation Environment.” *Washington University Journal of Urban and Contemporary Law* 41 (1992): 133–62.
- Brown, Kirby. *Stoking the Fire: Nationhood in Cherokee Writing, 1907–1970*. Norman, OK: University of Oklahoma Press, 2018.
- Brown, Wendy. *In the Ruins of Neoliberalism: The Rise of Antidemocratic Politics in the West*. New York: Columbia University Press, 2019.
- . *Walled States, Waning Sovereignty*. New York: Zone Books, 2010.
- Buchanan, Allen E. “The Right to Self-Determination: Analytical and Moral Foundations.” *Arizona Journal of International and Comparative Law* 8, no. 2 (1991): 41–50.
- Buchanan, Susan, Loreen Targos, Kathryn L. Nagy, Kenneth E. Kearney, and Mary Turyk. “Fish Consumption and Hair Mercury Among Asians in Chicago.” *Journal of Occupational and Environmental Medicine* 57, no. 12 (2015): 1325–30.
- Bullard, Robert D. *Dumping in Dixie: Race, Class, and Environmental Quality*. Boulder: Westview Press, 1990.
- Bullard, Robert D., Paul Mohai, Robin Saha, and Beverly Wright. “Toxic Wastes and Race at Twenty 1987–2007.” United Church of Christ, 2007.

- Burger, Joanna. "Valuation of Environmental Quality and Eco-Cultural Attributes in Northwestern Idaho: Native Americans Are More Concerned than Caucasians." *Environmental Research* 111, no. 1 (2011): 136–42.
- Burnett, Kimberly M., Tamara Ticktin, Leah L. Bremer, Shimona A. Quazi, Cheryl Geslani, Christopher A. Wada, and Natalie Kurashima et al. "Restoring to the Future: Environmental, Cultural, and Management Trade-Offs in Historical Versus Hybrid Restoration of a Highly Modified Ecosystem." *Conservation Letters* 12, no. 1 (2019): e12606. <https://doi.org/10.1111/conl.12606>.
- Butler, Judith. *Gender Trouble: Feminism and the Subversion of Identity*. New York: Routledge, 1990.
- Byrd, Jodi A. *The Transit of Empire: Indigenous Critiques of Colonialism*. Minneapolis, MN: University of Minnesota Press, 2011.
- Cacho, Lisa. *Social Death: Racialized Rightlessness and the Criminalization of the Unprotected*. New York: New York University Press, 2012.
- Cajete, Gregory. *Native Science: Natural Laws of Interdependence*. Santa Fe, NM: Clear Light Publishers, 2000.
- Callicott, J. Baird. "Non-Anthropocentric Value Theory and Environmental Ethics." *American Philosophical Quarterly* 21, no. 4 (1984): 299–309.
- Cane, Scott. *Pila Nguru: The Spinifex People*. Fremantle Australia: Fremantle Press, 2002.
- Cardozo, Karen, and Banu Subramaniam. "Assembling Asian/American Naturecultures: Orientalism and Invited Invasions." *Journal of Asian American Studies* 16, no. 1 (2013): 1–23.
- Cariou, Warren. "Sweetgrass Stories: Listening for Animate Land." *Cambridge Journal of Postcolonial Literary Inquiry* 5, no. 3 (2018): 338–52. <https://doi.org/10.1017/pli.2018.10>.
- Carroll, Clint, Eva Garrouette, Carolyn Noonan, and Dedra Buchwald. "Using PhotoVoice to Promote Land Conservation and Indigenous Well-Being in Oklahoma." *EcoHealth* 15, no. 2 (2018): 450–61. <https://doi.org/10.1007/s10393-018-1330-9>.
- Carruth, Allison. *Global Appetites: American Power and the Literature of Food*. New York: Cambridge University Press, 2013.
- Carson, Rachel. *Silent Spring*. Cambridge, MA: Houghton Mifflin, 1994.

- Castro, Nuno, Ignacio Gestoso, Carolina S. Marques, Patrício Ramalhosa, João G. Monteiro, José L. Costa, and João Canning-Clode. “Anthropogenic Pressure Leads to More Introductions: Marine Traffic and Artificial Structures in Offshore Islands Increases Non-Indigenous Species.” *Marine Pollution Bulletin* 181 (2022): 113898. <https://doi.org/10.1016/j.marpolbul.2022.113898>.
- Cather, Johnny. “‘Redneck Fishing Tournament’ Aims to Stop Invasive Asian Carp.” Accessed November 17, 2020. <https://www.tspr.org/post/redneck-fishing-tournament-aims-stop-invasive-asian-carp>.
- Catton, Theodore. *American Indians and National Forests*. Tucson: University of Arizona Press, 2016.
- Cavanaugh, Alexander. “From Relationality to Resilience in Contemporary Dakota and Ojibwe Environmental Justice Literature.” PhD diss., University of Oregon, 2021.
- Center for Invasive Species Research. “FAQ.” Accessed November 24, 2022. <https://c isr.ucr.edu/resources/invasive-species-faqs>.
- Césaire, Aimé. *A Tempest: Based on Shakespeare’s The Tempest: Adaption for a Black Theatre*. London: Oberon, 2000.
- . *Discourse on Colonialism*. New York: Monthly Review Press, 2001.
- Chae, Youngsuk. “‘Guns, Race, Meat, and Manifest Destiny’: Environmental Neocolonialism and Ecofeminism in Ruth Ozeki’s *My Year of Meats*.” In *Asian American Literature and the Environment*, edited by Lorna Fitzsimmons, Youngsuk Chae, and Bella Adams. New York: Routledge, 2015.
- . *Politicizing Asian American Literature : Towards a Critical Multiculturalism*. New York: Routledge, 2008.
- Chambers, Iain, and Marta Cariello. “At History’s Edge: The Mediterranean Question.” *New Formations* 106 (2022): 6–24.
- Chan, Sucheng. *Entry Denied: Exclusion and the Chinese Community in America, 1882–1943*. Philadelphia, PA: Temple University Press, 1991.
- Chandler, David, and Jonathan Pugh. “Anthropocene Islands: There Are Only Islands After the End of the World.” *Dialogues in Human Geography* 11, no. 3 (2021): 395–415.
- Chang, Victoria. *Salvinia Molesta*. Athens, GA: University of Georgia Press, 2008.
- Chapple, Steve. *Confessions of an Eco-Redneck: Or How I Learned to Gut-Shoot Trout and Save the Wilderness at Teh Same Time*. Boston, MA: Da Capo Press, 2001.

- Chen, Chiung Hwang. "Feminization of Asian (American) Men in the U.S. Mass Media: An Analysis of The Ballad of Little Jo." *Journal of Communication Inquiry* 20, no. 2 (1996): 57–71.
- Cheng, Emily. "Meat and the Millennium: Transnational Politics of Race and Gender in Ruth Ozeki's *My Year of Meats*." *Journal of Asian American Studies* 12, no. 2 (2009): 191–220.
- Cheyfitz, Eric. *The Poetics of Imperialism: Translation and Colonization from The Tempest to Tarzan*. New York: Oxford University Press, 1991.
- "Chicago Canal Flooded With Toxin To Kill Asian Carp." *NPR.Org*. All Things Considered: NPR, December 4, 2009.
<https://www.npr.org/templates/story/story.php?storyId=121104335>.
- Chick, John A., and Mark A. Pegg. "Invasive Carp in the Mississippi River Basin." *Science* 292, no. 5525 (2001): 2250–51.
- Chisholm Hatfield, Samantha, Elizabeth Marino, Kyle Powys Whyte, Kathie D. Dello, and Philip W. Mote. "Indian Time: Time, Seasonality, and Culture in Traditional Ecological Knowledge of Climate Change." *Ecological Processes* 7 (2018): 25.
<https://doi.org/10.1186/s13717-018-0136-6>.
- Chiu, Monica. *Filthy Fictions: Asian American Literature by Woman*. Walnut Creek, CA: AltaMira Press, 2004.
- Choat, Simon. "Science, Agency and Ontology: A Historical-Materialist Response to New Materialism." *Political Studies* 66, no. 4 (2017): 1027–42.
- Chuh, Kandice. *Imagine Otherwise: On Asian Americanist Critique*. Durham, NC: Duke University Press, 2003.
- Chun, Wendy Hui Kyong. "Introduction: Race and/as Technology; or, How to Do Things to Race." *Camera Obscura: Feminism, Culture, and Media Studies* 24, no. 1 (2009): 7–35. <https://doi.org/10.1215/02705346-2008-013>.
- Cisneros, Natalie. "'Alien' Sexuality: Race, Maternity, and Citizenship." *Hypatia* 28, no. 2 (2013): 290–306.
- Clare, Eli. *Exile and Pride: Disability, Queerness, and Liberation*. Cambridge, MA: South End Press, 1999.
- Coates, Peter A. *American Perceptions of Immigrant and Invasive Species: Strangers on the Land*. Berkeley: University of California Press, 2007.

- Cocola, Jim. "Forget Your Pastoral: Haunani-Kay Trask & Craig Santos Perez." In *Places in the Making: A Cultural Geography of American Poetry*, 174–214. Iowa City, IA: University of Iowa Press, 2016.
- Cohen, Brianne. "Toward a Feeling of Animacy: Art, Ecology, and the Public Sphere in Vietnam." *Afterimage* 47, no. 3 (2020): 66–90.
- Collard, Rosemary-Claire, and Jessica Dempsey. "Capitalist Natures in Five Orientations." *Capitalism Nature Socialism* 28, no. 1 (January 2, 2017): 78–97. <https://doi.org/10.1080/10455752.2016.1202294>.
- Colombi, Benedict J. "Salmon and the Adaptive Capacity of Nimiipuu (Nez Perce) Culture to Cope with Change." *American Indian Quarterly* 36, no. 1 (2012): 75–97.
- Colón, Sigma. "'Occupying Nature: Fishing for Meaning in the Asian Carp.'" *Transforming Anthropology* 22, no. 1 (2014): 24–30. <https://doi.org/10.1111/traa.12019>.
- Commission for Racial Justice. "Toxic Wastes and Race in the United States: A National Report on the Racial and Socio-Economic Characteristics of Communities with Hazardous Waste Sites." United Church of Christ, 1987.
- Conover, Greg, Rob Simmonds, and Michelle Whalen. "Management and Control Plan for Bighead, Black, Grass, and Silver Carps in the United States." Washington, DC: Aquatic Carp Working Group, Aquatic Nuisance Species Task Force, 2007.
- Conversation with Katrina Maggiuli, n.d.
- Conversation with Melonee Montano, January 6, 2021.
- Coole, Diana. "Agentic Capacities and Capacious Historical Materialism: Thinking with New Materialisms in the Political Sciences." *Millennium* 41, no. 3 (2013): 451–69.
- Coole, Diana H., and Samantha Frost. *New Materialisms: Ontology, Agency, and Politics*. Durham [NC] ; London: Duke University Press, 2010.
- Cordova, V.F. "Ethics: The We and the I." In *American Indian Thought: Philosophical Essays*, edited by Anne Waters, 173–81. Malden, MA: Blackwell Publishing, 2004.
- Corntassel, Jeff. "Re-Envisioning Resurgence: Indigenous Pathways to Decolonization and Sustainable Self-Determination." *Decolonization: Indigeneity, Education and Society* 1, no. 1 (2012): 86–101.

- Corntassel, Jeff, and Cheryl Bryce. "Practicing Sustainable Self-Determination: Indigenous Approaches to Cultural Restoration and Revitalization." *Brown Journal of World Affairs* 18 (2011): 151.
- Corntassel, Jeff, Chaw-win-is, and T'lakwadzi. "Indigenous Storytelling, Truth-Telling, and Community Approaches to Reconciliation." *English Studies in Canada* 35, no. 1 (2009): 137–59.
- Costanza, Kara L., William H. Livingston, Daniel M. Kashian, Robert A. Slesak, Jacques C. Tardif, Jeffrey P. Dech, and Allaire K. Diamond. "The Precarious State of a Cultural Keystone Species: Tribal and Biological Assessments of the Role and Future of Black Ash." *Journal of Forestry* 115, no. 5 (2017): 435–46.
- Coulthard, Glen Sean. *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition*. Indigenous Americas. Minneapolis: University of Minnesota Press, 2014.
- Coulthard, Glen, and Leanne Betasamosake Simpson. "Grounded Normativity / Place-Based Solidarity." *American Quarterly* 68, no. 2 (2016): 249–55.
<https://doi.org/10.1353/aq.2016.0038>.
- Council on Foreign Relations. "Timeline: U.S. Relations With China 1949–2020." Accessed December 31, 2020. <https://www.cfr.org/timeline/us-relations-china>.
- Cronon, William. "The Trouble with Wilderness." In *Uncommon Ground: Rethinking the Human Place in Nature*. New York: W.W. Norton & Co., 1995.
- Crosby, Alfred W. *The Columbian Exchange: Biological and Cultural Consequences of 1492*. Westport, CT: Greenwood Press, 1972.
- Crystal-Ornelas, Robert, Emma J. Hudgins, Ross N. Cuthbert, Phillip J. Haubrock, Jean Fantle-Lepczyk, Elena Angulo, Andrew M. Kramer, et al. "Economic Costs of Biological Invasions within North America." *NeoBiota* 67 (2021): 485–510.
- Cushman, Rachel. "Plenary Panel." Conference presentation presented at the Washington State University Social Justice Conference: "Native Sovereignty, Decolonization, Divestment, Reparations, and Environmental Justice: Constructing Coalitions at the Intersections," April 21, 2023.
- Daehler, C. "Bixa Orellana Risk Assessment." Pacific Island Ecosystems at Risk, February 24, 2005.
http://www.hear.org/pier/wra/pacific/bixa_orellana_htmlwra.htm.
- "Daily Show for November 24, 2022." *Democracy Now!*, November 24, 2022.
<https://www.democracynow.org/shows/2022/11/24>.

- Dain, Bruce R. *A Hideous Monster of the Mind: American Race Theory in the Early Republic*. Cambridge, MA: Harvard University Press, 2002.
- Das, Nandini, João Vicente Melo, Haig Z. Smith, and Lauren Working. "Savage/Barbarian." In *Keywords of Identity, Race, and Human Mobility in Early Modern England*. Amsterdam: Amsterdam University Press, 2021.
- Davey, Monica. "Voracious Invader May Be Nearing Lake Michigan." *New York Times*, 2009.
- Davis, Mark A. *Invasion Biology*. Oxford: Oxford University Press, 2009.
- Day, Iyko. *Alien Capital: Asian Racialization and the Logic of Settler Colonial Capitalism*. Durham, NC: Duke University Press, 2016.
- DeBoer, Jason A., Alison M. Anderson, and Andrew F. Casper. "Multi-Trophic Response to Invasive Silver Carp (*Hypophthalmichthys Molitrix*) in a Large Floodplain River." *Freshwater Biology* 63, no. 6 (2018): 597–611.
- DeFord, Betty Leithoff. "2020 Cancelled Due to Covid Our Governors Regulations." *Facebook*, June 28, 2020. <https://www.facebook.com/groups/182397420769>.
- . "Correspondence with Author," July 15, 2021.
- . "Not Looking to (Sic) Good for This Year with Illinois Covid Rules and the Corps of Engineers Working on the Lock and Dams." *Facebook*, June 8, 2020. <https://www.facebook.com/groups/182397420769>.
- Delgado, Francisco. "Remade: Sovereign: Decolonizing Guam in the Age of Environmental Anxiety." *Memory Studies*, 2019, 1–13.
- Deloria, Philip Joseph. *Playing Indian*. New Haven: Yale University Press, 1998.
- Deloria, Vine. *Custer Died for Your Sins: An Indian Manifesto*. Norman: University of Oklahoma Press, 1988.
- . *For This Land: Writings on Religion in America*. New York: Routledge, 1999.
- . *God Is Red: A Native View of Religion*. Golden, CO: Fulcrum, 1973.
- . *Spirit and Reason: The Vine Deloria, Jr., Reader*. Edited by Kristen Foehner and Samuel Scinta. Golden, CO: Fulcrum Pub, 1999.
- Deloria, Vine, Jr., and Clifford M. Lytle. *The Nations Within: The Past and Future of American Indian Sovereignty*. Austin, TX: University of Texas Press, 1984.

- Democracy Now! “Daily Show for July 17, 2020.” Accessed October 7, 2020.
<https://www.democracynow.org/shows/2020/7/17>.
- . “Sonia Shah: ‘It’s Time to Tell a New Story About Coronavirus — Our Lives Depend on It.’” Accessed October 7, 2020.
https://www.democracynow.org/2020/7/17/sonia_shah_its_time_to_tell.
- Densmore, Frances. *Chippewa Customs*. Minneapolis: Ross and Haines, 1971.
- Department of State. The Office of Electronic Information, Bureau of Public Affairs. “The Global War on Terrorism: The First 100 Days.” Department Of State. The Office of Electronic Information, Bureau of Public Affairs. Accessed January 1, 2021. <https://2001-2009.state.gov/s/ct/rls/wh/6947.htm>.
- Despret, Vinciane. “From Secrets to Interagency.” *History and Theory* 52, no. 4 (2013): 29–44. <https://doi.org/10.1111/hith.10686>.
- Dhillon, Jaskiran. “Introduction: Indigenous Resurgence, Decolonization, and Movements for Environmental Justice.” In *Indigenous Resurgence: Decolonialization and Movements for Environmental Justice*, edited by Jaskiran Dhillon. New York: Berghahn Books, 2022.
- . *Prairie Rising: Indigenous Youth, Decolonization, and the Politics of Intervention*. Toronto: University of Toronto Press, 2017.
- Doerfler, Jill. *Those Who Belong: Identity, Family, Blood, and Citizenship among the White Earth Anishinaabeg*. East Lansing, MI: Michigan State University Press, 2015.
- Doerfler, Jill, Niigaanwewidam James Sinclair, and Heidi Kiiwetinepinesiik Stark, eds. *Centering Anishinaabeg Studies*. East Lansing, MI: Michigan State University Press, 2013.
- Doing, Karel. “Phytograms: Rebuilding Human-Plant Affiliations.” *Animation* 15, no. 1 (2020): 22–36.
- Douterlungne, David, Samuel I. Levy-Tacher, Duncan J. Golicher, and Francisco Román Dañobeytia. “Applying Indigenous Knowledge to the Restoration of Degraded Tropical Rain Forest Clearings Dominated by Bracken Fern.” *Restoration Ecology* 18, no. 3 (2010): 322–29.

Dr Fish Philosopher Todd (Dr FPT) 🐟. “7. Without the Citational Politics That Tend to These Deep Lineages of Work, Non-Indigenous Readers Are Wont to Imagine They Have Found the ‘First’ Foray into Indigenous Critiques of Science. And to Think That Pan-Indigenous Discourses Can Be Forced onto All Indigenous Contexts.” Tweet. @ZoeSTodd (blog), February 2, 2021.
<https://twitter.com/ZoeSTodd/status/1356661550585507840>.

Du Bois, W. E. B. *Black Reconstruction in America: Toward a History of the Part of Which Black Folk Played in the Attempt to Reconstruct Democracy in America, 1860-1880*. New Brunswick, NJ: Routledge, 2017.

Duck Commander. “About Duck Commander.” Accessed June 3, 2021.
<https://duckcommander.com/about/>.

Duck Commander. “Family History.” Accessed June 3, 2021.
<https://duckcommander.com/about-us/family-history/>.

Duck Commander. “Meet the Duckmen.” Accessed June 3, 2021.
<https://duckcommander.com/about-us/duckmen/>.

Duck Dynasty: Carpnado - Full Episode (S11, E10), 2020.
<https://www.youtube.com/watch?v=acDMs3dxcMY>.

Duke, James A. *Handbok of Edible Weeds*. Boca Raton, FL: CRC Press, 2001.

Edelstein, Dan, Stefanos Geroulanos, and Natasha Wheatley, eds. *Power and Time : Temporalities in Conflict and the Making of History*. Chicago, IL: University of Chicago Press, 2020.

Editors of the Encyclopedia Britannica. “Persian Gulf War.” Britannica, January 9, 2023.
<https://www.britannica.com/event/Persian-Gulf-War>.

Edmond, Rod, and Vanessa Smith. *Islands in History and Representation*. London: Routledge, 2006.

Egan, Dan. *The Death and Life of the Great Lakes*. New York & London: W.W. Norton & Co., 2017.

Ehlers, Vernon J. “Text - H.R.5395 - 107th Congress (2001-2002): Aquatic Invasive Species Research Act.” Webpage, November 14, 2002. 2001/2002.
<https://www.congress.gov/bill/107th-congress/house-bill/5395/text>.

Eldredge, Niles. “What, If Anything, Is a Species?” In *Species, Species Concepts, and Primate Evolution*, edited by William H. Kimbel and Lawrence B. Martin, 3–20. New York: Plenum Press, 1993.

- Elhillo, Safia. "Marwa Helal's *Invasive Species*." *Bomb*, 2019.
- Elliott, Bethany, Deepthi Jayatilaka, Contessa Brown, Leslie Varley, and Kitty K. Corbett. "'We Are Not Being Heard': Aboriginal Perspectives on Traditional Foods Access and Food Security." *Journal of Environmental and Public Health*, 2012. <https://doi.org/10.1155/2012/130945>.
- Ens, Emilie J., Judith L. Fisher, and Oliver Costello, eds. "Indigenous People and Invasive Species: Perceptions, Management, Challenges, and Uses." IUCN Commission on Ecosystem Management Community Report, 2015.
- Ens, Emilie J., Petina Pert, Philip A. Clarke, Marita Budden, Lilian Clubb, Bruce Doran, Cheryl Douras, et al. "Indigenous Biocultural Knowledge in Ecosystem Science and Management: Review and Insight from Australia." *Biological Conservation* 181 (2015): 133–49.
- Erdrich, Louise. *Books and Islands in Ojibwe Country*. Washington, D.C.: National Geographic Directions, 2003.
- Erickson, Sue. "Tackling AIS Issues: Conference Seeks Coordination, Cooperation to Get the Job Done." *Mazina 'igan: A Chronicle of the Lake Superior Ojibwe*, 2006 2005, Winter edition.
- Escudero, Kevon. "An Indigenous Futurity Approach to Decolonization: Navigating Imperial Borders and Indigenous Sovereignty during the Emergence of the COVID-19 Pandemic in Guåhan." *Journal of Asian American Studies* 23, no. 3 (2020): 459–74.
- Estes, Nick. *Our History Is the Future: Standing Rock Versus the Dakota Access Pipeline, and the Long Tradition of Indigenous Resistance*. Brooklyn, NY: Verso, 2019.
- Fabian, Jordan. "Trump: Migrant Caravan 'Is an Invasion.'" *The Hill*, October 29, 2018. <https://thehill.com/homenews/administration/413624-trump-calls-migrant-caravan-an-invasion/>.
- "Redneck Fishing Tournament." *Facebook*, June 12, 2020. <https://www.facebook.com/groups/182397420769>.
- Fachinger, Petra. "Writing the Canadian Pacific Northwest Ecocritically: The Dynamics of Local and Global in Ruth Ozeki's *A Tale for the Time Being*." *Canadian Literature*, no. 232 (2017).

- Fagundes, Colton, Lorette Picciano, Willard Tillman, Jennifer Mleczek, Stephanie Schwier, Garrett Graddy-Lovelace, Felicia Hall, and Tracy Watson. "Ecological Costs of Discrimination: Racism, Red Cedar and Resilience in Farm Bill Conservation Policy in Oklahoma | Renewable Agriculture and Food Systems | Cambridge Core." *Renewable Agriculture and Food Systems* 35 (2020): 420–34. <https://doi.org/10.1017/S1742170519000322>.
- "Familiar, n., Adj., and Adv." In *OED Online*. Oxford University Press. Accessed December 20, 2022. <http://www.oed.com/view/Entry/67957>.
- Fanon, Frantz. *Black Skin, White Masks*. New York: Grove Press, 2008.
- Ferrence, Matthew. "You Are and You Ain't: Story and Literature as Redneck Resistance." *Journal of Appalachian Studies* 18, no. 1/2 (2012): 113–30.
- Ferris, Deeohn. "Environmental Justice: Moving Equity from Margins to Mainstream." *Nonprofit Quarterly*, August 15, 2019. <https://nonprofitquarterly.org/environmental-justice-moving-equity-from-margins-to-mainstream/>.
- Fienup-Riordan, Ann. *Boundaries and Passages: Rule and Ritual in Yup'ik Eskimo Oral Tradition*. Norman, OK: University of Oklahoma Press, 1994.
- Finch, Bill. "The True Story of Kudzu, the Vine That Never Truly Ate the South." *Smithsonian Magazine*, 2015. <https://www.smithsonianmag.com/science-nature/true-story-kudzu-vine-ate-south-180956325/>.
- Fine, Michelle. "Working the Hyphens." In *Handbook of Qualitative Research*, edited by Norman K. Denzin and Yvonna S. Lincoln, 70–82. Thousand Oaks, CA: Sage, 1994.
- Fish, Cheryl J. "The Toxic Body Politic: Ethnicity, Gender, and Corrective Eco-Justice in Ruth Ozeki's *My Year of Meats* and Judith Helfand and Daniel Gold's *Blue Vinyl*." *MELUS* 34, no. 2 (2009): 43–62.
- Flannigan, Kerri, Greta Hamilton, and Megan K. Quigley. "Queering Intimacy Through Acts of Care: A Conversation with Kerri Flannigan and Megan K. Quigley." *C Magazine*, 2018. <https://cmagazine.com/issues/139/queering-intimacy-through-acts-of-care-a-conversation-with-kerri>.
- Foucault, Michel. "*Society Must Be Defended*": *Lectures at the Collège de France, 1975-76*. New York: Picador, 2003.
- Freedman, Jonathan A., Steven E. Butler, and David H. Wahl. "Impacts of Invasive Asian Carps on Native Food Webs." Final project report to Illinois–Indiana Sea Grant. University of Illinois, 2012.

- Fujikane, Candace. "Introduction: Asian Settler Colonialism in the U.S. Colony of Hawai'i." In *Asian Settler Colonialism: From Local Governance to the Habits of Everyday Life in Hawai'i*, edited by Candace Fujikane and Jonathan Y. Okamura. Honolulu: University of Hawai'i Press, 2008.
- Fuller, Pam L, Leo G Nico, James D Williams, and American Fisheries Society. *Nonindigenous Fishes Introduced Into Inland Waters of the United States*. Bethesda, MD: American Fisheries Society, 1999.
- Gaard, Greta. "Toward a Queer Ecofeminism." *Hypatia* 12, no. 1 (1997): 114–37.
- Gamber, John. "Introduction: Ecocriticism and Asian American Literature." In *Asian American Literature and the Environment*, 26–35. New York: Routledge, 2015.
- Gandhi, Evyn Lê Espiritu. *Archipelago of Resettlement: Vietnamese Refugee Settlers and Decolonization across Guam and Israel-Palestine*. Berkeley, CA: University of California Press, 2022.
- . "Historicizing the Transpacific Settler Colonial Condition: Asian–Indigenous Relations in Shawn Wong's *Homebase* and Viet Thanh Nguyen's *The Sympathizer*." *MELUS* 45, no. 4 (2020): 49–71.
- Garrouette, Eva Marie. *Real Indians: Identity and the Survival of Native America*. Berkeley, CA: University of California Press, 2003.
- Gaskin, John F., Frederick J. Ryan, F. Frederic Hrusa, and Jason P. Londo. "Genotype Diversity of *Salsola Tragus* and Potential Origins of a Previously Unidentified Invasive *Salsola* from California And Arizona." *Madroño* 53, no. 3 (2006): 244–51.
- General Allotment Act (or Dawes Act), 24 Stat. 388, chaps. 119, 25 USCA 331 § (1887). https://web.archive.org/web/20110525120250/http://digital.library.okstate.edu/kapler/Vol1/HTML_files/SES0033.html.
- Gerlach, John D. "How the West Was Lost: Reconstructing the Invasion Dynamics of Yellow Starthistle and Other Plant Invaders of Western Rangelands and Natural Areas." In *Proceedings of the California Exotic Pest Plant Council Symposium*, 3:67–72, 1997.
- Gilchrest, Wayne T. "H.R.5396 - 107th Congress (2001-2002): National Aquatic Invasive Species Act of 2002." Webpage, November 14, 2002. 2001/2002. <https://www.congress.gov/bill/107th-congress/house-bill/5396>.
- Gilio-Whitaker, Dina. *As Long as Grass Grows: The Indigenous Fight for Environmental Justice, from Colonization to Standing Rock*. Boston, MA: Beacon Press, 2019.

- Gilmore, Ruth Wilson. "Fatal Couplings of Power and Difference: Notes on Racism and Geography." *The Professional Geographer* 54, no. 1 (2002): 15–24.
- Giuliani, David. "Asian Carp in the Sauk Valley: Monster Fish, Monstrous Appetite." *Daily Gazette*, June 21, 2012.
- Glenn, Evelyn Nakano. "Settler Colonialism as Structure: A Framework for Comparative Studies of U.S. Race and Gender Formation." *Sociology of Race and Ethnicity* 1, no. 1 (2015): 52–72.
- Glissant, Édouard. *Poetics of Relation*. Translated by Betsy Wing. Ann Arbor, MI: University of Michigan Press, 1997.
- Gobster, Paul H. "Invasive Species as Ecological Threat: Is Restoration an Alternative to Fear-Based Resource Management?" *Ecological Restoration* 23, no. 4 (2005): 261–70.
- Goeman, Mishuana. *Mark My Words: Native Women Mapping Our Nations*. Minneapolis, MN: University of Minnesota Press, 2013.
- . "Disrupting a Settler-Colonial Grammar of Place: The Visual Memoir of Hulleah Tsihnahjinnie." In *Theorizing Native Studies*, edited by Audra Simpson and Andrea Smith, 235–65. Durham, NC: Duke University Press, 2014.
- . "Ongoing Storms and Struggles: Gendered Violence and Resource Exploitation." In *Critically Sovereign: Indigenous Gender, Sexuality, and Feminist Studies*, edited by Joanne Barker, 99–126. Durham, NC: Duke University Press, 2017.
- Gómez-Barris, Macarena. *The Extractive Zone: Social Ecologies and Decolonial Perspectives*. Duke University Press, 2017.
- González, Rigoberto. "On *Invasive Species*, Poems by Marwa Helal." *On the Sea Wall*, February 5, 2019. <https://www.ronslate.com/on-invasive-species-poems-by-marwa-helal/>.
- Gover, Angela R., Shannon B. Harper, and Lynn Langton. "Anti-Asian Hate Crime During the COVID-19 Pandemic: Exploring the Reproduction of Inequality." *American Journal of Criminal Justice* 45, no. 4 (2020): 647–67. <https://doi.org/10.1007/s12103-020-09545-1>.
- Graignic, Noémie, Francine Tremblay, and Yves Bergeron. "Influence of Northern Limit Range on Genetic Diversity and Structure in a Widespread North American Tree, Sugar Maple (*Acer Saccharum* Marshall)." *Ecology and Evolution* 8, no. 5 (2018): 2766–80. <https://doi.org/10.1002/ece3.3906>.

- Great Lakes Fishery Commission. "The Great Lakes Fishery." Great Lakes Fishery Commission, 2019. <http://www.glfc.org/the-fishery.php>.
- Great Lakes Indian Fish & Wildlife Commission (GLIFWC). "About GLIFWC." Accessed February 15, 2023. <http://glifwc.org/About/>.
- . "Treaties." Accessed February 15, 2023. <https://glifwc.org/TreatyRights/treaties.html>.
- . "Treaty Rights Reserved." Accessed February 15, 2023. <http://glifwc.org/TreatyRights/>.
- greenlight16. "2015.09.05 - 10th Annual Redneck Fishing Tournament at Bath, Illinois." YouTube, September 8, 2015. https://www.youtube.com/watch?v=niMFZARc9cU&list=PLoe4DiXTSdgbmUtEbJEUyXrC5OSi_jgQh&index=4.
- Greenwood, David A. "Mushrooms and Sweetgrass: A Biotic Harvest of Culture and Place-Based Learning." *The Journal of Environmental Education* 48, no. 3 (2017): 205–12. <https://doi.org/10.1080/00958964.2017.1299675>.
- Greenwood, David Addington. "Place, Land, and the Decolonization of the Settler Soul." *The Journal of Environmental Education* 50, no. 4–6 (2019): 358–77.
- Gregerson, Nikki. "This Poem Was given to Betty by Her Friend Monty Hodge." Facebook (blog), May 26, 2022. <https://www.facebook.com/groups/182397420769>.
- Grenz, Jennifer Berneda. "Healing the Land by Reclaiming an Indigenous Ecology: A Journey Exploring the Application of the Indigenous Worldview to Invasive Biology and Ecology." PhD diss., 2020.
- Guampedia. "Hagåtña," May 18, 2022. <https://www.guampedia.com/hagatna/>.
- . "Hineksa' Aga'ga': Red Rice." Accessed August 8, 2022. <https://www.guampedia.com/hineksa-agaga-red-rice/>.
- . "Hollow Block Cement Homes." Accessed August 16, 2022. <https://www.guampedia.com/hollow-block-cement-homes/>.
- . "Kaiser Pre-Fab Homes." Accessed August 16, 2022. <https://www.guampedia.com/kaiser-pre-fab-homes/>.
- Gumbs, Alexis Pauline. *Spill: Scenes of Black Feminist Fugitivity*. Durham, NC: Duke University Press, 2016.

- HadžiMuhamedović, Safet, Gina Heathcote, Vanja Hamzić, and Emily Jones. “Thinking like Tumbleweeds: Bodily Genres and the Vitality of Beings at Large.” Conference presented at the RAI2020: Anthropology and Geography: Dialogues Past, Present and Future, SOAS University of London, September 15, 2019.
- Hagen, Brad. “On Dreamcatchers.” *Transmotion* 5, no. 2 (2019): 82–87.
- Hall, Jonathan C. “Food Security in the Era of COVID-19: Wild Food Provisioning as Resilience During a Global Pandemic.” *Culture, Agriculture, Food and Environment* 43, no. 2 (2021): 114–22.
- Hall, Shane. “War by Other Means: Environmental Violence in the 21st Century.” Dissertation. University of Oregon, 2017.
- Harb, Sirène H. *Articulations of Resistance: Transformative Practices in Contemporary Arab-American Poetry*. New York: Routledge, 2020.
- Harney, Stefano, and Fred Moten. *The Undercommons: Fugitive Planning and Black Study*. Brooklyn, NY: Minor Compositions, 2013.
- Harper (Confederated Tribes of the Umatilla Indians), Barbara L., Anna K. Harding, Therese Waterhous, and Stuart G. Harris (Confederated Tribes of the Umatilla Indians). “Traditional Tribal Subsistence Exposure Scenario and Risk Assessment Guidance Manual.” Washington, D.C.: U.S. Environmental Protection Agency, 2007.
- Harris, Cheryl I. “Whiteness as Property.” *Harvard Law Review* 106, no. 8 (1993): 1707–91. <https://doi.org/10.2307/1341787>.
- Harrison, Summer. “Environmental Justice Storytelling: Sentiment, Knowledge, and the Body in Ruth Ozeki’s *My Year of Meats*.” *Interdisciplinary Studies in Literature and Environment* 24, no. 3 (2017): 457–76.
- Hartigan, John. “Unpopular Culture: The Case of ‘White Trash.’” *Cultural Studies* 11, no. 2 (1997): 316–43.
- Hartmann, Betsy, Banu Subramaniam, and Charles Zerner. *Making Threats: Biofears and Environmental Anxieties*. Lanham, Md.: Rowman & Littlefield Publishers, 2005.
- Hatley, James. “Robin Wall Kimmerer. Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants.” *Environmental Philosophy* 13, no. 1 (2016): 143–45. <https://doi.org/10.5840/envirophil201613137>.

- Hayashi, Robert T. "Beyond Walden Pond: Asian American Literature and the Limits of Ecocriticism." In *Coming into Contact: Explorations in Ecocritical Theory and Practice*, edited by Annie Merrill Ingram, Ian Marshall, Daniel J. Philippon, and Adam W. Sweeting, 58–75. Athens, GA: University of Georgia Press, 2007.
- . "Environment." In *Keywords for Asian American Studies*, edited by Cathy J. Schlund-Vials, Linda Trinh Võ, and K. Scott Wong, 76–77. New York: New York University Press, 2015.
- Heavey, Bill. "Redneck Fishing Tournament Founder Inducted into Illinois Conservation Foundation Hall of Fame." *Field and Stream*, April 7, 2022. <https://www.fieldandstream.com/fishing/redneck-fishing-tournament-founder-honored/>.
- Heise, Ursula K. "Ecocriticism and the Transnational Turn in American Studies." *American Literary History* 20, no. 1/2 (2008): 381–404. <https://doi.org/10.1093/alh/ajm055>.
- . *Sense of Place and Sense of Planet: The Environmental Imagination of the Global*. New York: Oxford University Press, 2008.
- Helal, Marwa. *Invasive Species*. New York: Nightboat Books, 2019.
- Heller, Karen. "'Braiding Sweetgrass' Has Gone from Surprise Hit to Juggernaut Bestseller." *Washington Post*, October 13, 2022. <https://www.washingtonpost.com/books/2022/10/12/braiding-sweetgrass-robin-wall-kimmerer/>.
- Hester, Lee, and Jim Henney. "Truth and Native American Epistemology." *Social Epistemology* 15, no. 4 (2001): 319–34. <https://doi.org/10.1080/026917201100933333>.
- Hochschild, Arlie Russell. *Strangers in Their Own Land: Anger and Mourning on the American Right*. New York, NY: New Press, 2016.
- Ho-Chunk Nation. "Ho-Chunk Nation | People of the Sacred Voice." Accessed October 19, 2022. <https://ho-chunknation.com/>.
- Holtgren, Marty, Stephanie Ogren, and Kyle Powys Whyte. "Renewing Relatives: One Tribe's Efforts to Bring Back an Ancient Fish." *Earth Island Journal* 30, no. 3 (2015): 54.
- Hosten, Paul E., O. Eugene Hickman, Frank K. Lake, Frank A. Lang, and David Vesely. "Oak Woodlands and Savannas." In *Restoring the Pacific Northwest: The Art and Science of Ecological Restoration in Cascadia*, edited by Dean Apostol and Marcia Sinclair, 63–96. Washington, D.C.: Island Press, 2006.

- Hsu, Hsuan L. "Guahan (Guam), Literary Emergence, and the American Pacific in Homebase and from Unincorporated Territory." *American Literary History* 24, no. 2 (2012): 281–307.
- Hu Pegues, Juliana. *Space-Time Colonialism: Alaska's Indigenous and Asian Entanglements*. Chapel Hill, N.C.: University of North Carolina Press, 2021.
- Huang, Hsinya. "Toward Transpacific Eco-poetics: Three Indigenous Texts." *Comparative Literature Studies* 50, no. 1 (2013): 120–47.
- Huang, Priscilla. "Anchor Babies, Over-Breeders, and the Population Bomb: The Reemergence of Nativism and Population Control in Anti-Immigration Policies." *Harvard Law and Policy Review* 2 (January 1, 2008).
- Huber, Patrick. "A Short History of Redneck: The Fashioning of a Southern White Masculine Identity." *Southern Cultures* 1, no. 2 (1995): 145–66.
- Hudson, Nicholas. "From 'Nation' to 'Race': The Origin of Racial Classification in Eighteenth-Century Thought." *Eighteenth-Century Studies* 29, no. 3 (1996): 247–64.
- Huhndorf, Shari M. *Going Native: Indians in the American Cultural Imagination*. Ithaca, NY: Cornell University Press, 2015.
- Hultgren, John. "Those Who Bring From the Earth: Anti-Environmentalism and the Trope of the White Male Worker." *Ethics, Policy & Environment* 21, no. 1 (2018): 21–25.
- Hunt, Sarah, and Cindy Holmes. "Everyday Decolonization: Living a Decolonizing Queer Politics." *Journal of Lesbian Studies* 19, no. 2 (2015): 154–72.
- ICT Staff. "Indian Tribe Wants to Join Asian Carp Lawsuit." *Indian Country Today*, September 12, 2018. <https://indiancountrytoday.com/archive/indian-tribe-wants-to-join-asian-carp-lawsuit>.
- "Indian Land Cessions in the U. S., Illinois 1, Map 17. United States Digital Map Library." Accessed December 11, 2020. <http://usgwarchives.net/maps/cessions/ilcmap17.htm>.
- "Indian Land Cessions in the U. S., Illinois 2, Map 18. United States Digital Map Library." Accessed December 11, 2020. <http://usgwarchives.net/maps/cessions/ilcmap18.htm>.

- “Indigeneity, Fertility, and What ‘Belongs’ in the Australian Bush: Aboriginal Responses to ‘Introduced’ Animals and Plants in a Settler-descendant Society - Trigger - 2008 - Journal of the Royal Anthropological Institute - Wiley Online Library.” Accessed January 14, 2023. <https://rai.onlinelibrary.wiley.com/doi/abs/10.1111/j.1467-9655.2008.00521.x>.
- Ingold, Timothy. *Being Alive: Essays on Being, Knowledge, and Description*. New York: Routledge, 2011.
- “Invasive Species, Pacific Northwest Research Station, PNW US Forest Service.” Accessed November 24, 2022. <https://www.fs.usda.gov/pnw/galleries/invasive-species>.
- Inwood, Joshua F. J. “Neoliberal Racism: The ‘Southern Strategy’ and the Expanding Geographies of White Supremacy.” *Social and Cultural Geography* 16, no. 4 (2015): 407–23. <https://doi.org/10.1080/14649365.2014.994670>.
- Irl, Severin D. H., Andreas H. Schweiger, Manuel J. Steinbauer, Claudine Ah-Peng, José Ramón Arévalo, Carl Beierkuhnlein, Alessandro Chiarucci, et al. “Human Impact, Climate and Dispersal Strategies Determine Plant Invasion on Islands.” *Journal of Biogeography* 48, no. 8 (2021): 1889–1903. <https://doi.org/10.1111/jbi.14119>.
- Irons, Kevin S., Greg G. Sass, Michael A. McClelland, and Joshua D. Stafford. “Reduced Condition Factor of Two Native Fish Species Coincident with Invasion of Non-Native Asian Carps in the Illinois River, USA.” *Journal of Fish Biology* 71 (2007): 258–73.
- Isokawa, Dana. “Poetic Lenses: Our Fifteenth Annual Look at Debut Poetry.” *Poets and Writers*, 2020.
- Iverson, Louis R., Anantha M. Prasad, Stephen N. Matthews, and Matthew Peters. “Estimating Potential Habitat for 134 Eastern US Tree Species Under Six Climate Scenarios.” *Forest Ecology and Management* 254, no. 3 (2008): 390–406. <https://doi.org/10.1016/j.foreco.2007.07.023>.
- Jacoby, Karl. *Crimes against Nature: Squatters, Poachers, Thieves, and the Hidden History of American Conservation*. Oakland: University of California Press, 2014.
- Jaffe, Mark. *And No Birds Sing: The Story of an Ecological Disaster in a Tropical Paradise*. New York: Simon & Schuster, 1994.
- Jamal, Amaney, and Nadine Nader, eds. *Race and Arab Americans Before and After 9/11: From Invisible Citizens to Visible Subjects*. Syracuse, NY: Syracuse University Press, 2008.

- Janni, Kevin D., and Joseph W. Bastien. "Exotic Botanicals in the Kallawaya Pharmacopoeia." *Economic Botany* 58, no. 1 (2004): S274–79. [https://doi.org/10.1663/0013-0001\(2004\)58\[S274:EBITKP\]2.0.CO;2](https://doi.org/10.1663/0013-0001(2004)58[S274:EBITKP]2.0.CO;2).
- Jansen, Anne Mai Yee. "Writing toward Action: Mapping an Affinity Poetics in Craig Santos Perez's from Unincorporated Territory." *Native American and Indigenous Studies* 6, no. 2 (2019): 3–29.
- Jarosz, Lucy, and Victoria Lawson. "'Sophisticated People Versus Rednecks': Economic Restructuring and Class Difference in America's West." *Antipode* 34, no. 1 (2002): 8–27.
- Jevon, Tui, and Charlie M. Shackleton. "Integrating Local Knowledge and Forest Surveys to Assess Lantana Camara Impacts on Indigenous Species Recruitment in Mazepa Bay, South Africa." *Human Ecology* 43, no. 2 (2015): 247–54.
- Johnson, Michael Kotutwa, Aaron M. Lien, Natalya Robbins Sherman, and Laura López-Hoffman. "Barriers to PES Programs in Indigenous Communities: A Lesson in Land Tenure Insecurity from the Hopi Indian Reservation." *Ecosystem Services* 32 (2018): 62–69. <https://doi.org/10.1016/j.ecoser.2018.05.009>.
- Johnston, Basil. *Ojibway Heritage*. New York, NY: Columbia University Press, 1976.
- Jones, Alison, and Kuni Jenkins. "Rethinking Collaboration: Working the Indigene-Colonizer Hyphen." In *Handbook of Critical and Indigenous Methodologies*, edited by Norman K. Denzin, Yvonna S. Lincoln, and Linda Tuhiwai Smith, 471–86. Thousand Oaks, CA: Sage, 2008.
- Jones, Gavin. *Strange Talk: The Politics of Dialect Literature in Gilded Age America*. Berkeley: University of California Press, 1999.
- Justice, Daniel Heath. *Why Indigenous Literatures Matter*. Waterloo, ON: Wilfrid Laurier University Press, 2018.
- Justice, Daniel Heath, and Jean M. O'Brien, eds. *Allotment Stories: Indigenous Land Relations under Settler Siege*. Minneapolis, MN: University of Minnesota Press, 2021. <https://www.upress.umn.edu/book-division/books/allotment-stories>.
- Kappen, Angela, Timothy Allison, and Bruce Verhaaren. "Treaty Rights and Subsistence Fishing in the U.S. Waters of the Great Lakes, Upper Mississippi River, and Ohio River Basins." Argonne National Laboratory: Great Lakes and Mississippi River Interbasin Study Fisheries and Economics Team, U.S. Army Corps of Engineers, 2012.

- Kapuscinski, Anne R., and Leah M. Sharpe. "Introduction: Genetic Biocontrol of Invasive Fish Species." *Biological Invasions* 16, no. 6 (June 2014): 1197–1200. <https://doi.org/10.1007/s10530-014-0681-6>.
- Karalis Noel, Tiffany. "Conflating Culture with COVID-19: Xenophobic Repercussions of a Global Pandemic." *Social Sciences & Humanities Open* 2, no. 1 (2020): 100044. <https://doi.org/10.1016/j.ssaho.2020.100044>.
- Karim, Rezaul SM, Azmi B. Man, and Ismail B. Sahid. "Weed Problems and Their Management in Rice Fields of Malaysia: An Overview." *Weed Biology and Management* 4, no. 4 (2004): 117–86.
- Katz, Eric. "Utilitarianism and Preservation." *Environmental Ethics* 1, no. 4 (1979): 357–64. <https://doi.org/10.5840/enviroethics19791430>.
- Kibria, Nazli. "The Contested Meanings of 'Asian American': Racial Dilemmas in the Contemporary US." *Ethnic and Racial Studies* 21, no. 5 (1998): 939–58.
- Kim, Chang-Hee. "Asian Performance on the Stage of American Empire in Flower Drum Song." *Cultural Critique*, no. 85 (2013): 1–37.
- Kim, Claire Jean. *Dangerous Crossings: Race, Species, and Nature in a Multicultural Age*. New York, NY: Cambridge University Press, 2015.
- Kimmel, Michael. *Angry White Men: American Masculinity at the End of an Era*. New York: Bold Type Books, 2013.
- Kimmerer, Robin Wall. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*. Minneapolis, MN: Milkweed Editions, 2013.
- . *Gathering Moss: A Natural and Cultural History of Mosses*. Corvallis, OR: Oregon State University Press, 2003.
- . "Native Knowledge for Native Ecosystems." *Journal of Forestry* 98, no. 8 (2000): 4–9.
- King, Cecil O. *Balancing Two Worlds: Jean Baptiste Assiginack and the Odawa Nation 1768-1866*. Saskatoon, Saskatchewan: Cecil King, 2013.
- King, Tiffany Lethabo. *The Black Shoals: Offshore Formations of Black and Native Studies*. Durham, NC: Duke UP, 2019.
- Kleiner, Matthew. "Carpe Carp." *Yale Daily News*, July 13, 2020. <https://yaledailynews.com/blog/2020/07/13/carpe-carp/>.

- Knight, Kathleen S., Jessica S. Kurylo, Anton G. Endress, J. Ryan Stewart, and Peter B. Reich. "Ecology and Ecosystem Impacts of Common Buckthorn (*Rhamnus Cathartica*): A Review." *Biological Invasions* 9, no. 8 (2007): 925–37. <https://doi.org/10.1007/s10530-007-9091-3>.
- Kosaka, Yasuyuki, Lamphoune Xayvongsa, Anoulom Vilayphone, Hounghet Chanthavong, Shinya Takeda, and Makoto Kato. "Wild Edible Herbs in Paddy Fields and Their Sale in a Mixture in Houaphan Province, the Lao People's Democratic Republic." *Economic Botany* 67, no. 4 (2013): 335–49.
- Kozich, Andrew T., Valoree S. Gagnon, Gene Mensch, Sophia Michels, and Nicholas Gehring. "Walleye Ogaawag Spearing in the Portage Waterway, Michigan: Integrating Mixed Methodology for Insight on an Important Tribal Fishery." *Journal of Contemporary Water Research & Education* 169, no. 1 (2020): 101–16.
- Kricher, John. *The Balance of Nature: Ecology's Enduring Myth*. Princeton, NJ: Princeton University Press, 2009.
- Kristeva, Julia. *Desire in Language: A Semiotic Approach to Literature and Art*. Edited by Leon S. Roudiez. Translated by Leon S. Roudiez, Thomas Gora, and Alice Jardine. New York: Columbia University Press, 1980.
- Krohn, Elise. "Book Review: Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants." *Fourth World Journal* 14, no. 2 (2016): 107–9.
- KYAfield. "The NEW 'Modified-Unified' Method of Asian Carp Removal." YouTube, March 18, 2020. <https://youtu.be/dMyK0QDoREU>.
- La Paperson. "A Ghetto Land Pedagogy: An Antidote for Settler Environmentalism." *Environmental Education Research* 20, no. 1 (2014): 115–30.
- Lac Courte Oreilles Band of Lake Superior Chippewa Indians et al. v. Voigt et al., 700 F.2d 341–65 (1983). (n.d.).
- Lac du Flambeau Band of Lake Superior Chippewa Indians and Town of Lac du Flambeau Town Lakes Committe. "AIS Rapid Response Plan." Accessed September 15, 2022. <http://www.tn.lacduflambeau.wi.gov/docview.asp?docid=4730&locid=138>.
- LaDuke, Winona. *All Our Relations: Native Struggles for Land and Life*. Cambridge, MA: South End Press, 1999.
- . *Recovering the Sacred: The Power of Naming and Claiming*. Cambridge, MA: South End Press, 2005.

- . “Voices from White Earth: Gaa-Waabaabiganikaag.” In *People, Land, and Community: Collected E.F. Schumacher Society Lectures*, edited by Hildegard Hannum, 22–37. New Haven, CT: Yale University Press, 1997.
- Lai, Paul. “Discontiguous States of America: The Paradox of Unincorporation in Craig Santos Perez’s Poetics of Chamorro Guam.” *Journal of Transnational American Studies* 3, no. 2 (2011). <https://doi.org/10.5070/T832011622>.
- Lake, Frank K. “Traditional Ecological Knowledge to Develop and Maintain Fire Regimes in Northwestern California, Klamath-Siskiyou Bioregion: Management and Restoration of Culturally Significant Habitats.” PhD dissertation, Oregon State University, 2007.
- Lambert, Simon J., and Melanie Mark-Shadbolt. “Indigenous Biosecurity: Past, Present, and Future.” In *Routledge Handbook of Biosecurity and Invasive Species*, edited by Kezia Barker and Robert A. Francis, 55–65. New York, NY: Routledge, 2021.
- “Land Management Issues: Attitudes and Perceptions of amongst Aboriginal People of Central Australia,” n.d.
- Landis, Winona. “Feeling Good and Eating Well: Race, Gender, and Affect in Ruth Ozeki’s *My Year of Meats*.” In *Food, Feminisms, Rhetorics*, edited by Melissa A. Goldthwaite, 112–20. Bielefeld, IL: Southern Illinois University Press, 2017.
- Larson, Brendon M. H., Brigitte Nerlich, and Patrick Wallis. “Metaphors and Biorisks: The War on Infectious Diseases and Invasive Species.” *Science Communication* 26, no. 3 (2005): 243–68.
- Lawrence, Bonita, and Enakshi Dua. “Decolonizing Antiracism.” *Social Justice* 32, no. 4 (2005): 120–43.
- “LC Zoom Viewer - Illinois 1.” Accessed December 11, 2020. https://memory.loc.gov/cgi-bin/map_item.pl.
- Le, Quynh Nhu. *Unsettled Solidarities: Asian and Indigenous Cross-Representations in the Americas*. Philadelphia, PA: Temple University Press, 2019.
- Le, Thomas K., Leah Cha, Hae-Ra Han, and Winston Tseng. “Anti-Asian Xenophobia and Asian American COVID-19 Disparities.” *American Journal of Public Health* 110, no. 9 (August 12, 2020): 1371–73. <https://doi.org/10.2105/AJPH.2020.305846>.
- Leal Alencar, Nélon, Thiago Antonio de Sousa Araújo, Elba Lúcia Cavalcanti de Amorim, and Ulysses Paulino de Albuquerque. “The Inclusion and Selection of Medicinal Plants in Traditional Pharmacopoeia—Evidence in Support of the Diversification Hypothesis.” *Economic Botany* 64, no. 1 (2010): 68–79.

- “Learn - Invasive & Non-Native Species (U.S. National Park Service).” Accessed November 24, 2022. <https://www.nps.gov/subjects/invasive/learn.htm>.
- Lee, Brandon. “Asian Carp a Danger to Michigan Waters.” *The North Wind: Northern Michigan University*, September 9, 2010, sec. <https://advance-lexis-com.libproxy.uoregon.edu/api/document?collection=news&id=urn:contentItem:5KKB-WNT1-DY7P-T4V0-00000-00&context=1516831>.
- Lee, Ed Bok. *Mitochondrial Night*. Minneapolis, MN: Coffee House Press, 2019.
- Lee, Erika. “The ‘Yellow Peril’ and Asian Exclusion in the Americas.” *Pacific Historical Review* 76, no. 4 (2007): 537–62.
- Lee, Josephine. *Performing Asian America: Race and Ethnicity on the Contemporary Stage*. Philadelphia, PA: Temple University Press, 1997.
- . “Yellowface Performance: Historical and Contemporary Contexts.” In *Oxford Research Encyclopedia of Literature*, 2019.
- Lee, Katherine, Ed Rutherford, Hongyan Zhang, David Finnoff, Travis Warziniack, and Jenny Apriesnig. “A Coupled Bioeconomic Model of a Regional Economy and an Aquatic Food Web.” Presented at the International Institute of Fisheries Economics and Trade, Seattle, WA, July 18, 2018. https://ir.library.oregonstate.edu/concern/conference_proceedings_or_journals/9g54xq02w.
- Lee, Rachel C. *The Exquisite Corpse of Asian America: Biopolitics, Biosociality, and Posthuman Ecologies*. New York: New York University Press, 2014.
- Lee, Robert G. *Orientalism: Asian Americans in Popular Culture*. Temple University Press, 1999.
- Lee, Young-hyun. “Trans-Corporeality, Climate Change, and *My Year of Meats*.” *Neohelicon* 47, no. 1 (2020): 89–96.
- Levin, Carl. “Text - S.2964 - 107th Congress (2001-2002): National Aquatic Invasive Species Act of 2002.” Webpage, September 18, 2002. 2001/2002. <https://www.congress.gov/bill/107th-congress/senate-bill/2964/text>.
- Liboiron, Max. *Pollution Is Colonialism*. Durham, NC: Duke University Press, 2021.
- Library of Congress. “Philadelphia’s World Fair: Topics in Chronicling America.” Research Guide. Accessed February 18, 2023. <https://guides.loc.gov/chronicling-america-worlds-fair-philadelphia/introduction>.

- Lillie, Erin. "Michigan Indian Treaties and the Asian Carp." Michigan State University College of Law Indigenous Law & Policy Center, April 19, 2010. <https://www.law.msu.edu/indigenous/papers/2010-05.pdf>.
- Linnaeus, Carl. *A General System of Nature through the Three Grand Kingdoms of Animals, Vegetables, and Minerals; Systematically Divided into Their Several Classes, Orders, Genera, Species, and Varieties with Their Habitations, Manners, Economy, Structure, and Peculiarities*. London: Lackington, Allen, and Co., 1802. https://openlibrary.org/books/OL23664250M/A_general_system_of_nature.
- Loew, Patty, and James Thannum. "After the Storm: Ojibwe Treaty Rights Twenty-Five Years after the Voigt Decision." *American Indian Quarterly* 35, no. 2 (2011): 161–91. <https://doi.org/10.5250/amerindiquar.35.2.0161>.
- Long, Jonathan W., M. Kat Anderson, Lenya Quinn-Davidson, Ron W. Goode, Frank K. Lake, and Carl N. Skinner. "Restoring California Black Oak Ecosystems to Promote Tribal Values and Wildlife." Gen. Tech. Rep. PSW GTR-252. Albany, CA: US Department of Agriculture, Forest Service, Pacific Southwest Research Station. 110 p. 252 (2016)." Albany, CA: Department of Agriculture, Forest Service, Pacific Southwest Research Station, 2016.
- Long, Jonathan W., and Frank K. Lake. "Escaping Social-Ecological Traps Through Tribal Stewardship on National Forest Lands in the Pacific Northwest, United States of America." *Ecology and Society* 23, no. 2 (2018): 10.
- Lopez, Patricia J., and Kathryn A. Gillespie, eds. *Economies of Death: Economic Logics of Killable Life and Grievable Death*. Routledge Frontiers of Political Economy. New York: Routledge, 2015.
- Lott, Eric. *Love and Theft: Blackface Minstrelsy and the American Working Class*. New York: Oxford University Press, 2013.
- Lowe, Lisa. *Immigrant Acts: On Asian American Cultural Politics*. Durham, NC: Duke University Press, 1996.
- "Lower Brule Sioux Tribe - Official Site of the Kul Wicasa Oyate." Accessed October 19, 2022. <https://www.lowerbrulesiouxtribe.com>.
- Luciano, Dana. "Unsettled Ground: Indigenous Prophecy, Geological Fantasy, and the New Madrid Earthquakes." *American Quarterly* 74, no. 4 (2022): 821–43.
- Luckhurst, Toby. "Yoshihiro Hattori: The Door Knock That Killed a Japanese Teenager in US." *BBC News*, October 19, 2019, sec. US & Canada. <https://www.bbc.com/news/world-us-canada-50063364>.

- Lugones, Maria. "Purity, Impurity, and Separation." *Signs* 19, no. 2 (1994): 458–79.
<https://doi.org/10.1086/494893>.
- Lynch, Jennifer. "From Fingerprints to DNA: Biometric Data Collection in U.S. Immigrant Communities and Beyond." SSRN Scholarly Paper. Rochester, NY: Social Science Research Network, May 22, 2012.
<https://doi.org/10.2139/ssrn.2134481>.
- Lyon, Linda M., and Linda H. Hardesty. "Quantifying Medicinal Plant Knowledge Among Non-Specialist Antanosy Villagers in Southern Madagascar." *Economic Botany* 66, no. 1 (2012): 1–11.
- Lyons, Scott Richard. "Actually Existing Indian Nations: Modernity, Diversity, and the Future of Native American Studies." *American Indian Quarterly* 35, no. 3 (2011): 294–312.
- . "Rhetorical Sovereignty: What Do American Indians Want from Writing?" *College Composition and Communication* 51, no. 3 (2000): 447–68.
- . *X-Marks: Native Signatures of Assent*. Minneapolis, MN: University of Minnesota Press, 2010.
- MacFarquhar, Neil. "Muslim's Election Is Celebrated Here and in Mideast (Published 2006)." *The New York Times*, November 10, 2006, sec. U.S.
<https://www.nytimes.com/2006/11/10/us/politics/10muslims.html>.
- "Mackey, 'An Interview with Edward Kamau Brathwaite,' 44; Brathwaite, 'Submerged Mothers,' 48–49. Recent Work Has Returned to His Theory; See Hessler, Tidalectics.," n.d.
- Majmudar, Amit. *What He Did in Solitary*. New York: Knopf, 2020.
- Mannur, Anita, and Casey Kuhajda. "Asian American Ecocriticism." In *Oxford Research Encyclopedia of Literature*, edited by Paula Rabinowitz. New York: Oxford University Press, 2019. <https://doi.org/10.1093/acrefore/9780190201098.013.769>.
- Mansfield, Becky. "Race and the New Epigenetic Biopolitics of Environmental Health." *BioSocieties* 7, no. 4 (2012): 352–72.
- Marchetti, Gina. *Romance and the "Yellow Peril": Race, Sex, and Discursive Strategies in Hollywood Fiction*. Berkeley: University of California Press, 1993.
- Margulies, Jared D., Leigh-Anne Bullough, Amy Hinsley, Daniel J. Ingram, Carly Cowell, Bárbara Goettsch, Bente B. Klitgård, Anita Lavorgna, Pablo Sinovas, and Jacob Phelps. "Illegal Wildlife Trade and the Persistence of "Plant Blindness"." *Plants, People, Planet* 1, no. 3 (2019): 173–82.

- Marler, Thomas E. “Three Invasive Tree Species Change Soil Chemistry in Guam Forests.” *Forests* 11, no. 3 (2020): 279.
- Marris, Emma. *Rambunctious Garden: Saving Nature in a Post-Wild World*. New York: Bloomsbury, 2011.
- Marsden, John, and Shaun Tan. *The Rabbits*. Sydney, Australia: Lothian Children’s Books, 1998.
- Mason, Larry, Germaine White, Gary Morishima, Ernesto Alvarado, Louise Andrew, Fred Clark, Mike Durglo, Sr., et al. “Listening and Learning from Traditional Knowledge and Western Science: A Dialogue on Contemporary Challenges of Forest Health and Wildfire.” *Journal of Forestry* 110, no. 4 (2012): 187–93. <https://doi.org/10.5849/jof.11-006>.
- Mather, Increase. “A Brief History of the Warr with the Indians in New England.” In *So Dreadfull a Judgment: Puritan Responses to King Philip’s War 1676–1677*, edited by Richard Slotkin and James Folsom. Middletown, CT: Wesleyan Press, 1978.
- Matson, Laura, G.-H. Crystal Ng, Michael Dockry, Madeline Nyblade, Hannah Jo King, Mark Bellcourt, Jeremy Bloomquist, et al. “Transforming Research and Relationships through Collaborative Tribal-University Partnerships on Manoomin (Wild Rice).” *Environmental Science & Policy* 115 (2021): 108–15. <https://doi.org/10.1016/j.envsci.2020.10.010>.
- Mazzocchi, Fulvio. “Why ‘Integrating’ Western Science and Indigenous Knowledge Is Not an Easy Task: What Lessons Could Be Learned for the Future of Knowledge?” *Journal of Futures Studies* 22, no. 3 (2018): 19–34.
- Mbembé, J.-A. “Necropolitics.” Translated by Libby Meintjes. *Public Culture* 15, no. 1 (March 25, 2003): 11–40.
- McGregor, Deborah. “Mino-Mnaamodzawin: Achieving Indigenous Environmental Justice in Canada.” In *Indigenous Resurgence: Decolonialization and Movements for Environmental Justice*. New York: Berghahn Books, 2022.
- Medin, Douglas L., and Megan Bang. *Who’s Asking? Native Science, Western Science, and Science Education*. Cambridge, MA: MIT Press, 2014.
- Meeks, Catherine. “Interview with an Independent Writer: Ruth Ozeki.” *ASLE* (blog), 2013. <https://www.asle.org/explore-our-field/environmental-writing-art/member-perspectives/interview-independent-writer-ruth-ozeki/>.

- “Menominee County and Menominee Indian Tribe of Wisconsin Invasive Species Management Plan,” March 2020.
<https://www.co.menominee.wi.us/i/f/file/Land%20Conservation/Menominee%20ISMP%20approved%20MITW%202020.pdf>.
- Mensing, Scott. “The History of Oak Woodlands in California, Part II: The Native American and Historic Period.” *California Geographer* 46 (2006): 1–31.
- Merchant, Carolyn. *The Death of Nature: Women, Ecology, and the Scientific Revolution*. New York: HarperSanFrancisco, 1990.
- “MI Frontier: Carpocalypse.” *YouTube*, 2014.
<https://www.youtube.com/watch?v=6EEgBqNrPhQ>.
- “Midwest Battles to Keep Invasive Asian Carp out of the Great Lakes.” *YouTube*, 2019.
<https://www.youtube.com/watch?v=IIRXDDG6yB8>.
- Midwest Invasive Species Information Network. “Common Plantain (Plantago Major).” MISIN (Midwest Invasive Species Information Network). Accessed March 1, 2023. <https://www.misin.msu.edu/facts/detail/>.
- Mignolo, Walter. “Delinking: The Rhetoric of Modernity, the Logic of Coloniality and the Grammar of De-Coloniality.” *Cultural Studies* 21, no. 2–3 (2007): 449–514.
- . *Local Histories/Global Designs: Coloniality, Subaltern Knowledges, and Border Thinking*. Princeton, NJ: Princeton University Press, 2012.
- . *The Darker Side of Western Modernity: Global Futures, Decolonial Options*. Durham, NC: Duke University Press, 2011.
- Miller, D Ezra. “‘But It Is Nothing Except Woods’: Anabaptists, Ambitions, and a Northern Indiana Settlerscape, 1830–1841.” In *Rooted and Grounded: Essays on Land and Christian Discipleship*, edited by Ryan Dallas Harker and Janeen Bertsche Johnson, 255. Studies in Peace and Scripture 13. Eugene, Oregon: Pickwick Publications, 2016.
- Miller, Perry. *Nature’s Nation*. Cambridge: Belknap Press, 1967.
- Mills, Charles W. Charles Wade. *The Racial Contract*. Ithaca: Cornell University Press, 1997.
- Mills, Monte, and Martin Nie. “Bridges to a New Era; A Report on the Past, Present, and Potential Future of Tribal Co-Management on Federal Public Lands.” Missoula, MT: Margery Hunter Brown Indian Law Clinic/Bolle Center for People and Forests, University of Montana, 2020.

- Milne, Leah. “‘Hybrid Vigor’: The Pillow Book and Collaborative Authorship in Ruth Ozeki’s *My Year of Meats*.” *College Literature* 42, no. 3 (2015): 464–87.
- Minder, Mario, and Mark Pyron. “Dietary Overlap and Selectivity Among Silver Carp and Two Native Filter Feeders in the Wabash River.” *Ecology of Freshwater Fish* 27, no. 1 (2018): 506–12.
- Minnesota Department of Natural Resources. “Eurasian Watermilfoil (*Myriophyllum Spicatum*).” Accessed November 23, 2022.
<https://www.dnr.state.mn.us/invasives/aquaticplants/milfoil/index.html>.
- . “Purple Loosestrife (*Lythrum Salicaria*).” Accessed November 23, 2022.
<https://www.dnr.state.mn.us/invasives/aquaticplants/purpleloosestrife/index.html>.
- . “Species Profile - Pickerelweed.” Accessed November 23, 2022.
<https://www.dnr.state.mn.us/minnaqua/speciesprofile/pickerelweed.html>.
- . “Non-Native Subspecies of Phragmites (Common Reed) (*Phragmites Australis* Subsp. *Australis*).” Accessed February 3, 2023.
<https://www.dnr.state.mn.us/invasives/aquaticplants/phragmites/index.html>.
- Minnesota Historical Society. “New Acquisition from April Stone.” Accessed November 23, 2022. <https://www.mnhs.org/blog/renewing/10918>.
- Mitchell, Jonathan. *Revisions of the American Adam: Innocence, Identity, and Masculinity in Twentieth-Century America*. New York: Continuum Books, 2011.
- Molina, Natalia. *Fit to Be Citizens?: Public Health and Race in Los Angeles, 1879–1939*. Berkeley, CA: University of California Press, 2006.
- . *How Race Is Made in America: Immigration, Citizenship, and the Historical Power of Racial Scripts*. Berkeley, CA: University of California Press, 2014.
- Mologni, Fabio, Peter J. Bellingham, Ewen K. Cameron, Khoi Dinh, Anthony E. Wright, and Kevin C. Burns. “Functional Traits Explain Non-Native Plant Species Richness and Occupancy on Northern New Zealand Islands.” *Biological Invasions* 24, no. 7 (2022): 2135–54. <https://doi.org/10.1007/s10530-022-02762-1>.
- Moreton-Robinson, Aileen. *The White Possessive: Property, Power, and Indigenous Sovereignty*. Indigenous Americas. Minneapolis, MN: University of Minnesota Press, 2015.
- Morrison, Toni. *Song of Solomon*. New York: Vintage International, 2007.

- Morton, Julia F. "Can Annatto (*Bixa Orellana* L), an Old Source of Food Color, Meet New Needs for Safe Dye?" *Proceedings of the Florida State Horticultural Society* 73 (1960): 301–9.
- Muirhead, Jim R., Brian Leung, Colin van Overdijk, David W. Kelly, Kanavillil Nandakumar, Kenneth R. Marchant, and Hugh J. MacIsaac. "Modelling Local and Long-Distance Dispersal of Invasive Emerald Ash Borer *Agrilus Planipennis* (Coleoptera) in North America." *Diversity and Distributions* 12, no. 1 (2006): 71–79. <https://doi.org/10.1111/j.1366-9516.2006.00218.x>.
- Mustful, Colin. "Resisting Removal: The 1854 Treaty of La Pointe." Colin Mustful, February 5, 2019. <https://www.colinmustful.com/resisting-removal-the-1854-treaty-of-la-pointe/>.
- Myers, Natasha. "Ungrid-Able Ecologies: Decolonizing the Ecological Sensorium in a 10,000 Year-Old Naturalcultural Happening." *Catalyst: Feminism, Theory, Technoscience* 3, no. 2 (2017): 1–24.
- Nadkarni, Asha. "Eugenics, Reproduction, and Asian American Literature." Oxford Research Encyclopedia of Literature, 2019. <https://oxfordre.com/literature/display/10.1093/acrefore/9780190201098.001.0001/acrefore-9780190201098-e-849>.
- Nagy, Kelsi, and Phillip David Johnson II, eds. *Trash Animals: How We Live with Nature's Filthy, Feral, Invasive, and Unwanted Species*. Minneapolis, MN: University of Minnesota Press, 2013.
- Na'puti, Tiara. "Charting Contemporary Chamoru Activism: Anti-Militarization and Social Movements in Guåhan," 2013.
- Na'puti, Tiara R., and Michael Lujan Bevacqua. "Militarization and Resistance from Guåhan: Protecting and Defending Págat." *American Quarterly* 67, no. 3 (2015): 837–58.
- National Invasive Species Information Center. "Executive Order 13112 - Invasive Species | National Invasive Species Information Center." Accessed March 24, 2023. <https://www.invasivespeciesinfo.gov/executive-order-13112>.
- National Invasive Species Information Center. "Kudzu." Accessed February 23, 2023. <https://www.invasivespeciesinfo.gov/terrestrial/plants/kudzu>.
- Native-land.ca - Our home on native land. "NativeLand.Ca." Accessed December 11, 2020. <https://native-land.ca/>.
- "Naturalize, v." In *OED Online*. Oxford University Press. Accessed August 25, 2022. <http://www.oed.com/view/Entry/125343>.

- Nelson, Melissa K. "Introduction: Lighting the Sun of Our Future—How These Teachings Can Provide Illumination." In *Original Instructions: Indigenous Teachings for a Sustainable Future*, edited by Melissa K. Nelson, 1–19. Rochester, VT: Bear & Company, 2008.
- Neruda, Pablo. *Five Decades: Poems 1925-1970*. Edited and translated by Ben Belitt. New York: Grove Press, 1994.
- Nesper, Larry. *The Walleye War: The Struggle for Ojibwe Spearfishing and Treaty Rights*. Lincoln, NE: University of Nebraska Press, 2002.
- Ngai, Mae M. *Impossible Subjects: Illegal Aliens and the Making of Modern America*. Princeton, NJ: Princeton University Press, 2004.
- Nixon, Rob. *Slow Violence and the Environmentalism of the Poor*. Cambridge, Mass.: Harvard University Press, 2011.
- "Niyok | Chamorro to English Translation - Chamoru.Info | Chamorro Dictionary." Accessed February 4, 2022.
<http://www.chamoru.info/dictionary/display.php?action=view&id=9482>.
- NOAA Office for Coastal Management. "Great Lakes." Fast Facts. NOAA Office for Coastal Management. Accessed November 24, 2020.
<https://coast.noaa.gov/states/fast-facts/great-lakes.html>.
- Norgaard, Kari Marie. "The Politics of Invasive Weed Management: Gender, Race, and Risk Perception in Rural California." *Rural Sociology* 72, no. 3 (2007): 450–77.
<https://doi.org/10.1526/003601107781799263>.
- Norrgard, Chantal. *Seasons of Change: Labor, Treaty Rights, and Ojibwe Nationhood*. Chapel Hill, N.C.: The University of North Carolina Press, 2014.
- "Northeast-Midwest Insitute » About Us." Accessed January 1, 2021.
<https://www.nemw.org/about-us/>.
- Norton-Smith, Thomas. *The Dance of Person and Place*. Albany, NY: State University of New York Press, 2010.
- Nunn, Neil. "Toxic Encounters, Settler Logics of Elimination, and the Future of a Continent." *Antipode* 50, no. 5 (2018): 1330–48.
- NWF Staff. "Carp Attack." *National Wildlife*, September 2, 2010.
<https://www.nwf.org/Home/Magazines/National-Wildlife/2010/Asian-Carp>.
- O'Brien, Jean M. *Firsting and Lasting: Writing Indians Out of Existence in New England*. Minneapolis: University of Minnesota Press, 2010.

- O’Connell, Anne. “An Exploration of Redneck Whiteness in Multicultural Canada.” *Social Politics: International Studies in Gender, State & Society* 17, no. 4 (2010): 536–63.
- Olson, Christina A., Karen H. Beard, and William C. Pitt. “Biology and Impacts of Pacific Island Invasive Species. 8. Eleutherodactylus Planirostris, the Greenhouse Frog (Anura: Eleutherodactylidae)1.” *Pacific Science* 66, no. 3 (2012): 255–70. <https://doi.org/10.2984/66.3.1>.
- Omi, Michael, and Howard Winant. *Racial Formation in the United States: From the 1960s to the 1980s*. Critical Social Thought. New York: Routledge & Kegan Paul, 1986.
- Onondaga Nation. “The Offenders.” Accessed July 26, 2022. <https://www.onondagation.org/land-rights/the-offenders/>.
- Orr, Mary. *Intertextuality: Debates and Contexts*. Malden, MA: Polity Press, 2003.
- O’Sullivan, Shannon E. M. “Playing ‘Redneck’: White Masculinity and Working-Class Performance on Duck Dynasty.” *The Journal of Popular Culture*, 49, no. 2 (2016): 367–84.
- Ott, Stephanie Showalter. “U.S. Regulatory Framework for Genetic Biocontrol of Invasive Fish.” *Biological Invasions* 16 (2014): 1289–98. <https://doi.org/10.1007/s10530-012-0327-5>.
- “Our Home: Native Minnesota, Minnesota History Center, MNHS.” Accessed November 23, 2022. <https://www.mnhs.org/historycenter/activities/museum/our-home>.
- Owens, Louis. *Mixedblood Messages: Literature, Film, Family, Place*. Norman, OK: University of Oklahoma Press, 1998.
- Ozeki, Ruth. *A Tale for the Time Being*. New York: Viking, 2013.
- . *All Over Creation*. New York: Viking, 2003.
- . *My Year of Meats*. New York: Viking, 1998.
- . “Ozekiland.” Ozekiland. Accessed February 13, 2023. <https://www.ruthozeki.com>.
- . *The Book of Form and Emptiness*. New York: Viking, 2021.
- Packer, Joanne, Nynke Brouwer, David Harrington, Jitendra Gaikwad, Joanne Jamie, Subramanyam Vemulpad, and Yaegl Community Elders. *Yaegl Medicinal and Plant Resources Handbook*. North Ryde: Macquarie Lighthouse Press, 2011.

- Palmer, Christian T. "The Inclusion of Recently Introduced Plants in the Hawaiian Ethnopharmacopoeia." *Economic Botany* 58, no. 1 (2014): S280–93. [https://doi.org/10.1663/0013-0001\(2004\)58\[S280:TIORIP\]2.0.CO;2](https://doi.org/10.1663/0013-0001(2004)58[S280:TIORIP]2.0.CO;2).
- Palumbo-Liu, David. *Asian/American: Historical Crossings of a Racial Frontier*. Stanford: Stanford University Press, 1999.
- Parenti, Michael. *Make-Believe Media: The Politics of Entertainment*. New York: St. Martin's Press, 1992.
- Pascoe, Sophie, Wolfram Dressler, and Monica Minnegal. "Storytelling Climate Change: Causality and Temporality in the REDD+ Regime in Papua New Guinea." *Geoforum* 124 (2021): 360–70. <https://doi.org/10.1016/j.geoforum.2019.09.014>.
- Passmore, John. *Man's Responsibility for Nature: Ecological Problems and Western Traditions*. London: Duckworth, 1974.
- Patrick, V. Kirch. "Peopling of the Pacific: A Holistic Anthropological Perspective." *Annual Review of Anthropology* 39 (2010): 131–48.
- "Peoria Carp Hunters." *YouTube*, 2011. <https://youtu.be/hN2gMP3Q2Z4>.
- "Peoria Carp Hunters II." *YouTube*, 2012. <https://www.youtube.com/watch?v=Yhfd9dIkXEK>.
- Peoria Tribe of Indians of Oklahoma. "Environmental Department Annual Report for FY17," 2017. <https://www.peoriatribe.com/wp-content/uploads/Environmental-Department-Report-2018-002.pdf>.
- Peoria Tribe of Indians of Oklahoma. "Natural Resources." Accessed September 20, 2022. <https://peoriatribe.com/naturalresources/>.
- Perez, Craig Santos. "About." Accessed February 8, 2023. <http://craigsantosperez.com/>.
- . "From A Poetics of Continuous Presence and Erasure." *Evening Will Come: A Monthly Journal of Poetics* 28 (2013). <http://www.thevolta.org/ewc28-csperez-p1.html>.
- . "'from Organic Acts': Tsamorita, Rosaries, and the Poem of My Grandma's Life." *Life Writing* 12, no. 2 (2015): 225–30. <https://doi.org/10.1080/14484528.2015.1023926>.
- . "From Unincorporated Poetic Territories." In *The Force of What's Possible: Writers on Accessibility & the Avant-Garde*, edited by Lily Hoang and Joshua Marie Wilkinson, 261–64. New York: Nightboat Books, 2014.

- . *From Unincorporated Territory [Guma']*. Richmond, CA: Omnidawn, 2014.
- . *From Unincorporated Territory [Hacha]*. Kāne'ohe, HI: Tinfish Press, 2008.
- . *From Unincorporated Territory [Lukao]*. Richmond, CA: Omnidawn, 2017.
- . *From Unincorporated Territory [Saina]*. Richmond, CA: Omnidawn, 2010.
- . "Guam and Archipelagic American Studies." In *Archipelagic American Studies*, edited by Brian Russell Roberts and Michelle Ann Stephens, 97–112. Durham, NC: Duke University Press, 2017.
- . *Navigating CHamoru Poetry: Indigeneity, Aesthetics, and Decolonization*. Tucson, AZ: University of Arizona Press, 2021.
- . "On Writing #114: Craig Santos Perez." *Ottawa Poetry Newsletter*, November 24, 2016. <http://ottawapoetry.blogspot.ca/2016/11/on-writing-114-craig-santos-perez.html>.
- . "The Page Transformed: A Conversation with Craig Santos Perez." *Lantern Review Blog* (blog), March 12, 2010. <https://www.lanternreview.com/blog/2010/03/12/the-page-transformed-a-conversation-with-craig-santos-perez/>.
- . "The Poetics of Mapping Diaspora, Navigating Culture, and Being From (Part 6)." *Dovegion Literary Journal*, 2011.
- . "Thinking (and Feeling) with Anthropocene (Pacific) Islands." *Dialogues in Human Geography* 11, no. 3 (November 2021): 429–33.
- Perry, Perry. "White." In *Keywords for American Cultural Studies*, edited by Bruce Burgett and Glenn Hendler, Second Edition. New York: New York University Press, 2014. <https://keywords.nyupress.org/american-cultural-studies/>.
- Pfeiffer, Jeanine M., and Elizabeth Huerta Ortiz. "Invasive Plants Impact California Native Plants Used in Traditional Basketry." *Fremontia* 35, no. 1 (2007): 7–13.
- Pfeiffer, Jeanine M., and Robert A. Voeks. "Biological Invasions and Biocultural Diversity: Living Ecological and Cultural Systems." *Environmental Conservation* 35, no. 4 (2008): 281–93. <https://doi.org/10.1017/S0376892908005146>.
- Pflieger, W.L. "Distribution and Status of the Grass Carp in Missouri Streams." *Transactions of the American Fisheries Society* 107, no. 1 (1978): 113–18.
- Pham, Minh-Ha T. "The Asian Invasion (of Multiculturalism) in Hollywood." *Journal of Popular Film and Television* 32, no. 3 (2004): 121–31.

- Pickering, Andrew. "Asian Eels and Global Warming: A Posthumanist Perspective on Society and the Environment on JSTOR." *Ethics and Environment*, Special Issue on Epistemology and Environmental Philosophy, 10, no. 2 (2005): 29–43. <https://doi.org/10.1353/een.2005.0023>.
- Pierce, Barry A. "Grass Carp Status in the United States: A Review." *Environmental Management* 7, no. 2 (1983): 151–60.
- Planet Forward. "Talking about Climate Change at 'redneck' Fishing Tournament." Accessed November 17, 2020. <https://www.planetforward.org/idea/climate-redneck-fishing>.
- Plumwood, Val. *Feminism and the Mastery of Nature*. New York: Routledge, 1993.
- Poland, Therese M., Tina M. Ciaramitaro, Marla R. Emery, Damon J. Crook, Ed Pigeon, and Angie Pigeon. "Submergence of Black Ash Logs to Control Emerald Ash Borer and Preserve Wood for American Indian Basketmaking." *Agricultural & Forest Entomology* 17, no. 4 (2015): 412–20. <https://doi.org/10.1111/afe.12122>.
- Poon, OiYan A. "Ching Chongs and Tiger Moms: The 'Asian Invasion' in U.S. Higher Education." *Amerasia Journal* 37, no. 2 (2011): 144–50.
- Poulsen, Melissa. "Hybrid Veggies & Mixed Kids: Ecocriticism and Race in Ruth Ozeki's Pastoral Heartlands." *Asian American Literature: Discourses and Pedagogies* 2 (2011): 22–29.
- Powell, Miles A. *Vanishing America: Species Extinction, Racial Peril, and the Origins of Conservation*. Cambridge, MA: Harvard University Press, 2016.
- Premo, Dean, Caitlin Clarke, Angie Stine, and Mary Hindelang. "Keweenaw Bay Indian Community Aquatic Invasive Species Adaptive Management Plan." White Water Associates, Inc., 2014. https://nrd.kbic-nsn.gov/sites/default/files/KBIC%20Final%20AIS%20Plan%20Approved_Merged.pdf.
- Pretty Paint-Small, Valerie. "Linking Culture, Ecology, and Policy: The Invasion of Russian-Olive (*Elaeagnus Angustifolia* L.) on the Crow Indian Reservation, South-Central Montana, USA." PhD diss., University of Colorado, 2013.
- Puar, Jasbir K. *Terrorist Assemblages: Homonationalism in Queer Times*. Durham, NC: Duke University Press, 2007.
- Puar, Jasbir K., and Amit S. Rai. "Monster, Terrorist, Fag: The War on Terrorism and the Production of Docile Patriots." *Social Text* 20, no. 3 (2002): 117–48. https://doi.org/10.1215/01642472-20-3_72-117.

- Publishers Weekly*. “Invasive Species.” November 19, 2018.
- Pulido, Laura. “Flint, Environmental Racism, and Racial Capitalism.” *Capitalism, Nature, Socialism* 27, no. 3 (2016): 1–16.
<https://doi.org/10.1080/10455752.2016.1213013>.
- . “Geographies of Race and Ethnicity II: Environmental Racism, Racial Capitalism and State-Sanctioned Violence.” *Progress in Human Geography* 41, no. 4 (August 2017): 524–33. <https://doi.org/10.1177/0309132516646495>.
- Pulido, Laura, Tianna Bruno, Cristina Faiver-Serna, and Cassandra Galantine. “Environmental Deregulation, Spectacular Racism, and White Nationalism in the Trump Era.” *Annals of the American Association of Geographers* 109, no. 2 (2019): 520–323. <https://doi.org/10.1080/24694452.2018.1549473>.
- “Q&A: First Muslim Rep. in Congress - Newsweek Politics - MSNBC.Com,” January 6, 2007.
<https://web.archive.org/web/20070106003610/http://www.msnbc.msn.com/id/16474497/site/newsweek/>.
- Rasmussen, Charlie Otto. “Premier Manoomin Water Suffers from Carp Surge.” *Mazina’igan: A Chronicle of the Lake Superior Ojibwe*, 2011, Summer edition.
- Ratliffe, John. “China Is National Security Threat No. 1.” *Wall Street Journal*, December 3, 2021, sec. Opinion/Commentary.
<https://www.wsj.com/articles/china-is-national-security-threat-no-1-11607019599>.
- Ray, Janisse. *Ecology of a Cracker Childhood*. Minneapolis, MN: Milkweed Editions, 1999.
- Ray, Sarah Jaquette. *The Ecological Other: Environmental Exclusion in American Culture*. Tucson, AZ: University of Arizona Press, 2013.
- Reddy, Gadi VP, Rosalie S. Kikuchi, and R. Muniappan. “The Impact of Cecidochares Connexa on Chromolaena Odorata in Guam.” In *Proceedings of the Eighth International Workshop on Biological Control and Management of Chromolaena Odorata and Other Eupatorieae*, 128–33, 2010.
- “Redneck | Search Online Etymology Dictionary.” Accessed June 8, 2021.
https://www.etymonline.com/search?q=redneck&ref=searchbar_searchhint.
- “Redneck Fishing Tournament.” *YouTube*, 2010.
https://www.youtube.com/watch?v=0bZ_9B_RlGY.

- “Redneck Fishing Tournament - Bath Illinois - Flying Asian Carp.” Accessed November 17, 2020. <http://www.redneckfishingtournament.com/>.
- “Redneck, n. and Adj.” In *OED Online*. Oxford University Press. Accessed November 18, 2020. <http://www.oed.com/view/Entry/160404>.
- Reese, Stephen D., and Seth C. Lewis. “Framing the War on Terror: The Internalization of Policy in the US Press.” *Journalism* 10, no. 6 (2009): 777–97. <https://doi.org/10.1177/1464884909344480>.
- Reo, Nicholas J., and Laura A. Ogden. “Anishnaabe Aki: An Indigenous Perspective on the Global Threat of Invasive Species.” *Sustainability Science* 13, no. 5 (2018): 1443–52.
- Reo, Nicholas J., Kyle Whyte, Darren Ranco, Jodi Brandt, Emily Blackmer, and Braden Elliott. “Invasive Species, Indigenous Stewards, and Vulnerability Discourse.” *American Indian Quarterly* 41, no. 3 (2017): 201–23.
- Reyes-García, Victoria, Álvaro Fernández-Llamazares, Yildiz Aumeeruddy-Thomas, Petra Benyei, Rainer W. Bussmann, Sara K. Diamond, David García-del-Amo, et al. “Recognizing Indigenous Peoples’ and Local Communities’ Rights and Agency in the Post-2020 Biodiversity Agenda.” *Ambio* 51, no. 1 (2022): 84–92. <https://doi.org/10.1007/s13280-021-01561-7>.
- Rifkin, Mark. *Beyond Settler Time: Temporal Sovereignty and Indigenous Self-Determination*. Durham, NC: Duke University Press, 2017.
- Roberts, Neil. *Freedom as Marronage*. Chicago: University of Chicago Press, 2015.
- Robinson, Catherine J., Dermot Smyth, and Peter J. Whitehead. “Bush Tucker, Bush Pets, and Bush Threats: Cooperative Management of Feral Animals in Australia’s Kakadu National Park.” *Conservation Biology* 19, no. 5 (2005): 1385–91.
- Robinson, Cedric J. *Black Marxism: The Making of the Black Radical Tradition*. Chapel Hill, N.C.: University of North Carolina Press, 2000.
- Rodda, Gordon H., and Julie A. Savidge. “Biology and Impacts of Pacific Island Invasive Species. 2. *Boiga Irregularis*, the Brown Tree Snake (Reptilia: Colubridae).” *Pacific Science* 61, no. 3 (2007): 307–24.
- Roe, Amy. “Fishing for Identity: Mercury Contamination and Fish Consumption Among Indigenous Groups in the United States.” *Bulletin of Science, Technology & Society* 23, no. 5 (2003): 368–75.
- Rogin, Michael. *Ronald Reagan, The Movie and Other Episodes in Political Demonology*. Oakland: University of California Press, 1988.

- Rojas, Martha. "The Species Problem and Conservation: What Are We Protecting?" *Conservation Biology* 6, no. 2 (1992): 170–78.
- Rose, Bruce. "Land Management Issues: Attitudes and Perceptions among Aboriginal People of Central Australia." Alice Springs: Central Land Council, 1995.
- Rosiek, Jerry Lee, Jimmy Snyder, and Scott L. Pratt. "The New Materialisms and Indigenous Theories of Non-Human Agency: Making the Case for Respectful Anti-Colonial Engagement." *Qualitative Inquiry* 26, no. 3–4 (2020): 331–46. <https://doi.org/10.1177/1077800419830135>.
- Rostlund, Erhard. *Freshwater Fish and Fishing in Native North America*. Vol. 9. University of California Publications in Geography. Berkeley: University of California Press, 1952.
- Ruppel, Kristen T. *Unearthing Indian Land: Living with the Legacies of Allotment*. Tucson, AZ: University of Arizona Press, 2008.
- Said, Edward W. *Orientalism*. New York: Vintage Books, 1994.
- Sakakibara, Chie. *Whale Snow: Iñupiat, Climate Change, and Multispecies Resilience in Arctic Alaska*. Tucson, AZ: University of Arizona Press, n.d.
- Salmón, Enrique. "Kincentric Ecology: Indigenous Perceptions of the Human-Nature Relationship." *Ecological Applications* 10, no. 5 (2000): 1327–32.
- "Sandy Lake Tragedy and Memorial." Great Lakes Indian Fish and Wildlife Commission, n.d.
- Sanft, Eric, and David H. Wahl. "Vulnerability of Juvenile Asian Carp to Predation by Largemouth Bass." Quebec, Canada, 2014. <https://afs.confex.com/afs/2014/webprogram/Paper16468.html>.
- Santa Ana, Jeffrey. *Racial Feelings: Asian America in a Capitalist Culture of Emotion*. Philadelphia, PA: Temple University Press, 2015.
- Santa Ana, Jeffrey, Heidi Amin-Hong, Rina Garcia Chua, and Xiaojing Zhou, eds. *Empire and Environment: Ecological Ruin in the Transpacific*. Ann Arbor, MI: University of Michigan Press, 2022. <https://doi.org/10.3998/mpub.11580516>.
- Santa Ana, Otto. *Brown Tide Rising: Metaphors of Latinos in Contemporary American Public Discourse*. University of Texas Press, 2002.

- Santos, Lucilene Lima dos, André Luiz Borba do Nascimento, Fábio José Vieira, Valdeline Atanázio da Silva, Robert Voeks, and Ulysses Paulino Albuquerque. "The Cultural Value of Invasive Species: A Case Study from Semi-Arid Northeastern Brazil." *Economic Botany* 68, no. 3 (2014): 283–300. <https://doi.org/10.1007/s12231-014-9281-8>.
- Saxton, Alexander. *The Indispensable Enemy: Labor and the Anti-Chinese Movement in California*. University of California Press, 1995.
- Scarnecchia, Dennis L., and Jason D. Schooley. "Bowfishing in the United States: History, Status, Ecological Impact, and a Need for Management." *Transactions of the Kansas Academy of Science* 123, no. 3–4 (2020): 285–338.
- Scheer, Roddy, and Doug Moss. "Invasion USA: Asian Carp Invaders Have Taken the Mississippi, Are the Great Lakes Next?" *Scientific American*, July 5, 2013. <https://www.scientificamerican.com/article/asian-carp-woes/>.
- Schelhas, John, Janice Alexander, Mark Brunson, Tommy Cabe, Alycia Crall, Michael J. Dockry, Marla R. Emery, et al. "Social and Cultural Dynamics of Non-Native Invasive Species." In *Invasive Species in Forests and Rangelands of the United States*, edited by Theresa M. Poland, Toral Patel-Weynand, Deborah M. Finch, Chelcy Ford Miniati, Deborah C. Hayes, and Vanessa M. Lopez, 267–91. Springer, Cham, 2021. https://doi.org/10.1007/978-3-030-45367-1_12.
- Schlund-Vials, Cathy J. "'Finding' Guam: Distant Epistemologies and Cartographic Pedagogies." *Asian American Literature: Discourses and Pedagogies* 5 (2014): 45–60.
- Schmidt, Paige M., and Markus J. Peterson. "Biodiversity Conservation and Indigenous Land Management in the Era of Self-Determination." *Conservation Biology* 23, no. 6 (2009): 1458–66. <https://doi.org/10.1111/j.1523-1739.2009.01262.x>.
- Scott, Jane E. "Zoning: Controlling Land Use on the Checkerboard: The Zoning Powers of Indian Tribes after *Montana v. United States*." *American Indian Law Review* 10 (1982): 187–209.
- Scott, Rebecca R. "Environmental Affects: NASCAR, Place and White American Cultural Citizenship." *Social Identities* 19, no. 1 (2013): 13–31.
- Semenya, S. S., M. J. Potgieter, and L. J. C. Erasmus. "Exotic and Indigenous Problem Plants Species Used, By the Bapedi, to Treat Sexually Transmitted Infections in Limpopo Province, South Africa." *African Health Sciences* 13, no. 2 (2013): 320–26. <https://doi.org/10.4314/ahs.v13i2.17>.
- Seraphin, Bruno. "'Paiutes and Shoshone Would Be Killed for This': Whiteness, Rewilding, and the Malheur Occupation." *Western Folklore*, 2017, 447–78.

- Sernaker, Emily. "The Ms. Q&A: How Poet Marwa Helal Uses Poetry as Preservation." *Ms. Magazine* (blog), January 8, 2018. <https://msmagazine.com/2018/01/08/qa-poet-marwa-helal-arabic-form-poetry-preservation/>.
- Seventh Generation Inc. "Our Company." Seventh Generation, 2022. <https://www.seventhgeneration.com/company>.
- Seymour, Nicole. *Bad Environmentalism: Irony and Irreverence in the Ecological Age*. Minneapolis, MN: University of Minnesota Press, 2018.
- Shah, Nayan. *Contagious Divides: Epidemics and Race in San Francisco's Chinatown*. University of California Press, 2001.
- Shake, Nelson. "The Neoliberal Production of Cultural Citizenship in Ruth L. Ozeki's *My Year of Meats*." *Ariel* 50, no. 1 (2019): 141–70.
- Shigematsu, Setsu, and Keith L. Camacho, eds. *Militarized Currents: Toward a Decolonized Future in Asia and the Pacific*. Minneapolis: University of Minnesota Press, 2010.
- Shinozuka, Jeannie N. *Biotic Borders: Transpacific Plant and Insect Migration and the Rise of Anti-Asian Racism in America, 1890–1950*. Chicago: University of Chicago Press, 2022.
- . "Deadly Perils: Japanese Beetles and the Pestilential Immigrant, 1920s–1930s." *American Quarterly* 65, no. 4 (2013): 831–52.
- Simal-González, Begoña. *Ecocriticism and Asian American Literature: Gold Mountains, Weedflowers and Murky Globes*. Springer International Publishing, 2020.
- Simberloff, Daniel. "Confronting Introduced Species: A Form of Xenophobia?" *Biological Invasions* 5 (2003): 179–92.
- . *Invasive Species: What Everyone Needs to Know*. New York: Oxford University Press, 2013.
- . "Nature, Natives, Nativism, and Management: Worldviews Underlying Controversies in Invasion Biology." *Environmental Ethics* 34, no. 1 (2012): 5–25.
- . "The 'Balance of Nature'—Evolution of a Panchreston." *PLoS Biology* 12, no. 10 (2014): e1001963.
- Simpson, Leanne Betasamosake. *As We Have Always Done: Indigenous Freedom Through Radical Resistance*. Minneapolis, MN: University of Minnesota Press, 2017.

- . *Dancing on Our Turtle's Back: Stories of Nishnaabeg Re-Creation, Resurgence, and a New Emergence*. Winnipeg, Canada: Arp Books, 2011.
- . "Our Elder Brothers: The Lifeblood of Resurgence." In *Lighting the Eighth Fire: The Liberation, Resurgence, and Protection of Indigenous Nations*, edited by Leanne Betasamosake Simpson, 73–88. Winnipeg, Canada: Arp Books, 2008.
- . *The Gift Is in the Making: Anishinaabeg Stories*. Winnipeg, Canada: Portage and Main Press, 2013.
- Simpson, Leanne, and Kite. "Discussion with Leanne Simpson." *Ear / Wave / Event*, no. 7. Accessed January 12, 2023. <https://earwaveevent.org/article/discussion-with-leanne-simpson/>.
- Sinclair, Rebekah. "Righting Names: The Importance of Native American Philosophies of Naming for Environmental Justice." *Environment and Society: Advances in Research* 9 (2018): 91–106.
- . "Un-Settling Species Concepts through Indigenous Knowledge: Implications for Ethics and Science." *Environmental Ethics* 42, no. 4 (2020): 313–34.
- Sinclair, Rebekah, and Anna Pringle. "Guests, Pests, or Terrorists? Speciesed Ethics and the Colonial Intelligibility of 'Invasive' Others." In *The Ethics and Rhetoric of Invasion Ecology*, 31–60. Ecocritical Theory and Practice. Lanham, MD: Lexington Books, 2017.
- Singh, Neera M. "Affective Ecologies and Conservation." *Conservation and Society* 16, no. 1 (2018): 1–7.
- Skeggs, Beverly, and Helen Wood. "Introduction: Real Class." In *Reality Television and Class*, edited by Beverly Skeggs and Helen Wood, 1–29. London: Palgrave Macmillan, 2011.
- Slotkin, Richard. *Gunfighter Nation: The Myth of the Frontier in Twentieth-Century America*. Norman, OK: University of Oklahoma Press, 1998.
- . *Regeneration Through Violence: The Mythology of the American Frontier, 1600–1860*. Norman: University of Oklahoma Press, 1973.
- Smith, Linda Tuhiwai. *Decolonizing Methodologies: Research and Indigenous Peoples*. London: Zed Books Ltd, 1999.
- Somerville, Siobhan B. "Queer Loving." *GLQ* 11, no. 3 (2005): 335–70.

- Spacapan, Molly M., Jordan F. Besek, and Greg G. Sass. "Perceived Influence and Response of River Users to Invasive Bighead and Silver Carp in the Illinois River." In *Illinois Natural History Survey*, 2016.
- Spence, Mark David. "Crown of the Continent, Backbone of the World: The American Wilderness Ideal and Blackfeet Exclusion from Glacier National Park." *Environmental History* 1, no. 3 (1996): 29–49.
- Spoth, Daniel, and Cleo Warner. "The Seeds of Chaos: Spontaneity as Resistance in the Work of Ruth Ozeki." *Americana: The Journal of American Popular Culture, 1900 to Present* 14, no. 2 (2015).
- Srikanth, Rajini. "States of Violence: 9/11, the 'War on Terror,' and South Asian, Arab, and Muslim American Literature." In *Asian American Literature in Transition: 1996–2020*, edited by Betsy Huang and Victor Román Mendoza. New York: Cambridge University Press, 2021.
- Stanescu, James, and Kevin Cummings, eds. *The Ethics and Rhetoric of Invasion Ecology*. Lanham, MD: Lexington Books, 2017.
- Stark, Heidi Kiiwetinepinesiik. "Respect, Responsibility, and Renewal: The Foundations of Anishinaabe Treaty Making in the United States and Canada." *American Indian Culture and Research Journal* 34, no. 2 (2010): 145–64.
- . "Stories as Law: A Method to Live By." In *Sources and Methods in Indigenous Studies*, edited by Chris Andersen and Jean M. O'Brien, 249–57. New York: Routledge, 2017.
- State Journal-Register. "2009 'Original Redneck Fishing Tournament.'" YouTube, July 11, 2009.
https://www.youtube.com/watch?v=eaPYQugYW1g&list=PLoe4DiXTSdgbmUtEbJEUyXrC5OSi_jgQh&index=3.
- Staudenmeier, Peter. *Ecology Contested: Environmental Politics Between Left and Right*. Porsgrunn, Norway: New Compass Press, 2021.
- Stevenson, J.H. "Fish Farming Experimental Station, Stuttgart, Arkansas." In *Progress in Sport Fishery Research, 1963*, edited by H.M. Mugmon and D.D. Raisovich, 79–100. Washington, D.C.: Bureau of Sport Fish and Wildlife Circular 178., 1964.
- "Steward, n." In *OED Online*. Oxford University Press. Accessed January 13, 2023.
<https://www.oed.com/view/Entry/190087>.

- Streit Krug, Aubrey, Daniel R. Uden, Craig R. Allen, and Dirac Twidwell. "Culturally Induced Range Infilling of Eastern Redcedar: A Problem in Ecology, an Ecological Problem, or Both?" *Ecology and Society* 22, no. 2 (n.d.): 46. <https://doi.org/10.5751/ES-09357-220246>.
- Strother, Logan, Spencer Piston, and Thomas Ogorzalek. "Pride or Prejudice?: Racial Prejudice, Southern Heritage, and White Support for the Confederate Battle Flag." *Du Bois Review: Social Science Research on Race* 14, no. 1 (ed 2017): 295–323. <https://doi.org/10.1017/S1742058X17000017>.
- Subramaniam, Banu. *Ghost Stories for Darwin: The Science of Variation and the Politics of Diversity*. Urbana, IL: University of Illinois Press, 2014.
- Sullivan, Heather. "Robin Wall Kimmerer. Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants." *Seminar: A Journal of Germanic Studies* 55, no. 4 (2019): 425–27. <https://doi.org/10.3138/seminar.55.4.rev005>.
- Sundaram, Bharath, Siddhartha Krishnan, Ankila J. Hiremath, and Gladwin Joseph. "Ecology and Impacts of the Invasive Species, Lantana Camara, in a Social-Ecological System in South India: Perspectives from Local Knowledge." *Human Ecology* 40, no. 6 (2012): 931–42.
- Suzuki, Erin, and Aimee Bahng. "The Transpacific Subject in Asian American Culture." In *Oxford Research Encyclopedia of Literature*, 2020. <https://doi.org/10.1093/acrefore/9780190201098.013.877>.
- SWANA Alliance. "What Is SWANA?" Accessed January 31, 2023. <https://swanaalliance.com/about>.
- SWANA-LA Southwest Asian & North Afrikan - Los Angeles. "Definition of SWANA." Accessed January 31, 2023. <http://swanala.blogspot.com/p/definition-of-swana.html>.
- Swanson, Frederick J. "Confluence of Arts, Humanities, and Science at Sites of Long-Term Ecological Inquiry." *Ecosphere* 6, no. 8 (2015): 1–23.
- Sweatman, Dennis. "Comparing the Modern Native American Presence in Illinois with Other States of the Northwest Territory." *Journal of the Illinois State Historical Society* 103, no. 3–4 (2010): 252–315.
- Szczygielska, Marianna, and Olga Cielemeńska. "Plantarium: Human-Vegetal Ecologies." *Catalyst* 5, no. 2 (2019): 1–12.
- Sze, Julie. "Boundaries and Border Wars: DES, Technology, and Environmental Justice." *American Quarterly* 58, no. 3 (2006): 791–814.

- . *Noxious New York: The Racial Politics of Urban Health and Environmental Justice*. Urban and Industrial Environments. Cambridge, Mass.: MIT Press, 2007.
- Taiiaki, Alfred. “Unnatural Disaster: The Psychophysical Effects of Environmental Racism.” Presentation at Power/Society/Environment lecture series, University of Ottawa, September 20, 2020. <https://intercontinentalcry.org/unnatural-disaster-the-psychophysical-effects-of-environmental-racism/>.
- TallBear, Kim. “Making Love and Relations Beyond Settler Sexualities.” 2017. <https://www.youtube.com/watch?v=zfd02ujRUv8>.
- . “Standing With and Speaking as Faith: A Feminist-Indigenous Approach to Inquiry.” *Journal of Research Practice* 10, no. 2 (2014): 1–7.
- . *Native American DNA: Tribal Belonging and the False Promise of Genetic Science*. Minneapolis, MN: University of Minnesota Press, 2013.
- Taylor, Charles. *Multiculturalism: Examining the Politics of Recognition*. Princeton, NJ: Princeton University Press, 1994.
- Taylor, Dorceta. *The Rise of the American Conservation Movement: Power, Privilege, and Environmental Protection*. Duke University Press, 2016.
- Teaiwa, Teresia. “Bikinis and Other S/Pacific N/Oceans.” In *Voyaging Through the Contemporary Pacific*, edited by David Hanlon and Geoffrey White, 91–112. Lanham, MD: Rowman and Littlefield, 2000.
- Tessler, Hannah, Meera Choi, and Grace Kao. “The Anxiety of Being Asian American: Hate Crimes and Negative Biases during the COVID-19 Pandemic.” *American Journal of Criminal Justice* 45 (2020): 636–46.
- “Text - H.R.5396 - 107th Congress (2001-2002): National Aquatic Invasive Species Act of 2002 | Congress.Gov | Library of Congress.” Accessed December 11, 2020. <https://www.congress.gov/bill/107th-congress/house-bill/5396/text?q=%7B%22search%22%3A%5B%22hr+5396%22%5D%7D&r=13&s=5>.
- The Canadian Encyclopedia. “Anishinaabe,” October 19, 2022. <https://www.thecanadianencyclopedia.ca/en/article/anishinaabe>.
- The National Wildlife Federation. “Invasive Species.” Accessed April 24, 2023. <https://www.nwf.org/Educational-Resources/Wildlife-Guide/Threats-to-Wildlife/Invasive-Species>.

- The Washington Post. "President Bush Addresses the Nation," September 20, 2001.
https://www.washingtonpost.com/wp-srv/nation/specials/attacked/transcripts/bushaddress_092001.html.
- The White House: President Barack Obama. "Executive Order - Safeguarding the Nation from the Impacts of Invasive Species," December 5, 2016.
<https://obamawhitehouse.archives.gov/the-press-office/2016/12/05/executive-order-safeguarding-nation-impacts-invasive-species>.
- Thomas, Mary Ann. "Another Species of Asian Carp Could Become Threat to Pennsylvania's Waterways." *The Valley News-Dispatch*, December 28, 2017.
[https://advance-lexis-com.libproxy.uoregon.edu/api/document?collection=news&id=urn:contentItem:5R8S-3FY1-DYNS-30GV-00000-00&context=1516831](https://advance.lexis-com.libproxy.uoregon.edu/api/document?collection=news&id=urn:contentItem:5R8S-3FY1-DYNS-30GV-00000-00&context=1516831).
- Thompson, Ken. *Where Do Camels Belong? Why Invasive Species Aren't All Bad*. Vancouver, Canada: Greystone Books, 2014.
- Tilley, Derek. "Phragmites Field Guide: Distinguishing Native and Exotic Forms of Common Reed (*Phragmites Australis*) in the United States." USDA Natural Resources Conservation Service, 2012.
https://www.nrcs.usda.gov/Internet/fse_plantmaterials/publications/idpmctn11494.pdf.
- Todd, Zoe. "Fish Pluralities: Human-Animal Relations and Sites of Engagement in Paulatuuq, Arctic Canada." *Etudes Inuit* 38, no. 1/2 (2014): 217–38.
<https://doi.org/10.7202/1028861ar>.
- . "Indigenizing the Anthropocene." In *Art in the Anthropocene: Encounters Among Aesthetics, Politics, Environment and Epistemology*, edited by Heather Davis and Etienne Turpin, 241–54. London: Open Humanities Press, 2014.
- . "Twitter Thread on Kimmerer's Books." Tweet. Twitter, February 2, 2021.
<https://twitter.com/ZoeSTodd/status/1356658436872626176>.
- Tribal Adaptation Menu Team. "Dibaginjigaadeg Anishinaabe Ezhitwaad: A Tribal Climate Adaptation Menu." Odanah, Wisconsin: Great Lakes Indian Fish and Wildlife Commission, 2019.
- Trigger, David, and Richard J. Martin. "Place, Indigeneity, and Identity in Australia's Gulf Country." *American Anthropologist* 118, no. 4 (2016): 824–37.
- Trigger, David S. "Indigeneity, Fertility, and What 'Belongs' in the Australian Bush: Aboriginal Responses to Introduced Animals and Plants in a Settler Descendant Society." *Journal of the Royal Anthropological Institute* 14, no. 3 (2008): 628–46.
<https://doi.org/10.1111/j.1467-9655.2008.00521.x>.

- “Trump Vows to Protect Great Lakes from Asian Carp, Invasive Species.” Accessed November 23, 2020. <https://finance.yahoo.com/video/trump-vows-protect-great-lakes-213930397.html>.
- Tsing, Anna Lowenhaupt. *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins*. Princeton, NJ: Princeton University Press, 2015.
- Tsosie, Rebecca. “Indigenous Peoples and Epistemic Injustice: Science, Ethics, and Human Rights.” *Washington Law Review* 87 (2012): 1133–1201.
- Tuan, Mia. *Forever Foreigners or Honorary Whites? The Asian Ethnic Experience Today*. New Brunswick, NJ: Rutgers University Press, 1998.
- Tuana, Nancy. “Viscous Porosity: Witnessing Katrina.” In *Material Feminisms*, edited by Susan J. Hekman and Stacy Alaimo, 188–213. Bloomington, IN: Indiana University Press, 2008.
- Tuck, Eve. “Suspending Damage: A Letter to Communities.” *Harvard Educational Review* 79, no. 3 (2009): 409–27.
- Tuck, Eve, and Marcia McKenzie. *Place in Research: Theory, Methodology, and Methods*. New York: Routledge, 2015.
- Tuck, Eve, and K. Wayne Yang. “Decolonization Is Not a Metaphor.” *Decolonization: Indigeneity, Education & Society* 1, no. 1 (2012): 1–40.
- Turbet, Mary-Ellen. “How We Became Rednecks.” *Quadrant*, 2013.
- Turner, Dale S., and Michael D. List. “Habitat Mapping and Conservation Analysis to Identify Critical Streams for Arizona’s Native Fish.” *Aquatic Conservation: Marine and Freshwater Ecosystems* 17, no. 7 (2007): 737–48.
- Turner, Frederick Jackson. “The Significance of the Frontier in American History,” 1893. <http://xroads.virginia.edu/~Hyper/TURNER/home.html>.
- Turner, Nancy. “Invasive Species Impacts to Indigenous Communities: Food, Technology, Medicines for Daily Lives, Stories, Ceremonies.” In *The Earth’s Blanket: Traditional Teachings for Sustainable Living*. Seattle, WA: University of Washington Press, 2005.
- United Nations Framework Convention on Climate Change Conference of the Parties. “Draft Decisions 1/CP.27 and 1/CMA.4.” Sharm el-Sheikh Climate Change Conference, 2022.

- University of Guam College of Natural and Applied Sciences. "Invasive Species on Guam." Accessed August 10, 2022.
https://www.uog.edu/_resources/files/wptrc/Invasive_species_GuamSM.pdf.
- Untalan, Faye F. "CHamoru Migration to the US." *Guampedia* (blog), June 19, 2021.
<https://www.guampedia.com/chamorro-migration-to-the-u-s/>.
- U.S. Congress. *Congressional Record*. 107th Cong., 2nd sess., 2002. Vol. 148.
- U.S. Congress. *Congressional Record*. 108th Cong., 2nd sess., 2004. Vol. 150, pt. 1.
- U.S. Congress. *Congressional Record*. 109th Cong., 1st sess., 2005. Vol. 151, pt. 1.
- U.S. Congress. *Congressional Record*. 110th Cong., 1st sess., 2007. Vol. 153.
- U.S. Congress. *Congressional Record*. 111th Cong., 1st sess., 2009. Vol. 155.
- U.S. Congress. *Congressional Record*. 111th Cong., 2nd sess., 2010. Vol. 156, pt. 1.
- U.S. Congress. *Congressional Record*. 111th Cong., 2nd sess., 2010. Vol. 158, pt. 1.
- U.S. Congress. *Congressional Record*. 112th Cong., 1st sess., 2011. Vol. 157, pt. 1.
- U.S. Congress. *Congressional Record*. 113th Cong., 2nd sess., 2014. Vol. 160.
- U.S. Congress. *Congressional Record*. 114th Cong., 1st sess., 2015. Vol. 161.
- U.S. Congress. *Congressional Record*. 115th Cong., 1st sess., 2017. Vol. 163.
- U.S. Congress, House of Representatives and Senate, *H.R. 5395 and H.R. 5396*, 107th Cong., 2nd sess., 2002.
- U.S. Congress, House of Representatives, Committee on Appropriations, *Department of the Interior and Related Agencies Appropriations for 1982*, 97th Cong., 1st sess., 1981.
- U.S. Congress, House of Representatives, Committee on Appropriations, *Agriculture, Rural Development, Food and Drug Administration, and Related Agencies Appropriations for 1998*, 105th Congress, 1st sess., 1997.
- U.S. Congress, Joint Committee on Printing, *Tributes to Hon. George V. Voinovich U.S. Senator from Ohio in the Congress of the United States*, 112th Cong., 2012, Committee Print 111-38, 10.

- U.S. EPA, REG 05. “Facts and Figures about the Great Lakes.” Overviews and Factsheets. US EPA, September 18, 2015. Great Lakes.
<https://www.epa.gov/greatlakes/facts-and-figures-about-great-lakes>.
- “U.S. Serial Set, Number 4015, 56th Congress, 1st Session, Pages 666 and 667.” Accessed December 11, 2020. https://memory.loc.gov/cgi-bin/query/D?hlaw:1:./temp/~ammem_QCjR::
- “U.S. Serial Set, Number 4015, 56th Congress, 1st Session, Pages 680 and 681.” Accessed December 11, 2020. [https://memory.loc.gov/cgi-bin/query/S?ammem/hlaw:@filreq\(@band\(@field\(SUBJ+@1\(Ottawa,+Chippewa,+and+Potawatomi+residing+on+Illinois+and+Milwaukee+rivers+and+their+waters\)\)+@field\(FLD003+@band\(llss+c56\)\)\)+@field\(COLLID+llss\)\)](https://memory.loc.gov/cgi-bin/query/S?ammem/hlaw:@filreq(@band(@field(SUBJ+@1(Ottawa,+Chippewa,+and+Potawatomi+residing+on+Illinois+and+Milwaukee+rivers+and+their+waters))+@field(FLD003+@band(llss+c56)))+@field(COLLID+llss))).
- “U.S. Serial Set, Number 4015, 56th Congress, 1st Session, Pages 692 and 693.” Accessed December 11, 2020. [https://memory.loc.gov/cgi-bin/query/S?ammem/hlaw:@filreq\(@band\(@field\(SUBJ+@1\(Peoria,+Kaskaskia,+Mitchigamia,+Cahokia,+and+Tamaroa.\)\)+@field\(FLD003+@band\(llss+c56\)\)\)+@field\(COLLID+llss\)\)](https://memory.loc.gov/cgi-bin/query/S?ammem/hlaw:@filreq(@band(@field(SUBJ+@1(Peoria,+Kaskaskia,+Mitchigamia,+Cahokia,+and+Tamaroa.))+@field(FLD003+@band(llss+c56)))+@field(COLLID+llss))).
- USDA National Invasive Species Information Center. “Economic and Social Impacts.” Accessed April 24, 2023. <https://www.invasivespeciesinfo.gov/subject/economic-and-social-impacts>.
- . “Executive Order 13112 - Invasive Species,” February 3, 1999. <https://www.invasivespeciesinfo.gov/executive-order-13112>.
- . “Human Health Impacts.” Accessed April 24, 2023. <https://www.invasivespeciesinfo.gov/subject/human-health-impacts>.
- Ventosa, Eduardo. “Bixa Orellana (Annatto).” *Invasive Species Compendium*. Wallingford, UK: CABI, December 18, 2020. <https://doi.org/10.1079/ISC.9242.20203482896>.
- Vizenor, Gerald. *Fugitive Poses: Native American Indian Scenes of Absence and Presence*. Lincoln, NE: University of Nebraska Press, 1998.
- . *Manifest Manners: Narratives on Postindian Survivance*. Lincoln, NE: University of Nebraska Press, 1999.
- . *The People Named the Chippewa*. Minneapolis: University of Minnesota Press, 1984.
- Voeks, Robert A. “African Spiritual Healing in Brazil: Ethnobotanical Conversations in the Black Atlantic.” *Journal for the Study of Religion, Nature, and Culture* 115, no. 5 (2017): 435–46.

- Vorass, Jim. "2013 Redneck Fishing Tournament - Bath, IL." YouTube, August 7, 2013. <https://youtu.be/OLC1IxPISeA>.
- Wald, Sarah D., David J. Vázquez, Priscilla Solis Ybarra, and Sarah Jaquette Ray, eds. *Latinx Environmentalisms: Place, Justice, and the Decolonial*. Philadelphia, PA: Temple University Press, 2019.
- Wallis, Andrew H. "Towards a Global Eco-Consciousness in Ruth Ozeki's *My Year of Meats*." *Interdisciplinary Studies in Literature and Environment* 20, no. 4 (2013): 837–54.
- Ward, Joe. "Free Asian Carp Tacos Available This Weekend At Uptown's Fiesta Mexicana." *Block Club Chicago*, October 23, 2020. <https://blockclubchicago.org/2020/10/23/free-asian-carp-tacos-available-this-weekend-at-uptowns-fiesta-mexicana/>.
- Warren, Charles R. "Perspectives on the 'Alien' versus 'Native' Species Debate: A Critique of Concepts, Language, and Practice." *Progress in Human Geography* 31, no. 4 (2007): 427–46.
- Warrior, Robert. *The People and the Word: Reading Native Nonfiction*. Minneapolis, MN: University of Minnesota Press, 2005.
- Watson, Annette. "Misunderstanding the 'Nature' of Co-Management: A Geography of Regulatory Science and Indigenous Knowledge." *Environmental Management* 52, no. 5 (2013): 1085–2102. <https://doi.org/10.1007/s00267-013-0111-z>.
- Watts, Trent. "Introduction: Telling White Men's Stories." In *White Masculinity in the Recent South*, edited by Trent Watts, 1–29. Baton Rouge: Louisiana State University Press, 2008.
- Watts, Vanessa. "Indigenous Place-Thought and Agency Amongst Humans and Non-Humans (First Woman and Sky Woman Go on a European World Tour!)." *Decolonization: Indigeneity, Education & Society* 2, no. 1 (2013): 20–34.
- We Are Guåhan. "DoD Plans on Destroying 2,000+ Acres of Jungle – We Are Guahan," April 13, 2011. <http://www.weareguahan.com/2011/04/13/dod-plans-on-destroying-2000-acres-of-jungle/>.
- Wehi, Priscilla M., and Janice M. Lord. "Importance of Including Cultural Practices in Ecological Restoration." *Conservation Biology* 31, no. 5 (2017): 1109–18.
- Weir, Zach. "How Soon Is Now? Reading and the Postcolonial Present." *Postcolonial Text* 2, no. 4 (2006). <https://www.postcolonial.org/index.php/pct/article/view/454/344>.

- Welke, Barbara Young. *Law and the Borders of Belonging in the Long Nineteenth Century United States*. Cambridge, UK: Cambridge University Press, 2012.
- Wellburn, Jane. “First Nations, Rednecks, and Radicals: Re-Thinking the ‘Sides’ of Resource Conflict in Rural British Columbia.” Master’s thesis, University of Victoria, 2012.
- Welles, Shana R., and Norman C. Ellstrand. “Genetic Structure Reveals a History of Multiple Independent Origins Followed by Admixture in the Allopolyploid Weed *Salsola Ryanii*.” *Evolutionary Applications* 9, no. 7 (2016): 871–78.
- Wenger, Amelia S., Euan Harvey, Shaun Wilson, Chris Rawson, Stephen J. Newman, Douglas Clarke, Benjamin J. Saunders, et al. “A Critical Analysis of the Direct Effects of Dredging on Fish.” *Fish and Fisheries* 18, no. 5 (2017): 967–85. <https://doi.org/10.1111/faf.12218>.
- “Western and Indigenous Approaches to Invasive Species.” Webinar presented at the USFWS Phenology Webinar Series, April 21, 2020. <https://fws.rev.vbrick.com/#/videos/2de37c63-701c-4721-bcde-e806e1c08b8d>.
- White Earth Reservation Curriculum Committee. *White Earth: A History*. Cass Lake, MN: Minnesota Chippewa Tribe, 1989.
- White, Jr., Lynn. “The Historical Roots of Our Ecologic Crisis.” *Science* 155, no. 3767 (n.d.): 1203–7. <https://doi.org/10.1126/science.155.3767.1203>.
- Whitt, Laurelyn. *Science, Colonialism, and Indigenous Peoples: The Cultural Politics of Law and Knowledge*. New York: Cambridge University Press, 2009.
- Whyte, Kyle Powys. “Against Crisis Epistemology.” In *Routledge Handbook of Critical Indigenous Studies*, edited by Brendan Hokowhitu, Aileen Moreton-Robinson, Linda Tuhiwai-Smith, Chris Andersen, and Steve Larkin, 52–64. New York: Routledge, 2021.
- . “Critical Investigations of Resilience: A Brief Introduction to Indigenous Environmental Studies & Sciences.” *Daedalus (Cambridge, Mass.)* 147, no. 2 (2018): 136–47. https://doi.org/10.1162/daed_a_00497.
- . “Food Sovereignty, Justice, and Indigenous Peoples: An Essay on Settler Colonialism and Collective Continuance.” In *The Oxford Handbook of Food Ethics*, edited by Anne Barnhill, Mark Budolfson, and Tyler Doggett. New York: Oxford University Press, 2018.
- . “Indigenous Science (Fiction) for the Anthropocene: Ancestral Dystopics and Fantasies of Climate Crises.” *Environment and Planning E* 1, no. 1 (2018): 224–42.

- . “Indigenous Women, Climate Change Impacts, and Collective Action.” *Hypatia* 29, no. 3 (2014): 599–616.
- . “Justice Forward: Tribes, Climate Adaptation and Responsibility.” *Climatic Change* 120, no. 3 (2013): 517–30.
- . “Our Ancestors’ Dystopia Now: Indigenous Conservation and the Anthropocene.” In *The Routledge Companion to the Environmental Humanities*, edited by Ursula K. Heise, Jon Christensen, and Michelle Niemann. New York: Routledge, 2017.
- . “Settler Colonialism, Ecology, and Environmental Injustice.” *Environment and Society: Advances in Research* 9 (2018): 125–44.
- . “Time as Kinship.” In *The Cambridge Companion to Environmental Humanities*, edited by Jeffrey Cohen and Stephanie Foote, 39–55. Cambridge, MA: Cambridge University Press, 2021.
- . “What Do Indigenous Knowledges Do for Indigenous Peoples?” In *Traditional Ecological Knowledge: Learning from Indigenous Practices for Environmental Sustainability*, edited by Melissa K. Nelson and Dan Shilling, 57–82. Cambridge University Press, 2018.
- Wiecko, Cynthia Ross. “Jesuit Missionaries as Agents of Empire: The Spanish-Chamorro War and Ecological Effects of Conversion on Guam, 1668-1769.” *World History Connected* 10, no. 3 (2013).
- Wightman, Glenn Mitchell, and Jessie Brown. “Jawoyn Plant Identikit: Common Useful Plants in the Katherine Area of Northern Australia.” Darwin, Australia: Conservation Commission of the Northern Territory, Jawoyn Association, 1994.
- Williams, Laura Anh. “Gender, Race, and an Epistemology of the Abattoir in *My Year of Meats*.” *Feminist Studies* 40, no. 2 (2014): 244–72.
- Williams, Raymond. *Keywords: A Vocabulary of Culture and Society*. New York: Oxford University Press, 1985.
- Willow, Anna. “Indigenizing Invasive Species Management: Native North Americans and the Emerald Ash Borer (EAB) Beetle.” *Culture, Agriculture, Food and Environment* 33, no. 2 (2011): 70–82. <https://doi.org/10.1111/j.2153-9561.2011.01051.x>.
- Wilson, Shawn. *Research Is Ceremony: Indigenous Research Methods*. Black Point, Nova Scotia: Fernwood Publishing, 2008.

- Wolfe, Patrick. "Settler Colonialism and the Elimination of the Native." *Journal of Genocide Research* 8, no. 4 (2006): 387–409.
- Womack, Craig S., Daniel Heath Justice, and Christopher B. Teuton, eds. *Reasoning Together: The Native Critics Collective*. Norman, OK: University of Oklahoma Press, 2008.
- Wong, Shawn. *Homebase*. Seattle, WA: University of Washington Press, 2008.
- Woodward, Valerie Solar. "I Guess They Didn't Want Us Asking Too Many Questions?: Reading American Empire in Guam." *The Contemporary Pacific* 25, no. 1 (2013): 67–91.
- Worawongwasu, Aree. "Asian-Indigenous Refugee Relationalities." Panel Presentation presented at the AAAS Asian Settler Colonialism Caucus, Zoom, February 15, 2023.
- Worl, Sara Kimberly. "Restoring What? And for Whom? Listening to Karuk Ecocultural Revitalization Practitioners and Uncovering Settler Logics in Ecological Restoration." Master's thesis, University of Oregon, 2022.
- Wu, Frank H. "Where Are You Really From? Asian Americans and the Perpetual Foreigner Syndrome." *Civil Rights Journal* 6, no. 1 (2020): 14+.
- Wynter, Sylvia. "Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation—An Argument." *CR: The New Centennial Review* 3, no. 3 (2003): 257–337.
- Xu, Wenying. "The Crisis of Regeneration in Ruth Ozeki's *My Year of Meats* and *All Over Creation*." *MELUS* 45, no. 1 (2020).
- Yang, Gene Luen, Marek Oziewicz, and Emily Midkiff. "The 'Asian Invasion': An Interview with Gene Luen Yang." *The Lion and the Unicorn* 38, no. 1 (2014): 123–33. <https://doi.org/10.1353/uni.2014.0010>.
- Yau, John. *Ing Grish*. Ardmore, PA: Saturnalia Books, 2005.
- Yazzie, Melanie K., and Cutcha Risling Baldy. "Introduction: Indigenous Peoples and the Politics of Water." *Decolonization: Indigeneity, Education & Society* 7, no. 1 (2018): 1–18.
- Ybarra, Priscilla Solis. *Writing the Goodlife: Mexican American Literature and the Environment*. University of Arizona Press, 2016.
- Yearwood, Gabby M. H. "Heritage as Hate: Racism and Sporting Traditions." *Leisure Studies* 37, no. 6 (2018): 677–91.