

**(Re)materialising knowledge exchange and development for JEDDII activism [justice, equality, diversity, decolonisation, inclusion and indigenisation]**

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A length of string, knotted

Gently encircling fingers

Splayed to reveal

A pattern offered

For another's grasp

Not all fingers

Are equally nimble,

Even the crafty

Momentarily clutzy,

Slowly voice and touch

Combine to Stay

With the Trouble.



String figuring together,

Passing and learning

Shapes and crosses.

Carefully partaking

Beyond convention.

More-than-human materialities - like string, animals, or detailed cultural artefacts crafted for hours - partake (Bennett, 2021) with humans in cultural practices, work, organising, and activism to address justice, equality, diversity, decolonisation, inclusion and indigeneity yet are often overlooked. The stream offers a space to consider the role of different matters in building relationships for peaceful co-existence with diverse communities. Peaceful co-existence can only be thought of after injustices are surfaced, acknowledged and if possible repaired. We see this year's GWO 2024 focus of JEDDII activism as such a project that supports the active effort of "deconstructing colonial ideologies and associated power structures and creating space for Indigenous ways of knowing, being, and doing" (Woods et al., 2022: 82). The stream will offer a space for respectful encounters between scholars to uncover overlooked or marginalised knowledges that include different forms of matter with the intention of furthering feminist activism to address inequalities.

Materialities are vital intensities that interact in surfacing injustices, articulating important cultural knowledge, and resisting privilege-based violences or land and resource theft. Yet methods for tracing the influxes and effluxes (Bennett, 2021) of material encounters are still in the early stages of development. There is much to explore about how different materialities contribute to knowing about the world.

### **Materialising ways of knowing through indigenous methodologies**

Indigenous methodologies are powerful as they challenge Western views of 'seeing the world' (Dell, 2021: 8). For example, Kiri Dell (2021) elaborates on the Maori sense-abilities as one of multiple Indigenous pathways that extend the Western focus on the five senses we are familiar with. Rongomātau methodologies can ignite an engagement with the world and spark new ways of knowing: 'connecting in (self-inner world), connecting out (external physical world) and connecting the whole (higher/spiritual consciousness)' (Dell, 2021: 5-7). Such situated ways of knowing with materialities extend methodological approaches to face the challenges of: "prioritising the performative establishment of particular relational entanglements with non-human agents over seeking generalizable understanding of that agency" (Rosiek et al., 2022: 339). It requires 'two-eyed seeing' (Bartlett et al., 2012; see also Woods et al., 2022): a gift of seeing with multiple perspectives for the benefit of all.

Listening to (rather than taking from) Indigenous methodologies allows critical feminist new materialist work to find new particular intensities but needs to happen within an 'ethic of

reciprocity' (Rosiek et al., 2020: 340): 'attending to the way our existence is interdependent with networks of relations of other humans and non-humans' and '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'.

In this GWO 2024 stream, we encourage submissions that foster collaboration and provide examples where Indigenous knowledge and feminist new materialist work engage with materialities in spaces of peaceful co-existence and repair: that make explicit the politics of colonisation, power, and privilege; that engages with Indigenous sense-abilities like dreaming, spirituality, and storytelling and their richness in/with matter; one that cherishes Indigenous thinking and histories. (Dell, 2021; Pio & Waddock, 2021; Rosiek et al. 2020; Woods et al., 2022). We also welcome contributions that reconceive inquiry and methodology beyond arguments of objectivity, rationality, validity, reliability, and separability of ontology, epistemology and ethics.

We would like to co-create a space for thinking together while staying within the troubles (Haraway 2016) to better appreciate the power of sym-poiesis, or making-with, rather than auto-poiesis, or self-making in organization and management studies and beyond.

Papers could partake or stay with the troubles around:

- Embodiment, movement, the senses,
- Activism, Violence - sexual and otherwise
- Mycorrhizal organising
- Crafting, arts, cultural artefacts
- Animal participation
- Two-eyed or Two spirit thinking, dreaming
- Diffraction, polyphony,
- Oral storytelling, sound making,
- Writing differently,
- Alternative sessions - activities rather than paper presentations.

Abstracts of approximately 500 words (excluding references) must be submitted to the GWO 2024 submission system hosted by FourWaves. The link is available on the [GWO\\_conference\\_2024](#) website as of November 6th, 2023. No independent abstract

submissions (i.e., an abstract submitted to someone's personal email) will be considered for acceptance or presentation at the conference. Stream convenors will be conducting a blind review process and redirecting abstracts to the GWO organising committee for consideration in the open stream if and when appropriate. The abstract itself should then not have any author details to ensure this blind review process. Abstract formatting specifics are available in the submission system. Abstracts are due by December 22<sup>nd</sup>, 2023, with decisions on acceptance to be made by stream convenors by the end of January 2024. No extensions to this deadline will be possible as some participants will need time and justification documents to secure visas to attend the conference onsite.

## References

Bartlett, C., Marshall, M., & Marshall, A. 2012. Two-eyed seeing and other lessons learned within a co-learning journey of bringing together Indigenous and mainstream knowledges and ways of knowing. *Journal of Environmental Studies and Sciences*, 2: 331–340.

Bennett, Jane. 2020. *Influx and Efflux: Writing Up with Walt Whitman*. Illustrated edition. Duke University Press Books.

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Haraway, D. (2016). *Staying with the Trouble*. Duke University Press.

Pio, E., & Waddock, S. (2021). Invoking indigenous wisdom for management learning. *Management Learning*, 52(3), 328–346. <https://doi.org/10.1177/1350507620963956>

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Woods, C., Dell, K., & Carroll, B. (2022). Decolonizing the Business School: Reconstructing the Entrepreneurship Classroom through Indigenizing Pedagogy and Learning. *Academy of Management Learning & Education*, 21(1), 82–100. <https://doi.org/10.5465/amle.2020.0366>

Poem by Lynne Baxter in conversation with AP Lafaire and Dorthe Staunes

Photograph of Dorthe Staunes and Lynne Baxter at GWO 2023 - Gender, Materialities, Activism Workshop by Monica Nadegger.