# Twitter Thread by Dr Witchy Fish Philosopher■

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## Most environmental thinking is ripping off or erasing Indigenous and/or non-western peoples and cosmologies in one way or another and it's tiring to watch this be so normalized in western scholarship. If you don't have Indigenous people on your environmental panel, it is violence

Indigenous peoples represent 5% of earth's human population but protect 80% of earth's biodiversity (UN). Indigenous environmental defenders are frequently murdered for work protecting lands/waters/atmospheres. Indigenous cosmologies/onto-epistemologies are vital, radical.

Indigenous peoples exist in every human inhabited continent. Indigenous peoples represent what Mbuto Milando called 'the 4th world' (of non-dominant cosmologies) which Secwepemc thinker George Manuel theorized about. This UN definition is helpful (& inclusive, not exclusive):

The focus on dominance is helpful in identifying local+international power structures — Indigenous groups represent non-dominant cosmologies, onto-epistemologies that relate to lands/waters/atmospheres. But remember that Indigenous peoples dispossessed carry cosmologies with them

So also remember that work that @MaiaLButler does with Edwidge Danticat's concept of 'floating homelands' is important node of thinking about Indigenous cosmologies, the 4th world. Non-dominant knowledge about being in/relating to the earth includes those dispossessed from
home.

In summary: if environmental work doesn't consider intersections of power, white supremacy, imperialism, capital, colonialism, patriarchy — & if it recreates Indigenous/4th world/non-dominant cosmologies without credit, it's eco-fascism & furthers genocide of Indigenous societies

For further thinking, please check out the work of Yvonne Sherwood, who works with Milando and Manuel's concept of the 4th world. And check out Indigenous scholars/activists working in global south, too!