

THURSDAY, MAY, 17

001. Women Leading Community Protection and Empowerment, Since the 20th Century

Panel

8:00 to 9:45 am

InterContinental: Beverlywood Room 520

This panel examines several ways indigenous women have and continue to sustain their communities for survival during the mid-twentieth to early twenty-first centuries. In particular, women's leadership in the National Congress of American Indians (NCAI) and the urban center of Dallas exhibit their role as protectors of political and cultural sovereignties in the context of settler colonial termination, relocation, and environmental policies. With the use of NCAI records and personal writings, two papers analyze the NCAI's policies regarding treaty rights, the trust relationship between indigenous nations and the United States federal government, citizenship and bicultural/bilingual education. Specifically, NCAI representatives Helen Peterson (Oglala Lakota) and Ruth Muskrat Bronson (Cherokee) discussed citizenship and the relationship between Native peoples and the United States government in the context of termination. As the threat of termination subsided, the NCAI supported Native control of education as an expression of sovereignty and self-determination, demonstrated in the passage of the Indian Education Act (1972). Oral histories are another important source to discuss women's leadership. Peggy Larney (Choctaw) and Yolanda BlueHorse (Rosebud Lakota) are two examples of indigenous women's responses to settler colonial threats in Dallas. These women participated in decolonial and indigenization efforts and supported the #NoDAPL movement by founding the American Indian Heritage Day and organizing "Stand with Standing Rock" demonstrations. This panel showcases how indigenous women leaders in different locales and capacities protected and empowered their respective communities.

Chair:

Brooke Linsenhardt, Texas A&M University

Participants:

Ruth Muskrat Bronson and Helen Peterson's Definitions of Trusteeship, Citizenship, and Guilt in the Mid-Twentieth Century *Mary Klann*, University of California, San Diego

This paper analyzes writings of two influential Native women activists and executive directors of the National Congress of American Indians (NCAI)—Ruth Muskrat Bronson (Cherokee) and Helen Peterson (Oglala Lakota). From the mid-1940s through the mid-1950s, through their work with the NCAI, Bronson and Peterson worked to define the federal trust relationship between tribes and the United States and Native peoples' status as American citizens in the context of expanding termination policies. Bronson and Peterson directly confronted terminationists who claimed that Native people were not "full" American citizens, and abolishing the Bureau of Indian Affairs and "emancipating" Native people from the federal government would elevate their status in the American polity. Addressing non-Natives' historical ambivalence about Native people in the United States, they spoke candidly about the damaging consequences of—in Bronson's words—Americans' "heritage of guilt...for the long and shameful history of broken treaties with those [they] dispossessed." Through their work with the NCAI, Bronson and Peterson explained the specific relationship Native people had with the United States government. They challenged both terminationist legislators and those members of the non-Native populace who had "sympathy for the underdog," and "sentiment for the American Indian" to view the trust relationship as legal protections for tribal resources, rather than an impediment to citizenship to be "terminated." In Peterson's words: "The question is whether our country is bold enough to permit the survival of governments which do not necessarily conform to the white man's concept of what is an ultimate good." "Education is a Trust Responsibility": Indigenous Women's

Legislative Educational Activism in the NCAI, 1970s-1980s
Brooke Linsenhardt, Texas A&M University

This paper will explore indigenous women's leadership and legislative educational activism in the National Congress of American Indian during the 1970s and 1980s. In particular, these women helped create NCAI policies and views on education issues, such as the support for bilingual education and indigenous-controlled schools. For example, the Education Committee wrote a policy paper against the transfer or dismantling of the Bureau of Indian Affairs (BIA) because it would reduce or eliminate the special trust relationships and services between indigenous nations and the United States federal government. This paper also examines women's participation as a means to protect their respective nations and communities by being representatives to the NCAI, a political, transnational organization based in what is now Washington D.C. The NCAI differs from other indigenous organizations, like the American Indian Movement, in the mid-to-late twentieth century because of its close relationship to the BIA. Other indigenous organizations and activists considered the BIA an arm of the settler colonial state, while NCAI representatives understood this relationship to be necessary in order to change legislation and policy. In addition to influencing legislation and policy, the NCAI disseminated information about how to obtain funds. This was another important aspect of legislative educational activism because leaders needed to understand the funding process from a settler colonial, or U.S. federal government perspective, in order to be awarded funds for their respective organizations, communities, and nations. Thus, the varying aspects of women's involvement with the NCAI and the Education Committee equates to educational activism.

Native Women Indigenizing Dallas Since the Late Twentieth Century *Farina King*, Northeastern State University;

Yolanda Blue Horse, Society of Native Nations, Texas

Oral histories are some of the most significant sources that amplify voices of Native communities and women leaders that have developed and sought to Indigenize urban spaces like Dallas. Since the mid-twentieth century, diverse Native Americans began to gather and connect Indigenous communities in Dallas, which was designated as a Relocation site. Peggy Larney (Choctaw), co-founder of American Indian Heritage Day in Texas, first came to Dallas through the Relocation Program and has ever since dedicated her efforts to decolonizing Dallas. Yolanda BlueHorse (Rosebud Sioux/Lakota) of the Society of Native Nations began to lead various demonstrations in the Dallas area to "Stand with Standing Rock," including one of the first rallies in front of the Energy Transfer Partners (ETP) headquarters. BlueHorse has been a driving force behind coalition building in Dallas against the Dakota Access Pipeline and other related ETP projects such as the Trans-Pecos Pipeline. Native women have been advocating and representing Indigenous communities in Dallas for decades. They now join their voices with diverse Native Americans from throughout the state but especially in the oil metropole of Dallas—a space that has been claimed as the home of ETP CEO Kelcy Warren after Indigenous erasure and silencing—to support the #NoDAPL movement and "Mni Wiconi." This presentation features the Indigenous resurgence and renewal of intertribal community in Dallas since the late twentieth century to #NoDAPL by contextualizing the historical presence and experiences of Native American women in the city, including Larney and BlueHorse, through their oral histories.

Comment:

Jenny Pulsipher, Brigham Young University

002. Previous panel moved to Saturday

003. Critical Alaskas: (Re)Reading and Translating Landscape, Language, and Identity

Panel

8:00 to 9:45 am

InterContinental: Broadway Room 615

Alaska Native histories and contemporary politics, languages and revitalization efforts, and intellectual and conceptual frameworks are thriving, complex, and historically rooted. Yet, Alaska Native politics are often found at the fringes of Native American and Indigenous studies, and Alaska's colonial history does not quite match the main analytics of the field. In this panel, our four papers work to create, build, and enrich existing theoretical tools in order to generate capacious methods to better analyze varying Alaska Native experiences and histories. Our panel utilizes a range of methodological approaches while centering distinct Alaska Native engagements with myriad colonial technologies. We trace and highlight how Alaska Native peoples both past and present refuse, resist, and retool conditions of coloniality, which contributes importantly to conversations within NAIS. From ethnographic inquiries into the importance of subsistence foods and practices to Alaska Native identity, the urgent importance of Tlingit language revitalization and its decolonial possibilities and potentialities, to a rethinking of land and race through 19th century Alaskan landscape visuality--our panel works to bring critical lenses to Alaska Native peoples, their lands, and their futurities.

Participants:

Decoloniality & Tlingit Language Revitalization *Will Geiger, Alaska Pacific University*

One result of 150 years of American control over Alaska is that there are now fewer than 150 fluent speakers of the Tlingit language; and speakers continue to be lost faster than they are produced. This should be understood as a symptom of structural colonization, rather than the residual effects of a past colonial era. Critical theory provides a necessary, but, on its own, insufficient framework for grasping this colonial situation. It becomes necessary for the critical intellectual that works on Tlingit land to draw from globally-sourced scientific, philosophical, and critical theoretical materials as well as the Tlingit intellectual materials that are indigenous to the region. Against that background, this paper has two goals: 1) to enlist the philosophy of liberation and theories of decoloniality into the study of Tlingit language revitalization; and 2) to take initial steps towards incorporating the words of Tlingit elders--focusing on those formulated in the Tlingit language--within a theory of decoloniality. Rather than a fetishization or quick exploitation of Native culture, this is an attempt to treat Tlingit materials with the respect and dignity they deserve by approaching them as necessary contributions to the work required for a collective liberation from coloniality within and beyond Alaska.

Economies of Identity: Tradition, Authenticity, and the Adjudication of Nateness *Forest Haven, University of California, Irvine*

What does it mean to be Alaskan Native? There is of course no single answer to this question. However, the identities of Indigenous people have been bound up in various economies of power from the first moment settlers arrived on American shores. Since then, those interested in acquiring Native lands and resources have continued to benefit from various constructions of the "vanishing Indian." Whether it be from early salvage anthropologists' concerns with documenting "pure" Native cultures before their imminent demise; or through rhetorical strategies--employed by Natives and non-Natives alike--used to judge the authenticity of Native peoples identity by virtue of their lived material proximity to historically constructed forms. Within this light, Native people--and despite our continued existence--are portrayed as always living on the precipice of extinction, itself a concept rooted in the foundational goals of settler colonialism. This presentation will focus on the term "tradition," and what is deemed "traditional," as one such instrument of power. This will then be juxtaposed with contemporary ethnographic examples of how Alaskan Native people talk about tradition within the context of traditional subsistence foods.

Further, this presentation will highlight the way the "vanishing Indian" trope appears in unexpected places--such as cultural revitalization movements--in a way that effectively perpetuates the adjudication of Native identity.

Decolonial Translations: Encountering Critical Theory Through Indigenous Inspirations *Sol Neely, University of Alaska, Southeast*

From the concrete exigencies of Lingít Aaní, this paper takes up a series of critical meditations on the possibilities and difficulties of decolonial translation. Beginning with a critique of translation as an historically colonial enterprise, the paper then articulates a notion of decolonial translation derived from Gerald Vizenor's "trickster hermeneutics" by which he describes trickster as the translator of creation and experience. The question that guides this first set of meditations is simple: Can the university, as an historically white supremacist institution, be a place where we can stage decolonial translation in service of indigenous language and cultural revitalization? From this question emerge two additional meditations, both of which are articulated by appeal to the concept of "coloniality" (as opposed to "colonialism") introduced by Anibal Quijano and later developed by Walter D. Mignolo and Nelson Maldonado-Torres: The first meditation addresses coloniality as it continues to shape what Michel Foucault and Gayatri Spivak describe as "micrological textures of power." The questions that guide this meditation are staged in response to a disturbing claim made by X̱h'úneí Lance Twitchell about Tlingit boarding schools: "They beat our language out of us and replaced it with a language that hates us." The second meditation concerns ways such micrologies of power effectuate what Diana Taylor describes as "percepticide"--the phenomenon by which cultural disappearance is paradoxically enabled by a watchfulness, however well-intended, not sufficiently decolonized at the micrological levels of power. These are some of the difficulties that attend the question of decolonial translation.

The Harriman Alaska Expedition of 1899: Race and Land in Edward Curtis' Landscape Photography *Jen Smith, University of California, Berkeley*

The Harriman Alaska Expedition (HAE) of 1899 was an academic pilgrimage by the era's predominant intellectuals including Edward Curtis, William Dall, and John Muir. The team of scientists and cultural critics toured the Alaskan coast and generated over 12 volumes of data regarding lands and peoples including maps, taxonomies, drawings, and hundreds of photographs taken by Curtis. Many scholars have read Curtis' portraiture of Native Americans in the continental U.S. as problematic, stereotypical images of Indian faces that elide the context of conquest. However few have addressed the presence of land in his body of work, particularly his landscape photography of the Alaskan coast from the HAE. I consider Curtis' landscape images as demonstrative of scientific and aesthetic desires to capture and order images of land and race in Alaska at the turn of the century. I argue that Curtis' landscape photography illuminates one of the ways that land and race must be analyzed together, as histories of race have not only been understood through biological means, but also produced geographically. This paper brings needed attention to the ways that land and race have been made together in ways that are not encapsulated fully by critiques of blood quantum or biological racism through an analysis of Edward Curtis Alaskan landscape photography.

004. Indigenous Textualities and Contemporary Revitalization
Panel

8:00 to 9:45 am

InterContinental: Echo Park Room 516

As evident from the homepage of the NAISA 2018 conference, language revitalization is a strong element of contemporary Native American and

Indigenous resurgence. This panel explores the ways in which literacy revitalization is also evident in cultural and political spheres. Through case studies from the Great Plains of North America, from the Haudenosaunee Confederacy, and from indigenous communities in what is now Mexico, panelists tease out the ways in which Native Americans forms of literacy like wampum and pictography are being reclaimed by indigenous peoples in the contemporary era. Papers consider such developments in the context of a long history of pictographic, glyphic, and wampum traditions. Birgit Brander Rasmussen will analyze the use of pictographic traditions and conventions in contemporary literature and art from N. Scott Momaday's *Way to Rainy Mountain* to the 2016 struggle against the Dakota Access Pipeline, where pictographic posters circulated on social media played an important role in mobilizing water protectors and memorializing events. Penel Kelsey will explore the healing potential of the Hodínöhsö:ni:h adoption ceremony in Seneca director Terry Jones' films and writing, especially as a means of revisiting and redressing the Buffalo Creek Treaties. Paja Faudree will discuss how indigenous communities in Mexico are strengthening native languages by creating new forms of digital writing in them –subverting colonial narratives about the place of native peoples in the digital future while producing new possibilities for indigenous autonomy and expression. Commentary by audience members with whom panelists hope to initiate a substantive conversation.

Chair:

Birgit Brander Rasmussen, Binghamton University

Participants:

Signs of Resistance, Signs of Resurgence: Literacy

Revitalization in Indian Country *Birgit Brander Rasmussen*,
Binghamton University

In 2013, the Onondaga Nation and their neighbors commemorated the 400-year anniversary of the first treaty, recorded in the Two-Row Wampum Belt, between European settlers and the Haudenosaunee with an epic canoe journey carrying the Two-Row from Albany to New York city. The Two-Row Wampum Renewal Campaign polished the chain of friendship between the Haudenosaunee Confederacy and settler-descendants. The campaign simultaneously asserted the contemporary relevance of the treaty agreement and of the indigenous medium in which it was recorded, namely wampum. Further south, the Cherokee have worked with Unicode to adapt Sequoyah's writing system to the digital age and on social media, Native peoples sometimes use digitized indigenous scripts as well as phonetic writing to reclaim native languages and literary forms. For example, Ojibwe activist Winona LaDuke uses alphabetic and Ojibwe syllabic script to write her name on her Facebook page. This paper investigates the ways in which Native American pictography functions as "signs of resistance" against colonialism during the nineteenth century and as "signs of resurgence" in the contemporary era. The paper begins by sketching the history of indigenous pictography in the Americas with an emphasis on the nineteenth century. It then analyzes the use of pictographic traditions and conventions in contemporary literature and art. From N. Scott Momaday's path-breaking *Way to Rainy Mountain* to the 2016 struggle against the Dakota Access Pipeline on the lands of the Great Sioux Nation, this paper argues that indigenous pictography represents an significant aspect of contemporary indigenous political and cultural resurgence.

White Wampum in Terry Jones' Film and Scriptwriting

Penelope Kelsey, *University of Colorado Boulder*

This paper considers the healing potential of the Hodínöhsö:ni:h adoption ceremony in Seneca director Terry Jones' films and writing especially vis-à-vis the Buffalo Creek Treaties and the associated miscarriage of justice. Specifically, I suggest that something specific and tangible can be recuperated by revisiting events surrounding these treaties and removal in light of the longer tradition of adoption (of nations, of individuals) as a recuperative tradition for responding to losses in the face of settler colonialism. Through specific readings, I posit that Jones'

films offer a particular opportunity, given his connections to Newtown Community, where some Buffalo Creek holdouts were forced to relocate after remaining in the woods within the former reservation boundaries from the 1840s to the 1880s. I argue that by reckoning with this genealogy and according recognition to Newtown Community, healing can occur for community members and for the Iroquois Confederacy as a whole, restoring and/or confirming the integrity of both. Through a nuanced reading of both *Soup for My Brother* (2016), a documentary film on the memorial of Jones' uncle's death, and *Salem*, an unpublished script depicting life at Thomas Indian School which both Jones' parents attended, I establish how Jones uses normative models of healthy Seneca families and community as the means via which those out of balance are brought through a figurative adoption where the white wampum is held to their foreheads to wipe clean their minds, are brought into the Good Mind, and are given a new perspective in community that renews everyone.

"From Glyphs to Bits: Indigenous Writing and CyberRevival in Mexico *Paja Faudree*, *Brown University*

In this paper, I will take up the diverse ways that indigenous people are strengthening indigenous languages by creating new forms of digital writing in them, with profound consequences for the public visibility and political activism of indigenous people. I place these developments in the context of the history of indigenous writing in Mexico, including a long tradition of alphabetic literacy and an even longer one of glyphic text production. I show that while the recent move to embrace digital platforms has had relatively little institutional support, it is nonetheless transforming the terms of indigenous activism in the country, particularly those approaches anchored in language revival and linguistic rights. The projects launched by the indigenous authors and activists who are promoting the "digitalization" of indigenous writing have often been actively disparaged by established figures in Mexico, ranging from community elders to leaders of governmental institutions to luminaries in Mexico's indigenous political scene. Such projects also run counter to powerful, widely circulating narratives about globalization, diversity, and the rise of the Internet, which cast digital media as "linguistic assassins" and their enthusiastic use by indigenous people as akin to cultural suicide. However, I argue that the approaches to digital media that indigenous people are adopting in Mexico are subverting such broadly received narratives about the place of indigenous people in the digital future while producing new possibilities for indigenous autonomy and expression

005. Embracing Refusals

Paper Session

8:00 to 9:45 am

InterContinental: Gem Room 612

Chair:

Elena Tajima Creff, Wellesley College

Participants:

Attending The Entanglement of Blackness/Indianness or A Refusal of Simple Solidarities and Disconnections *Reid Gomez*, *Kalamazoo College*

In his novel, *The Underground Railroad*, Colson Whitehead describes a small plot of plantation land: "The dirt at her feet had a story, the oldest story Cora knew." This line leaves readers with a question of tense and the problem of the noun (land). I argue that the oldest story, referenced in Whitehead's novel, is the fundamental entanglement of people and land. My work on entanglement disturbs the categorical stability of English language nouns and leaves readers with story. In Whitehead's language we are left with the oldest story: dirt/land. Whitehead's expression, the oldest story, insinuates the past. My argument is grounded in physics (the quantum entanglement) as well as Mark

Rifkin's work on time, and being in time. I present a way of thinking about our relationship to land and to each other as an entanglement. My title considers the language "refusing simple solidarities" from J. K. Kauanui's response to Afro-Pessimists published in the *American Quarterly* (June 2017). The relationship between NAIS and African American Studies is sometimes uneasy and contentious. Many locate this discordance in the concept/matter of land, or "the oldest story." I argue that attending our entanglements is particularly relevant to, as well as foundational to the work required of, contemporary relationships, scholarly (NAIS and African American Studies) and politically (as bodies entangled in race/colonization), and for any solidarity endeavor among the Black and Indigenous.

Reading Sovereignities in the Shadow of Settler Colonialism
Ben Silverstein, University of Sydney

On 6 May 1912, a deputation of Chinese residents of Darwin in the Northern Territory of Australia met with the visiting Commonwealth Minister responsible for the Territory. Suffering unabated hardships since the imposition of the White Australia Policy, they called for a number of reforms to ameliorate their situation, focusing their attention largely on arguing for the return of their legal right to employ Aboriginal workers. This paper asks how we can read this argument today by centring these apparently available workers: the Larrakia people of Darwin, asking how their historical situation – their sovereignty – is debased and deferred by arguments over rights which take place through their predicament. The debate between Chinese merchants and white administrators is, here, understood as an argument about the government of the settler population, in which Indigenous labour features as a supplement to that population; a subsidy whose provision made settler life viable in the north, and whose withdrawal let those thus excluded die. But, for the Larrakia, work instead enabled continued mobile engagements with country that would otherwise have been impossible in the segregated township of Darwin. These were engagements that maintained both people and land and were the basis for the performance and practice of Larrakia sovereignty, reminding us that the terrain on which settler sovereignty is produced is Aboriginal country; that settler sovereignty remains a dispossessing counter claim that is always frustrated.

Refusing Settler Desire: Lands, Bodies, and Research Relations
Jessica Bardill, Concordia University

Settler desire is characterized by how settler colonialism structures the interest, creating demand and sometimes coordinate feelings of entitlement with the desire Settler desire underlies various efforts at land dispossession and continued occupation of indigenous territories (and defense thereof). Settler desire drives the fetishization, theft, and destruction of bodies (including the living and the dead), and settler desire informs the structures of institutional research ethics by selectively prioritizing values: those of the researcher or the researched. Each of these desires is refused in various ways by Indigenous peoples both individually and collectively, as nations and as social movements. Refusing settler desire involves attention to the relational aspect of desire, and attention to both individual and community responses to questions of consent, the asking and the answering. Whereas consent has come to mean compliance and agreement most fully, it can also refer to harmony, concordance. When creative writing engages these issues of ongoing concern to communities, both the larger system of settler colonialism and the additional possibilities of relations can be seen. This paper explores such refusals in Richard Van Camp's *The Lesser Blessed* as well as Leanne Simpson's *Islands of Decolonial Love*, alongside the event known as the "Oka Crisis." Settler desire has emerged as one of the undergirding forces that link conceptions of consent and land dispossession, bodily theft, harm, and valuing, as well as information and data gathering in research.

Kiowa Language Persistence in the 21st Century *Toni Tsatoke-Mule, Kiowa*

Despite a small population and difficult history marked by resistance & change, the Kiowa people have a strong culture that has survived great odds. Kiowa origins have been traced north to the Canadian Province of Saskatchewan, however a southward migration resulted in settlement in what is now, Oklahoma, where the tribal headquarters remain. Systematic land cession has reduced the domain of the Kiowa to a disjointed federal "trust" land base and severely endangered language. Despite forced cultural and linguistic assimilation, many elder Kiowas have maintained the language. In addition, several orthographies and written methods have been developed by Kiowa members to address the complex and unique features of Kiowa language that are nonexistent in the English Language. This presentation will offer, 1) Kiowa perspectives of history pertaining to the Dawes Act and allotment process, 2) overview of current language efforts, 3) a communicative approach for other endangered languages, and 4) resources for creating interactive language activities and games utilizing technology. This workshop aligns with Native American and Indigenous Studies because language/cultural studies are only optimized by incorporating true indigenous histories and authentic contemporary life. Inclusion of historical context yields understanding of residual effects and the urgent status of our language retention and acknowledges our resilience and determination to date.

006. Thinking Through Together: Leanne Betasamosake Simpson's As We Have Always Done

Roundtable

8:00 to 9:45 am

InterContinental: Hancock Park A Room 514 West

Leanne Betasamosake Simpson's *As We Have Always Done: Indigenous Freedom through Radical Resistance* locates Indigenous political resurgence as a practice rooted in uniquely Indigenous theorizing, writing, organizing, and thinking. She calls for unapologetic, place-based Indigenous alternative to the destructive logics of the settler colonial state including heteropatriarchy, white supremacy, and capitalist exploitation. *As We Have Always Done* is a radical rejection of contemporary colonialism focused around the refusal of the dispossession of both Indigenous bodies and land, and the beauty and possibility of Indigenous freedom through world building. Rooted in Indigenous intellectual practices, this round table includes intellectual and artistic responses to *As We Have Always Done* from across academic disciplines, theoretical anchors, Indigenous nations, communities of co-resistance and streams of anticolonial life. It invites us to think through together ideas from the book that resonate within our own practices and communities.

Presenters:

Lianne Marie Leda Charlie, Yukon College
Leanne Betasamosake Simpson, Independent
Billy-Ray Belcourt, University of Alberta
Madeline Whetung, University of British Columbia
Kyle Mays, University of California, Los Angeles
Tanya Lukin Linklater, Queens University
Tasha Spillett, University of Saskatchewan

007. Working Against Empire: Indigenous Labor and Anti-Colonial Struggles

Panel

8:00 to 9:45 am

InterContinental: Hancock Park B Room 514 East

This panel examines the role of labor in Indigenous anti-colonial struggles, community care work, and in the (re)production of American empire in the nineteenth and twentieth centuries. In the past few decades, Indigenous studies labor historians have demonstrated that labor history's primary categories of analysis—class, gender, race, (un)freedom, militancy, citizenship, and the nation-state—cannot fully capture the labor experiences of Indigenous people within imperial and settler colonial

contexts. These scholars have created new pathways in twentieth-century Native labor history. Their works demonstrate that in an increasingly monetized capitalist economy, Native workers used cash wages and commodity-production to protect their lands, exercise treaty rights, and sustain community in the face of U.S. occupation. They also reveal how the exploitation of Indigenous lands, bodies, and knowledge underpinned the expansion of capitalism and settler statecraft. Building upon this scholarship, the papers on this panel forefront the intimate paid and unpaid work of survivance and colonial governance from St. Peter's and Lac Courte Oreilles treaty lands to Minneapolis and Colorado sugar beet fields. By paying attention to the affective, material, and legal attachments that bind Indigenous and non-Indigenous individuals and communities into structurally unequal relationships, they signal new directions in Native and Indigenous labor history.

Chair:

Bernadette J Perez, Princeton University

Participants:

Sovereignty Works: Anishinaabe Labor Beyond Settler Borders

Margaret Huettl, University of Nebraska-Lincoln

Between 1910 and 1940, labor provided a physical means for Anishinaabe men and women to maintain the relationships of their peoplehood or sovereignty, unbroken by the crush of reserve and reservation policies designed to spatially and politically contain Indigenous Peoples. This paper considers Anishinaabe peoplehood—the relationships with land, language, sacred history, ceremony, and kin that comprise Indigenous existence as sovereign Peoples—through the lens of anokiiwin or labor. Anishinaabe understand both sovereignty and labor as part of what Michi Saagiig Nishnaabeg scholar Leanne Betasamosake Simpson calls an ecology of intimacy. Throughout the nineteenth century, the St. Peter's and Lac Courte Oreilles Peoples negotiated treaties that protected their rights to the place the Creator had made for them. These agreements reserved the right to hunt, fish, and gather, ensuring access to the woods, waters, and prairies that provided essential resources—and making anokiiwin central to Anishinaabe efforts to protect and express sovereignty. In the early twentieth century, settler authorities in both the United States and Canada criminalized Anishinaabe off-reservation hunting, fishing, and gathering rights. The legal battle concerning treaty-protected rights continued in correspondence and courtrooms for the next century. Meanwhile, Anishinaabeg families simply carried on working in their ancestral haylands and manoomin (wild rice) beds. The St. Peter's and Lac Courte Oreilles families who undermined settler-imposed legal constraints through their labor demonstrate the power of anokiiwin to enact Anishinaabeg sovereignty, providing a framework for decolonizing Anishinaabe history and articulating sovereignty in the present.

Ojibwe Women and the Illegible Labor of Urban Community Organization in Minneapolis *Sasha Maria Suarez, University of Minnesota Twin Cities*

This paper examines the illegibility of the labor of urban Ojibwe women, which led to the substantial creation of physical, culturally-derived support systems in Minneapolis, Minnesota in the mid-to-late twentieth century. I argue that the unpaid, community organizing work of Ojibwe women maintained indigenous social networks in urban settings and was foundational to the strengthening of the Minneapolis American Indian community in the late 20th century. I posit that their work as community organizers has been ignored due to the ways in which they engaged with settler colonial capitalism while participating in gendered indigenous community labor, which placed Ojibwe women at the forefront of maintaining sociocultural kinship. Like other cities that experienced exponential growth during the era of Termination and Relocation, the Minneapolis indigenous community often struggled to adjust to urban conditions. Ojibwe women's community caretaking such as hosting newcomers in their

homes, helping with employment and housing searches, and developing Native-led formal organizations for these kinds of social services was often essential to transitions to urban living. By utilizing indigenous labor studies theorizations of cultural and gendered labor, I analyze local archival records that trace the building of indigenous social services in Minneapolis to show the spaces often overlooked in narratives of indigenous urbanization in Minneapolis.

Sexual Violence, Coerced Motherhood, and Labor Discipline in Colorado Sugar Towns *Bernadette J Perez, Princeton University*

In 1905, a young Hopi woman named "Anne" became pregnant while attending the Grand Junction Indian School in Colorado after a male student assaulted her (I am using a pseudonym for Anne's given Anglo name). Over the next several years, a struggle ensued between Anne, her family, the superintendent of the school, and a Colorado sugar beet labor contractor over her and the child's future. This paper centers Anne's struggle to retain control of her body, reproductive choices, and economic future in the face of Office of Indian Affairs efforts to govern her relationship to motherhood. It asks, why did Anne and her child both end up in Rocky Ford, a Colorado sugar town, at different times and for different periods of time, before returning home to Hopi Land in 1907? And why would a beet labor recruiter become so involved in the fate of Anne and her daughter? In telling this story, this paper demonstrates that Colorado sugar beet fields were sites of struggle that extended far beyond employee-employer relationships. Indeed, they were carceral sites of gendered discipline and moral "rehabilitation," where state and corporate actors acted to control the intimate lives of the thousands of Native workers who labored in them in the twentieth century. In this context, Anne had limited agency over her body, pregnancy, and child. Still, she powerfully and resolutely articulated her desire for autonomy and self-determination in the wake of sexual violence.

Life on the Line: A Contemporary Ethnography of Indigenous Women Salmon Processing Workers *Jeannie Morgan, University of British Columbia*

This paper examines how Indigeneity and gender intertwine in salmon processing work on the Pacific Northwest coast. The paper argues that to grasp the nature of the Indigenous women's work, which is exceedingly precarious, it is necessary to consider how it is shaped within colonial extractivist relations that simultaneously rely on the labour of Indigenous workers while simultaneously contributing to their displacement and disconnection from natural resources. In particular, the paper illustrates how provincial and Canadian neoliberal policies that developed during the past few decades have amplified the vulnerable status of Indigenous women salmon processing workers. Neoliberal discourses of active (worthy) and passive (unworthy) citizens embedded in social policies powerfully shape qualification requirements to programs such as Employment Insurance and Income Assistance while individualizing systemic social inequalities experienced by Indigenous women. The paper employs both decolonizing and feminist methodologies to examine the everyday experiences of Indigenous women and to map out the social relations that shape their experience as precarious workers. Overall the paper contributes to making Indigenous women worker's lives more visible, to showing their significance in the salmon processing industry, to highlighting how their precarious labour undermines their well being and that of their families, and to demonstrating their resilience in the face of major obstacles.

Comment:

Khalil Anthony Johnson, Assistant Professor

008. Land

Paper Session

8:00 to 9:45 am

InterContinental: K-Town Room 523

Chair:

Margaret Shirley Mutu, University of Auckland

Participants:

Assembling Pascua Village: Indigenous Place-Making at the Intersections of Anthropology and Empire in Tucson, Arizona *Nicholas Barron*, University of New Mexico

This paper explores the relational nature of three, distinct historical phenomena: Indigenous place making, anthropological knowledge production, and imperial formations. Framing the Pascua Yaqui Indians of Tucson, Arizona as a point of inquiry, I explore the ways in which modern spaces imbued with the culture and history of an Indigenous group are constituted within competing forces of imperial incorporation and differentiation. In the case of the Pascua Yaqui, I show how their ability to carve out and claim space amidst urban and suburban sprawl was made possible by individual community members who effectively and creatively engaged the imperial networks that crisscrossed their lives. Additionally, I contend that a significant node within these networks were anthropologists and their academic and popular productions. These productions ranged from ethnographic texts to educational pamphlets to paintings. To illustrate this process, I focus on the life and work of a Yaqui cultural broker—Lucas Chavez, and his engagements with anthropologists in the Tucson during the early 20th century. I argue that anthropologists and the objects of knowledge they produced, could often be enrolled in Yaqui political projects of representation and place-making. These projects did not so much reproduce or counter normative imperial processes as much as they took advantage of the fissures and niches within systems of control in an effort to materialize new places. Operating at the intersections of anthropology and empire, Yaqui cultural brokers did not only represent Native place; they assembled it.

Akiikaa: Land Based Education in a Canadian University *Angela Mashford-Pringle, Waakebiness-Bryce Institute for Indigenous Health*, University of Toronto

The Waakebiness-Bryce Institute for Indigenous Health at the University of Toronto is developing new courses and degree programs that will provide land-based educational experiences with the goal of benefiting Indigenous and non-Indigenous post-secondary students who will learn about Indigenous people and traditional ways of knowing with the anticipation of changing their mental and physical health. We will be examining how providing post-secondary students with land-based experiential learning experience(s) changes their perceptions of Indigenous people, ways of knowing and their interactions with the natural environment. The land based education provided at the University of Toronto provides students with the opportunity to learn Indigenous ways of knowing/knowledges, which is that they will learn from an instructor, Elder, and their peers, with respect to how the land is instrumental to all aspects of Indigenous life. With systemic and institutional racism against Indigenous people continually pushing assimilation and oppression, it is necessary to have Indigenous methods of teaching, learning, and interacting embedded within post-secondary education to foster change, resistance, and revitalization. Land and land experience is highly prized by Indigenous people around the world as cultures and languages are based on the interaction of people with nature/land. As such, students learn the connection to Mother Earth, the importance of water in an environment outside of the traditional classroom, which is anticipated to change attitudes about Indigenous people and issues, as well as participant students' health and mental health as they move beyond the confinement of western institutional settings while learning about Indigenous people.

Unconscionable Fraud: The Treaty Claims Settlement Process

in New Zealand *Margaret Shirley Mutu*, University of Auckland

In 1994 the New Zealand Government released its unilaterally determined Treaty of Waitangi Claims Settlement Policy. It aimed to retain White ownership and control of Māori resources acquired in breach of the Treaty of Waitangi. It drew condemnation and unanimous rejection by Māori. Two decades later the Government has legislated more than 60 settlements. There are more than 100 still to be settled. The Government claims overwhelming success for both Māori and the Crown. But claimant voices have been absent in the discourse on the treaty claims settlement process. The 'What Do the Claimants Say?' research project aims to address the absence of claimant voices. We have interviewed more than 70 claimant groups and negotiators asking them to tell their stories about this process. Common themes identified in submissions to the Waitangi Tribunal and the Māori Affairs Select Committee have been confirmed and many more revealed. It is clear that the policy has been disastrous for Māori: once again we are the victims of unconscionable fraud. In this presentation I will outline how the policy is being used to extinguish Māori legal and human rights and to illegitimately maintain White control of Māori lives, territories and natural resources.

We are Made from Red Earth: Cherokee Well-being from the Land *Brian Burkhart*, Cherokee Nation of Oklahoma

Anna Gambold's diary (1811) at Springplace Mission retells the story of a Cherokee chastising his relatives that the mother of the nation's bones are being broken. This mistreatment of their corn-mother Selu, he claims, that is the cause of their current suffering, the disruption to their lifeways, and the encroachment on to their lands and territories. These words express an understanding of the nature of Cherokee identity as intertwined with the land ("We are made from red earth") but in particular through the relationship of the people to Selu the corn-mother. Many of the beloved towns, for example, are named through Selu correlates—Ajiḡvhnagesdhyvi (Black Cedar Place) and gidhayohi (Cherry Tree Place). These words also express an understanding of Cherokee well-being through the land ("your game is gone") but in particular through the people's relationship to Selu the corn-mother: she "has left you" and "she will return" if you "return to your former way of life." This paper will examine through this historical story and the stories of Selu, the Cherokee conceptualization of what it means to be Cherokee and to flourish as Cherokee in relationship to land (elohi) in the broadest sense and to the corn-mother (Selu) in the particular sense. This sense of kinship with the corn and the land are then contrasted in concept and practice with an understanding of people and land, of corn, agriculture, best practices, most productive use of the land and resources, and so on, that are in common use.

009. Maize: A Film Produced by Victor Masayesva (Hopi) [and others]

Film

8:00 to 9:45 am

InterContinental: Ladera Heights Room 521

Maize tells the story of the movement of maize from its origins as teosinte in Central America to its current forms from there to Mexico to the Hopi world to east. The through scenes by Indigenous filmmakers who are also cultivators of corn. Victor Masayesva, who has coordinated production of the film across the hemisphere, will attend the screening and discuss it afterward/

Presenter:

Victor Masayesva, IS Productions

010. Métis Feminists Take Technoscience: Indigenous Science and Technology Studies

Panel

8:00 to 9:45 am

InterContinental: Lincoln Heights Room 525

This panel brings together Métis feminist approaches to the study of technoscience, a term used to connect the study of scientific knowledge and laboratory practices with the politics of its worldly results in processes as diverse as militarization, environment care, feminism, and governance. We seek to contribute to the formation of Indigenous Science and Technology Studies (STS) as a crucial field investigating the politics of technoscience in its implicated, resistive, and surprising itineraries. In so doing, the panel brings Métis feminist responsibilities, resistance, traditions, and futures towards the project of creating decolonial principles, protocols, and practices that disrupt and transform engineering and the natural sciences, health sciences, environmental sciences, humanities, and social sciences. This session engages with the work of Indigenous STS scholars such as Kim TallBear, and Métis feminist scholar Zoe Todd to further explore what Métis feminist approaches to Science and Technology Studies might be. The papers for this session dwell in the spaces of biomedicine, bodies and biotechnologies, reproductive justice, gender in the human sciences, environmental colonialism, toxics governance, data justice, and materiality.

Chair:

Michelle Murphy, University of Toronto

Participants:

Counting Fish like a Métis: Anti-Colonial Scientific Protocols in a Feminist Laboratory **Max Liboiron**, *Memorial University of Newfoundland*

Civic Laboratory for Environmental Action Research (CLEAR) is a feminist, activist, anti-colonial marine science laboratory. Our values are equity, solidarity, and humility, drawing from the intersectional feminist movement and from the Seven Sacred Teachings. We work to incorporate those values into every aspect of our scientific and technological research, from how we design research instruments, how and with whom we collect environmental samples, to how we determine author order in academic papers. We regularly grind against Western, patriarchal, masculinist, individualist, and colonial frameworks in ways that are uncomfortable and ineffective, or hilarious and compelling, sometimes all at the same time. CLEAR specializes in methodological resistance to existing power structures. Rather than leverage scientific findings to argue for change via evidence-based decision-making, we argue that the methods of science-in-progress are the best sites for social change and political activism against colonialism and the settler state. Here, we will discuss some of these protocols and their politics.

Nuclear Waste: Enduring Structures of Exposure **Emily Astra-Jean Simmonds**, *York University, Department of Science and Technology Studies*

Drawing inspiration from work with my fellow antinuclear activists, this paper experiments with thinking with nuclear waste. Rather than offer a diagnostic of the state of nuclear waste, I try to open a list of generative questions about contamination and exposure that pool up around waste. This is a writing and thinking experiment aligned with other feminist indigenous and decolonial works that unsettle and attend to enduring colonial structures of exposure in the everyday, particularly in instances when these structures are occluded from descriptive accountings of irreparably damaged ecologies, biospheres and bodies. Invisible, but far from imperceptible, nuclear waste, I argue, rarely traffics in a politic of certainty, it is long lasting; it exists in ecosystems, and food chains and geological formations for millennia. Life can appear unaltered, flourishing amidst the fractal patterns of invisible waste yet the toxicity remains. Because of this nuclear waste might have much to tell us about enduring structures of dispossession in place in. Staying with nuclear waste I wonder out-loud: How do settler colonial politics continue to shape the conditions of exposures and the distribution of toxic sovereignties? What techniques and speculative practices are used to render the labyrinth of

unfathomably confusing multi-sensory amalgam produced by exposures in place into a knowable technical containable thing? How is exposure to waste in all of its pernicious forms made sensible?

what the seeds saw / our future for Métis materialit **Kristen Bos**, *University of Toronto*

Despite considerable political efforts, the Métis remain on the peripheries of dominant archaeological discourse. While previous research has demonstrated the archaeological visibility of Métis populations, confined to architecture and the odd ceramic- or lithic-based approach, research has remained limited in material, method, and scope. The researchers cannot be blamed here: the material culture of the Métis is limiting. Although Métis culture developed in the more recent past and although Métis artefacts like jaw harps, embroidered sashes, and beaded leggings were “traded, sold, given, worn, acquired with force or as souvenirs, presented as diplomatic gifts [and] exchanged in marriage ceremonies” (Peers 1999, 55) for centuries, few survive with certain context and/or provenance. And without either? A good archaeologist will tell you that understanding is impossible. But is it? This paper questions the archaeological assemblage, the archive, and the divisions between past, present, and future. This begins with the idea that patriarchal violence is a manmade disease and in treating it as such — locates it in worlds, histories, materials, and bodies, in particular, mine. Throughout, I ask: What is the materiality of patriarchal violence? What is our archive? Our objects, our art? What about our mundane material lives? Can a pulsing vein or court record be included in our archive? When is our archive? Where is our archive? And, how do I get there? Using (historic) Métis material culture, past fieldwork, and autoethnographic stories, I hope to draw us a map.

Chemical Violence and Environmental Data Justice: Refusals, Responsibilities, and Love **Michelle Murphy**, *University of Toronto*

Within settler colonial logics, proof of the existence of chemical violence requires Indigenous, Black and poor communities to demonstrate their trauma through biomedical evidence from their own bodies and lands. While contemporary biomedical research into environmental epigenetics and metabolism makes available intricately detailed accounts of the molecular workings of industrial chemicals in bodies, as well as between bodies intergenerationally, in contrast settler colonial governance refuses to produce detailed monitoring of chemical pollution; quite the reverse, state environmental governance is likely to obscure or even participate in chemical violence and its disruptions to life, land and sovereignty. Focused on the Anishinabek side and cities of the lower Great Lakes, this paper begins with refusing to place the burden of representing chemical violence on Indigenous lives and lands, and a rejection of colonial capitalist models of what counts as the relations that make up chemical exposures. What might a decolonial approach to environmental data about chemicals look like? How might data visualizations of chemical relations call out the responsibilities of corporations and states in producing environmental violence and honoring sovereignties, while also activating relations of decolonial love to the many lives and beings forged in chemical violence. This paper asks these questions as a Métis feminist science and technology studies (STS) project participating in the emergence of Indigenous STS as field and decolonial environmental and reproductive justice, particularly as it relations to environmental data justice and urban futures.

011. Representations

Paper Session

8:00 to 9:45 am

InterContinental: Majestic Room 635

Chair:

Dylan AT Miner, American Indian and Indigenous Studies –
Michigan State University

Participants:

Chief Many Treaties' Labor Advocacy: Native Actors and the Fight for Hollywood Actors Unions in the 1940s *Jacob Floyd, Oklahoma State University*

In this presentation, I will examine the labor advocacy of Chief Many Treaties (Blackfoot actor William Hazlett) who became a prominent spokesperson for Native actors and a leader in the Screen Extras Guild (SEG) during a contentious time in the struggle for actors unions in 1940s Hollywood. Utilizing biographical research, I will first argue how Many Treaties' pre-film careers in real estate and politics prepared him to become an effective advocate and coalition builder. Next, I will contextualize Many Treaties' advocacy within the industry. While Native actors faced unique difficulties, their labor issues were also connected to larger problems facing non-lead actors in Hollywood. I will examine the connection between Many Treaties and union efforts within the film industry and in California (where Hollywood unions played a significant role), by reading his public protests in the context of contemporaneous Hollywood labor disputes. Lastly, I will argue for the significance of Many Treaties in Hollywood labor by examining his portrayal in the writings of pro-union journalists. By looking at Chief Many Treaties, this presentation seeks to argue for the importance of Native labor advocates as a significant, yet neglected, part of the history of film labor and labor in California. Because of the popularity of the Western film, Native extras made up a sizable and publicly visible important segment of the SEG. The SEG's labor victories in the 1940s, were significant developments in the larger history of film industry unionization, and due to industry's significance to state politics of California as well.

Writing Wounded Knee: Indigenous Journalists, Native Newspapers, and the Dissemination of Mass(acre) Media *Michael P Taylor, Brigham Young University*

At NAISA 2016, I shared the oft-overlooked Ponca journalist Susette Bright Eyes La Flesche's firsthand accounts of the 1890 Wounded Knee Massacre. I hypothesized that I was only at the "tip of the archive" of Indigenous journalists and Native newspapers that covered Wounded Knee. This paper now places Bright Eyes' reports, as published in the Omaha World Daily Herald, into conversation with the network of other contemporaneous Indigenous news sources across North America, including The Canadian Indian (Ontario, 1890–91), The Cherokee Advocate (Oklahoma, 1844–1906), and The Metlakatlan (Alaska, 1888–?). By reconnecting these narratives, as reported to and by Indigenous communities, this paper analyzes the strategies through which Indigenous writers reported Wounded Knee beyond the violence of colonial conflicts and the economic demands for sensational stories. As historians continue to write Wounded Knee, the number of Indigenous accounts consulted remains frustratingly limited. They use autobiographies by Black Elk (Oglala Lakota), Charles Alexander Eastman (Santee Dakota), and Luther Standing Bear (Oglala Lakota); oral histories of Lakota survivors, U.S. military correspondences, and the reports of mainstream newspapers. As a result, many remain within the victimhood framework that repeatedly represents Indigenous poverty rather than peoplehood, violence rather than viability, hunger rather than humanity, retaliation rather than resistance. In contrast, the archived perspectives of Indigenous news sources offer approaches to writing Wounded Knee, as a model for writing other moments of colonial violence, in a way that wades through the wounds while asserting Indigenous understandings of identity, politics, land, nationhood, and relationship.

Tupac Amaru II and Tupac Amaru Shakur: Indigenous Transits

in Occupied Yaanga *Ho'esta Mo'e'hahne, Portland State University*

While scholars have analyzed Tupac Amaru Shakur's œuvre, Shakur's relationship to trans-hemispheric American Indigeneity and the settler necropolitics of race remain undertheorized. This paper examines how Indigeneity functions as a colonial transit in Shakur's sonic literature and public biography vis-à-vis his Indigenous namesake, Túpac Amaru II, an 18th century Incan leader. Reading Shakur's commemoration in global Anglophone popular culture, I argue that Shakur represents one of the most widely circulated significations of appropriated Indigeneity, a signification that has been cathected to the Yaanga region (the geographies surrounding the Gabrielino-Tongva village that is, currently, occupied by downtown Los Angeles). Reading Shakur's familial naming practices, which include his African surname, I argue such practices register the identity and radical politics of the African diaspora under the racialized duress of US settler necropolitics. They also illustrate, however, how such politics depend on what Jodi Byrd calls the "transit native" to fashion non-native subjectivities. Reading Shakur's album "All Eyez On Me" (1996), recorded in LA following Shakur's incarceration by New York state, I argue the album's racialized misogynistic violence displaces the anti-African diasporic violence practiced by US settler sovereignty and, redirects sexual violence at female African diasporic subjects and corporeal violence at male African diasporic subjects. Such violences also recreate the gendered anti-Indigenous violence practiced in Yaanga by Spanish, Mexican, and US occupations. Additionally, through genre Western tropes, the album's gendered violence, combined with Shakur's "transitive" Indigeneity, tether his subjectivity to the occupied Fernandeano Tataviam and Gabrielino-Tongva homelands of the Yaanga region.

012. The Past, Present and Future of California American Indian Education: A Continuum

Panel

8:00 to 9:45 am

InterContinental: Metropolitan Room 623

While perceived as disconnected, the educational challenges facing California's American Indian students, and Indigenous people globally for that matter, can be viewed as a continuum – a complex interconnected sequence of events that are not significantly different or separate from each other. The relationship between these events severely impacts the educational attainment of American Indians today. This panel unites three emerging scholars who, conducting research on California's American Indian educational attainment, each bringing different perspective on the past, present, and future of the educational pipeline for California's American Indian population. There is a growing area of literature on the state of education for American Indians in California (Proudfit & Myers-Lim, 2007). To add to this dialogue, this panel will bring together three California Indian female educators and researchers to discuss significant touchpoints on to continuum of California American Indian education. The first panelist will present on the past experiences of California Indian youth that attend Saint Boniface Indian Industrial School in Banning, CA, focusing on (re)righting and (re)writing this history to narrative the preservation and reclamation of cultural identities among descendants of attendees. The second panelist will address present issues with the holistic admission review process through the University of California system, and discuss its impact on California Indian applicants. Lastly, the final panelist will speak to the future of California Indian education through the lenses of tribal-university partnerships.

Chair:

Theresa Jean Ambo, University of California, San Diego

Participants:

(Re)writing and (Re)righting California Indian Histories:
Legacies of Saint Boniface Indian Industrial School *Kelly Leah Stewart, University of California, Los Angeles*
California Indians histories are interwoven from oral accounts of

our ancestors' hardships and triumphs, intertwining experiences of lost and concealed culture, traditions, and perspectives on our past. Our history bound together by generations that have overcome adversity through endless resiliency, directly tying Indian people to our ancestors' experiences, Indigenous knowledge systems, cultural connection and familial bonds. Oral narratives of our history "teach the young and remind the old what appropriate and inappropriate behavior is in our cultures; they provide a sense of identity and belonging, situating community members within their lineage and establishing their relationship to the rest of the natural world" (Cavendar-Wilson, 4). One overlooked narrative in California history is that of the mission boarding school experience. Indian boarding school literature focused on California continues to be dominated by the Sherman Institute, and there remains an absence of perspectives of California Indian students attending Saint Boniface Indian Industrial School. As a descendant of two generations of Saint Boniface attendees, my goal is to contribute to field of American Indian Studies, and related fields, by reclaiming the narrative of California Indian mission school history and by exploring how descendants of former students are (re)writing and (re)righting histories. The purpose of this paper is to examine how descendants of one family from San Timoteo Canyon, California have overcome the loss of familial bonds and cultural connection to reclaim their California Indian heritage.

College Holistic Review and Native American Students *Renee White Eyes, University of California, Los Angeles*

Applying to college can be a daunting task for many American Indian youth. Prospective freshman students are required to report their coursework, any honor level and/or Advance Placement classes, SAT/ACT scores, school involvement, volunteer work, and write a personal statement. How the application and admissions process unfold, both for American Indian students and admissions officers, is influenced by social, historical, and cultural contexts. At the University of California, Los Angeles (UCLA), the Undergraduate Admission department has a holistic review admission process. This holistic method considers all information based on the student's school and personal environment, such as: academic achievement, personal qualities and achievement, possible contributions to the campus, scores on standardized tests, participation in academic enrichment programs, and any opportunities and/or challenges a student has faced ("Freshman Selection - UCLA Undergraduate Admission," n.d.). However, it remains unclear how UCLA's holistic review process impacts, or takes into consideration the unique cultural background of, prospective freshmen American Indian students applying for admission at UCLA. This paper will explore the literature on holistic admission policies, as well as potential qualitative research that may be conducted in the future on this topic and theory that will drive this research.

Examining Tribal-Institutional Relationships, Responsibility and Reciprocity in Higher Education *Theresa Jean Ambo, University of California, San Diego*

There is an educational attainment crisis among California's American Indian student population across in the state's public college and university systems. American Indians in California, and nationwide, who continue to have the lowest college enrollment, retention and completion compared to most underrepresented minority group. This issue is particularly concerning given the rising belief by California tribal leaders that higher education plays a critical component in the achievement of nation-building goals. Notable efforts have been made recently by colleges and universities nationwide, and globally, to be more inclusive and engage local Indigenous communities. However, these efforts are not universally practiced across postsecondary institutions. In fact, most postsecondary institutions face significant limitations in knowing the necessary steps to foster tribal-institutional partnerships and relationships.

California presents a compelling case of tribal engagement, given the number of federally and non-federally recognized tribes, prior financial divestments from public education by the state, and privatization and growing dependence of college and universities on external donors – in this case monetary tribal partnership. To broaden the discussion on tribal-institutional relationships and partnerships, this paper offers a summary of findings from a multiple-case study examining the nature of formal and informal tribal-institutional relationships between public land-grant universities and local federally and non-federally recognized tribes in California. This will be done through a sharing of perspectives from tribal and institutional representatives regarding advancing relationship, fostering reciprocity, and addressing the educational needs of tribes. Last, the panelist will discuss preliminary engagement and acknowledgement efforts at the case study institutions.

013. Screen Sovereignty and Indigenous Standpoint Theory: From Journalism to the Digital Humanities

Panel

8:00 to 9:45 am

InterContinental: Royal Room 620

In order to fully address sovereignty and decolonization, Kim TallBear has suggested that scholars "must boldly travel the multiple networks that have arisen in the West after the cutting of the world into knowledge categories" and address the role of "technoscientific" knowledges (2014:186-7). We extend her call to consider how Indigenous practices and collaborations are co-producing decolonizing narratives and sovereignty through digital media technologies. Drawing from multiple disciplines, this panel brings together critical discussion of visual sovereignty (Rickard, 1995) and Indigenous Standpoint (TallBear, 2014) theories to analyze emerging trends in media-based approaches to self-determination. Kristin Dowell (2013) locates "visual sovereignty in the act of production" (original emphasis, Dowell 2) where sovereignty, as generated by media, is not of the product itself, but rather of the relationships and community developed in, around, and out of the creation of that work. Media makers sit at what Tallbear calls "the intersections of multiple systems of domination," where narrativizing in public arenas has complex stakes and consequences that challenge configurations of power and social relations. The papers in this panel provide analyses of the active constitution of sovereignty in the production of Indigenous media, including journalism, video game design, video production, and digital poetics. We ask, what does it mean to hold space for Indigenous community in media? How do practices of narrating events, actions, and histories shift as multiple ways of knowing and producing knowledge are accounted for? What does consent look like in media production and how do we articulate it?

Chair:

Karyn Recollet, University of Toronto

Participants:

"Inaudible Mess and Concordance Lines: A Digital

Performance of Injun" *Jordan Abel, Simon Fraser University*

Injun, according to Kyle Kinaschuck, is about the "unmaking of settler-colonial texts . . . to resist and subvert enduring colonial projects" but is also about the articulation of "Indigenous existences and agencies from within the very corpus of texts that perpetuate epistemic and material violence against Indigenous peoples." While the main goal of my research initially centered on the topic modeling of a corpus of Indigenous poetry, this project also addresses the systemic barriers that have prevented such work gaining traction, and likewise attempts to address the specific challenges that Indigenous writing (and in particular Indigenous poetry) present to current Digital Humanities methodologies. In this artist talk, I'd like to address not only the material conditions out of which those Indigenous existence and agencies form out of, but also how Indigenous voice (and voices) are articulated through digital performance.

Rethinking Journalism Ethics with Indigenous Standpoint and Situated Knowledge *Candis Callison, University of British*

Columbia; Mary Lynn Young, University of British Columbia

In this historical moment where journalists are confronted with a range of social movements and complex reporting challenges from the Dakota Access Pipeline (DAPL) to ongoing slow-motion disasters like climate change, professional journalists' research methods, ethical obligations, and limitations are increasingly being debated even as new approaches emerge. As more platforms are developed that give direct voice to citizens with varied perspectives, questions about journalistic methods, forms, technologies and practices have begun to proliferate (Gillespie, Boczkowski and Foot, 2014). This paper draws on scholarship from Indigenous Studies, Media Studies, and Science and Technology Studies in order to analyze social media and ethnographic research with Indigenous journalists. Our research asks two primary questions: (1) How might we understand what journalism can and should do from a decolonizing, Indigenous and feminist perspective? (2) What kind of a tool is journalism for Indigenous journalists given both the emergence of new technologies for self-representation, Indigenous peoples' "distinctive cultural traditions, political status, and collective identities" (Dowell, 2013), and the long history of mis- or non-representation by mainstream media? Indigenous journalists are actively navigating both the sedimentation of codified journalistic norms and practices and re-articulating relations with technology, peoples, land, non-humans, cultures and conditions for settler-colonialism. In light of this, we argue that representing complexity, relationships, and selecting expertise in areas of contested knowledge constitute ethical decisions, and that journalists must negotiate double binds and their own situated knowledge in order to shine light on issues of justice and inequality (Tallbear, 2014; Haraway 1988; 1997).

Dark Matter: Choreographing Consent in Digital Worldings
David R Gaertner, University of British Columbia; Karyn Recollet, University of Toronto

In this presentation, we will be discussing Dark Matter, an Indigenous studies video game we are producing with Jason Lewis and Aboriginal Territories in Cyberspace (AbTec). The game works towards a social theory of dark matter as a means to articulate forms of digital kinship, sovereignty, and radical relationality. Our use of "dark matter" is inspired by the groundbreaking work of Imani Kai Johnson, who speaks to the relationship that exists between the potential and life force of the 'cypher,' the circle dance in hidden dimensions of Africanist aesthetics in hip hop culture. According to Kai Johnson, "the force of dark matter is 'seen' and understood only by way of its gravitational influence on surrounding visible matter. It is thus a metaphor for the invisible force in cyphers that helps hold them together." Building from Kai Johnson, we see dark matter is a means to articulate the gravitational pull that compels individual and collective bodies towards human and more-than-human relations and kin. Dark Matter, the game, will present worlds in which players must activate a series of ethics, behaviours, and ways of establishing consent with land and water, as well as human and non-human bodies. In the space between these bodies, players will need to mobilize and accommodate body sovereignty in future worldings and embody consensual relationality. In this presentation, we explore how we use the game and digital technology to consensually hold space across territories.

As I Remember It: A Digital Transformation *Davis McKenzie, Director of Communications and Public Relations at the First Nations Health Authority, Vancouver*

Written As I Remember It is the first book-length life history told in the first-person of a Coast Salish woman. Born in 1931, Elsie Paul was raised by her grandparents who travelled seasonally with her throughout this territory, and kept her from residential school for nearly all her childhood. Raised in the Tla'amin

customs, language, and social organization, as an Elder she chose to share her knowledge of Tla'amin history and the teachings that she was fortunate enough to receive from her own elders. The process to develop the book, with her granddaughter and an historian, was arduous, listening to and sorting hours of tape, transcribing and editing over a three-year period. In this presentation, her grandson and project lead Davis McKenzie discusses the collaborative process of moving beyond the print book and creating a web-based multimedia publication. Restoring Elsie's voice and deploying the concept of transformational listening, the web-based resource also demonstrates that "Indigenous digital storytelling and research are as much about the process of community relationships as they are about the development of digital products and research outcomes" (Iseke & Moore, 2011).

014. Settler Capitalism and Logisticality

Paper Session

8:00 to 9:45 am

InterContinental: Silver Lake A Room 515a

Chair:

David Myer Temin, University of Michigan, Department of Political Science

Participants:

Colonial Empire from Turtle Island to Abiyala: Spatial (Re)structuring, Settler-Imperialism and Transnational Resistance *Alfredo Garcia, University of Victoria*

It is estimated that 75% of the world's mining companies are headquartered in Canada. Canadian mining assets abroad totaled \$170.8 billion with Latin America accounting for 52%. Yet, the literature on Settler-Colonialism unintentionally reifies the state through the reproduction of the domestic/foreign dichotomy which ultimately renders colonialism as an organizing structure contained within the borders of the settler-state. Nevertheless, the everyday exposures of violence (murder, rape, land dispossession, etc.) that Indigenous women and communities in Latin America encounter due to Canadian neoliberal economic interest demands that we expand our analyses of settler-colonialism, spatial violence, geography and resistance. Thus, this paper introduces three ideas that encourage dialogue necessary to include the concerns of Indigenous peoples throughout the Americas that are embedded in and resisting intersecting settler-imperial projects. First, I (re)conceptualize the modern settler-colonial state as already imperial in nature, enabled and regulated by a global system of colonial-capitalism. Second, I invite us to reimagine geography and space as "a meeting up of histories" and resistances (Goeman 2013). Rather than the state borders that divide us, what unites us as Indigenous peoples? Finally, following the transnational resistance efforts of the Dakota Access Pipeline protests, this paper explores the potentials for a contemporary anti-colonial praxis premised on recognizing interconnected colonial-oppressions throughout the Americas and the advancement of an Indigenous transnational framework (Huang et al. 2012; Bauerkemper and Stark 2012, Byrd 2011) which seeks to restructure transnationalism in terms of Indigenous peoples' experiences, realities, and responsibilities that we carry today.

"Cutting Off Their Braids": Industrial and Agricultural Capitalism and the Politics of Termination and Relocation *Hossein Ayazi, University of California, Berkeley*

In the Fall 1953 issue of the official magazine of the vocational agriculture education organization, the Future Farmers of America (FFA), was an article on the FFA chapter on the Blackfeet Reservation. Following their performance of a tribal grass dance at the National FFA Convention that year, the article stated "there will never be another [Blackfeet] demonstration... since most of the boys are cutting their braids and are growing away from the Tribal rituals and customs." The Blackfeet FFA

youth had all but “vanished” despite the Blackfeet Nation being particularly adept at “industrial and agricultural capitalism” at the time, despite doing so in order to support themselves politically and culturally (Rosier 2001), and despite the 1934 Indian Reorganization Act’s provision of self-government (however nominal) partly premised upon Native peoples’ proficiency in industrial and agricultural capitalism 20 years prior (Biolsi 1998). This paper asks, how, from the 1930s to the 1950s, did Native peoples’ relative success with “industrial and agricultural capitalism” come to seemingly help undermine Native peoplehood? Joining the archive of early- to mid-twentieth century federal Indian law and policy, and representations of Blackfeet FFA youth and accounts by FFA Blackfeet youth themselves, this paper traces how exactly the domain of culture—including narrative, subject and identity formations, and memory—was key to sedimenting a broader shift in U.S. settler colonial discourse: from Native peoples holding the capacity to “adjust” to the “prevailing civilization” while maintaining themselves as peoples (The Meriam Report 1928) to the supposed loss of such a capacity altogether.

Settler Logisticality *Jodi Melamed, Marquette University*

The paper examines contemporary racial capitalism and coloniality in terms of logisticality: the organizing, managing, and coordinating of flows of things (meanings and resources) in order continually to materialize and operationalize infrastructures of “ownership” for those who have taken possession. It examines relations between settler logisticality and dispossessive financialization in the U.S./American Indian Country (“Turtle Island”) and in Israel/Palestine, with a focus on geographic-economic strategies of power, which produce, regulate, and control immobility and mobility and thereby manifest the flow of things for dominant relations of capital accumulation. On the ground, these take many forms, such as borders, checkpoints, eminent domain, reservations, pipelines, investment vehicles, prisons, universities, visas, and configurations of global value chains. Against this backdrop, the importance of contemporary resistance at points of mobility, transportation and immobilization comes to light as resistance that seeks to disrupt and transform the geoeconomic infrastructure of colonial and capitalist violence. It suggests a profound way that struggles interlock, connecting the gathering of Native nations and water protectors at Standing Rock to stop the flow of oil, to resistance at airports against the immobilities of the refugee and travel bans, to refugee movements across borders (from the Eurotunnel to the Rio Grande), to the No Ban on Stolen Land movement to Black Lives Matter actions that block highways and move through segregated geographies in deliberate ways.

Threats of Violence: The Thirty Meter Telescope and Settler State Policing of Kānaka Maoli *David Uahikeaikalei’ohu Maile, University of New Mexico*

In this paper, I examine Kanaka Maoli (Native Hawaiian) refusal of the Thirty Meter Telescope (TMT), attempting to be built on our sacred mountain Mauna a Wākea in Hawai’i, by interrogating how the settler state of Hawai’i polices Kānaka Maoli (Native Hawaiians). How are threats of violence discursively and materially produced in settler state policing? How have Kānaka Maoli been policed by the settler state of Hawai’i to mark kia’i (protectors) of Mauna a Wākea as threatening violence and violent threats? In what ways do Kanaka Maoli refusals of TMT expose and unravel the precariousness of U.S. settler sovereignty when state power gets exercised to exact police force against Indigenous resistance? My paper answers these questions by analyzing threats of violence, as a discursive formation I trace throughout state laws, news reports, and visual imagery, in the movement to defend Mauna a Wākea from TMT and its champion the settler state of Hawai’i. Bringing together Critical Indigenous, Hawaiian, and Police Studies, I argue threats of violence function doubly, first, to rationalize police interventions

against kia’i and, second, to defer, underwrite, and erase the colonial violence of the settler state, and its brutal policing of Kānaka Maoli, but also the settler colonial capitalism of TMT, which is a violent project of astronomy-industry development in the first place. To conclude, as an intervention into Critical Indigenous and Hawaiian Studies, I suggest Kanaka Maoli refusal articulates radical Indigenous sovereignties not simply to stop the TMT but for imagining decolonial, deoccupied futures in Hawai’i.

015. Mele: A Continuum of Hawaiian Activism and Aloha I

Panel

8:00 to 9:45 am

InterContinental: Westwood Room 526

This panel will focus on the various modalities in which mele (song, poetry, dance, music) form the foundation of Native Hawaiian activism and aloha. In addition to focusing on mele, these presentations will be grounded in our mo’olelo (histories and literatures), along with our political discourses and cultural practices, from our distant past through to the contemporary era. At every point in time and place, mele have been and still are a space for expressions of resistance to imperialism, colonialism, and assimilation, along with expressions of enduring aloha for our lāhui, our ‘āina, and for each other. These panels serve as a continuation of that tradition.

Chair:

Kahikina de Silva, University of Hawai’i at Mānoa

Participants:

Mele Aloha ‘Āina, Mele Aloha Lāhui: Exploring the Role of Mele as Re/Action *Jennifer Leilani Basham, University of Hawai’i-West O’ahu*

This presentation will explore the role of mele (song, poetry, dance, music) within Kānaka Maoli society as both a repository of reaction—in that we record our experiences, observations, and emotions within the songs we compose—and as a form of action—in that, through both our lyrics and through chanted, danced, and sung performances, Kānaka Maoli deploy mele as a means to affirm our beliefs, values and practices, but also to interrupt, subvert, reject, and rebel against the imperialism, colonialism, and assimilation that we continue to be subjected to. Often, no matter the iterations these forms of activism take—whether peaceful and non-violent or not—they are all grounded in a pervading sense of aloha ‘āina (love, respect, compassion for our homeland) and aloha lāhui (love and respect for our people and nation). Specific examples will examine the role of mele as reaction and action within the context of the overthrow of the Hawaiian Kingdom in 1893 and the armed counterrevolution taken up to restore the kingdom in 1895, and will compare those re/actions to contexts in the contemporary period, such as the Protect Maunakea movement and the ‘Aha of 2016.

E Ho’oipo Kāua: Hawaiian Love Songs as Radical Expressions of Aloha ‘Āina *Kahikina de Silva, University of Hawai’i at Mānoa*

This paper will explore the themes of resistance and anti-colonialism found, perhaps surprisingly, in Hawaiian songs of courtship and romance: mele ho’oipoipo. The term “ho’oipo” or “ho’oipoipo” can be glossed as: to woo, to court, to make love, or, literally, to make a sweetheart of someone. Yet the appearance of this word in three distinct mele, none of which is about human lovemaking, suggests that there are more nuanced, fluid meanings of love and intimacy that apply. In this paper, I will identify some of these applications in order to shift our understanding of contemporary mele ho’oipoipo and reveal their underlying demand that we love and defend our ‘āina with the same passion that we love and defend our human partners and family members. Mele ho’oipoipo have become a kind of safe space for Kānaka Maoli to express our deepest, most intense feelings of aloha in an accepted context — romantic love. Yet our kūpuna have long employed the language of ho’oipoipo to

express the same intensity of love and loyalty to land and lāhui, as well as the kind of yearning that can woo something new or remembered into (re)existence. By destabilizing the role of these mele, we continue the process of reinscribing each aspect of our lives — from the way we govern to the way we love — as ‘ōiwi.

‘Ike Maka i ka Nani o Puna: Learning Mo‘olelo of Puna
Through Lili‘uokalani’s Love Songs *John Jacob Kaimana Chock, University of Hawai‘i at Mānoa*

This paper will examine three mele aloha (love songs) taken from the personal collection of Queen Lili‘uokalani that are set in Puna, Hawai‘i, in order to advance the notion that a mele aloha can verbalize personal intimacies while simultaneously becoming a pervasive tool to preserve and perpetuate Kanaka Maoli mo‘olelo (stories and histories). Each of the mele in this collection — “‘Imi Au Iā ‘Oe E Ke Aloha,” “Ninipo Ho‘onipo,” and “Nani Haili Pō I Ka Lehua,” — utilizes Puna’s associated place names, images, metaphors, and storied figures to characterize its romantic language. Mentions of Hōpoe, Mali‘o, and Halaaniani (three of Puna’s storied figures); as well as Ka Wai Ko‘olihilihi (a traditional practice once performed in honor of visiting chiefs); create the poetic context through which the composer weaves her stories of love, while also reconnecting the three mele to mo‘olelo of Puna itself. By bringing these names back to the ears and minds of the listeners, these mele provide an entry point through which the respective mo‘olelo of each figure and practice can be taught to new generations. Although all of the mele were composed in the nineteenth century, two (and a related variation of the third) have been performed and recorded in popular public arenas within the past five years, lending credence to the premise that mele aloha can teach Kanaka Maoli mo‘olelo to wide and varying audiences over long spans of time.

016. New Worlds for All: Cherokee Speculative Fiction

Panel

10:00 to 11:45 am

InterContinental: Beverlywood Room 520

Indigenous speculative fiction (alternative histories, horror, fantasy, science fiction) has gained a lot of attention in recent years. Imagining Indigenous Futurisms is an annual writing contest “that recognizes authors who wield science fiction as their weapon of choice in the pursuit of social justice.” Much of the scholarly attention in the area of Indigenous speculative fiction has focused on Stephen Graham Jones (Blackfeet). Less known is the critical mass of speculative fiction writers who are Cherokee. The four authors examined in this panel, Sequoyah Guess (United Keetowah Band), the late Robert Conley (Cherokee Nation), Arigon Starr (Kickapoo-Cherokee), and Daniel Wilson (Cherokee Nation) do not begin to exhaust the list. They work in a variety of genres, ranging from fantasy to superhero comics.

Chair:

Daniel Justice, University of British Columbia

Participants:

The Alter/Native Wonderworks of Robert J. Conley *Daniel Justice, University of British Columbia*

While most widely known as a writer of historical fiction and westerns, Cherokee Nation author Robert Conley also wrote horror and genre-crossing stories of ghosts, witches, and other-than-human beings that, as a result remain under-examined in studies of his corpus. This presentation looks at these not as mainstream speculative fiction but as Indigenous wonderworks that take Cherokee spirituality, kinship, and cosmology seriously.

Native DIY Film: Sequoyah Guess’s Kholvn in the Community

Joshua Nelson, University of Oklahoma

Sequoyah Guess, a self-published Keetoowah Cherokee author from northeastern Oklahoma, authors science fiction/horror novels that draw on Cherokee oral traditions, landscapes, and culture for his monsters, settings, and characters. His first novel Kholvn, published in 1992, is named for the monstrosity of

Cherokee tradition, the ravenmocker, a cannibalistic witch that prolongs its own life by shortening those of its victims. With a group of friends including several prominent figures in Cherokee country, Guess adapted the novel in the early 1990s into a homemade feature-length film in black-and-white, using a camcorder and other consumer-grade equipment. While not exactly studio-quality, several moments in the film reflect the tribally specific details and diverse realities of northeastern Oklahoma Cherokee life, particularly the characterizations of both Cherokee Nation and United Keetoowah Band citizens, traditionalists, white and Indian Christians, and non-believers — none of whom can take down the monster alone. The hardcore do-it-yourself community production and aesthetic of Kholvn calls into question the degree to which our viewing expectations and critical senses of distinction are structured by mainstream film conventions, even in the wake of Michele Raheja’s influential argument for advancing visual sovereignty in Native film.

Super Indian: The Speculative Fiction of Arigon Starr *Candessa Tehee, Northeastern State University*

Kickapoo-Cherokee self-described Native diva is a musician, songwriter, actor, and playwright. Yet she is also a graphic artist and comic book author who produces graphic speculative fiction. She is a founder of the Indigenous Comics Collective, a group of Native comic book artists and writers. As part of the collective, she was a contributor to Moonshot, an anthology of graphic stories, ranging from the traditional to alternative futures, which was published by Alternative History Comics. She is also the creator of Super Indian comics and graphic novel with plots like “The Curse of Blud Kwan’Tum.” This presentation will examine this under-examined aspect of Starr’s work.

017. On Susan Hill’s, The Clay We are Made of: Haudenosaunee Land Tenure on the Grand River

Roundtable

10:00 to 11:45 am

InterContinental: Broadway Room 615

Susan Hill’s recently published book makes a stunning contribution to the canon of Haudenosaunee studies. By centering Haudenosaunee epistemology, her new work provides a revolutionary retelling of the history of the Grand River Haudenosaunee. Using relationships to land and territory as context and lens for extensive archival research, Hill draws upon a wide variety of methods and scholarship, language immersion, Amerindian autohistory, Indigenous theory, and a deep place-based knowledge. In doing so, she has created an unrivaled model of historiography that identifies and engages with the values and philosophies of Haudenosaunee people. This anchors her recounting of how Haudenosaunee ways of knowing informed decision making and diplomacy and sustained the people during times of tremendous upheaval. From post-war relocation and reestablishment to the rapid theft and expropriation of Six Nations territories and resources, Hill illustrates the Crown’s continued attempts for political control of Confederacy leadership. She identifies the cultural narratives and epics that Haudenosaunee people have continued to rely on. Importantly, Hill makes a critical intervention by moving beyond settler colonial critique and provides a generative model for scholars to engage Indigenous philosophies and the processes of community-building. We will discuss how Hill connects with and builds upon the vibrant scholarship in Haudenosaunee studies, how her work informs an understanding of land as a methodology for nation-building, how it can be read in trans-Indigenous (specifically Maori-Haudenosaunee) context, and how it links to the critical contemporary moment of land reclamation and political resurgence.

Presenters:

Mia McKie, University of Victoria

Theresa McCarthy, State University of New York at Buffalo

Kristina Ackley, The Evergreen State College

Aroha Harris, The University of Auckland

Susan M. Hill, University of Toronto

018. History and Settler Violence

Paper Session

10:00 to 11:45 am

InterContinental: Echo Park Room 516

Chair:

Brenda Child, NAISA

Participants:

Historians and Indigenous Genocide in Saskatchewan **Robert Alexander Innes**, *University of Saskatchewan*

Neither historians nor the Canadian government have acknowledged the existence of the genocide that occurred in the early 1880s in Treaty 4 territory that killed hundreds of First Nations and Métis people. Many historians have detailed how the Canadian government implemented a starvation policy in the Cypress Hills as a means to exert control over the First Nations people in the region and force them to move north to other regions. It is difficult to understand why historians have not categorized the deaths caused by the starvation policy as a genocide when they all have agreed that the government knew prior to cutting off food rations many people were dying of starvation and have all said that the policy killed a large number of people. Some historians may have been reluctant, as Andrew Woolford states, "to impose a rigid Holocaust analogy onto the Canadian context." While others may not want to call it a genocide because, as James Daschuk mentioned in an interview, there is no way to determine the number of deaths that occurred exactly as a result of the starvation policy. This paper will show that in fact there is a way to ascertain the number of deaths and that the procedure to determine the number is actually just straightforward history. This paper asks, considering the number of historians who have looked at the starvation policy, why is it that none have done the work to determine the number of deaths the Canadian government caused from this policy?

Unearthing Colonial Necrogeographies: Anishinaabe Burial Places and White Settler Violence in the Great Lakes
William Felephuk, *Carleton University*

This paper explores how burial places intersect with colonial and racial violence; I begin to unearth the intimate colonial necropolitical impulses embedded in white settler attempts to erase Anishinaabe burial places and carefully protect their own. What does this destruction of some burial places and the protection of others tell us about the affective and visceral geographies of white settler attachment to land and place? I take as my key case studies an Anishinaabe burial site in Owen Sound, Ontario, and a nearby white settler burial place in Southampton, both on the lands of the Saugeen Anishinaabeg. The Southampton burial place was protected, even after falling into disuse and disrepair in the 19th century, while the Anishinaabe burial place was destroyed by white settlement after the dispossession of the Saugeen Anishinaabeg in the mid-19th century. The latter became a site of contestation and reclamation in the 1990s. Critically examining hyperlocal archival sources, I argue that these twin sites represent a wider pattern of necropolitical violence on the part of white settlers. This pattern of violence marks white settler appropriation of Anishinaabe lands not only as economic or jurisdictional, but ontological. Drawing on scholarship that centres Anishinaabe ontologies about the dead, as well as necrogeographical studies of European death, I argue that assaults on the Indigenous dead represent white settler insecurity at its most raw and visceral; tracing this particular form of violence reveals the importance of burial places to understanding settler colonialism in the Great Lakes region.

Social Darwinistic Ideas in 21st Century Education: The Invisibilisation of Sámi history. **Gunilla Larsson**, *Centre for Gender Research, Uppsala University*

The paper discusses the invisibilisation of Sámi history in

academia. The prevailing, racist ideas from the 19th century, in which social darwinism classified Sámi people together with other indigenous people as to primitive to have a history, are still affecting education at all levels. The history of Sámi in general is absent in course material in History in the training of teachers to be at the universities, in schoolbooks and within historical narratives. Within the archaeology discipline in Sweden people have for a long time been hesitant to speak about Sámi ancient monuments, and the knowledge about Sámi cultural heritage, and especially Forest Sámi cultural heritage, is very limited. The Sámi heritage and the possibility to tell our history is destroyed because of an ongoing aggressive industrial colonization. Here I will also briefly present my research aiming at making visible the history of the Sámi in the Middle of Sweden, based on a combination of archaeological, ethnological and historical sources. The new, developed methods to be used in Forest Sámi archaeology are presented, methods that will be a part of a combined personal, academic, activist and archeological struggle to enlighten and reclaim our heritage and history.

019. Nourishing the U.S./Mexico Scholarly/Creative Dialogue: A Focus on Chiapas

Panel

10:00 to 11:45 am

InterContinental: Gem Room 612

In keeping with the way Native American and Indigenous Studies scholars are demonstrating how indigenous knowledge systems help us to refine our critical and creative, indigenous lenses, and in interrelationship with the fact that indigenous literary production is a powerful transformative tool to address injustice, (re)build community, and heal persons and people, this panel focuses on contemporary Mayan poetry and art of Chiapas, to offer insight into cultural, epistemological concepts as expressed by two representative Mayan scholars José Daniel Ochoa Nájera (Tseltal) and Andrés López Díaz (Tsotsil), both major Mayan intellectuals working on the philosophical dimensions of the indigenous languages of Chiapas. Ochoa Nájera's paper looks at the resistance, and the demand for recognition as culturally sustained and flourishing aspects of the indigenous arts of Chiapas. López Díaz's paper offers a transformative meaning for "border(lands)," calling attention to the emergence of a new generation of indigenous scholars who are positioned to reconsider paradigms from the internal vision of their communities. Their papers provide the philosophical, cultural, intellectual grounding for this panel. The papers by Silvia Soto and Inés Hernández-Avila focus on related aspects of contemporary indigenous literature and art of Chiapas. The commentator will be Andrés López López, Director of the Casa de Cultura de San Juan Chamula. As a methodology, this interdialogical panel represents an ethics and a model of accountability and co-relationality by which Indigenous studies scholars are undertaking work that can be evaluated by scholars from the communities whose writers are the subject of analysis.

Chair:

Ines Hernandez-Avila, Professor, Native American Studies, UC Davis

Participants:

Conversar Desde la Resistencia Articuladora **Jose Daniel Ochoa-Najera**, *Centro Estatal de Lenguas, Arte y Literatura Indígenas (CELALI)*

En la década de los 70's el movimiento de reivindicación cultural y lingüística que se gesta al interior de los pueblos indígenas de Chiapas, han hecho posible que en la actualidad la producción literaria sea en diferentes géneros poesía, novela; de la misma manera en el campo de la investigación hoy se discuten léxicos que puedan ser colocados como categorías de análisis y articulación de este movimiento, por ejemplo la palabra ch'ulel, k'op, por mencionar algunas. En este mismo sentido, el arte es considerado otro campo en el cual se manifiesta este movimiento de reivindicación y de resistencia; resistencia porque se trata de reconocer que a pesar de los 500 años de la invasión a estas tierras, las culturas y lenguas milenarias aún sobreviven y

continúan haciendo posible la relación del hombre con la madre tierra, relación procura un cuidado por la gran casa que habitamos. En tanto que la palabra reivindicación; es una manera de contrarrestar la historia construida desde fuera, por lo tanto determinista. Se trata entonces de darle un giro a la construcción de la historia viéndola como posibilidad de ser construida desde dentro. Sin embargo, para poder construir de otro modo la historia se necesita romantizar desde dentro, desde lo ontológico, algunas categorías, y con ello ponernos en relación de otro modo, es decir de dentro hacia afuera, sentir y pensar la resistencia como una posibilidad de dialogo, mostrando estas construcciones artísticas y literarias como como canales de dialogo y conversación.

El Concepto “Frontera” Transformado Desde Adentro: Entre San Juan Chamula y Zinacantan *Andres Lopez-Diaz, CIESAS Sureste, Chiapas, Mexico*

Hoy en tiempos, los pueblos indígenas está comenzando a ser los propios actores y sujetos de la investigación, las investigaciones antropológicas en las décadas pasadas han sido extranjeros y los propios investigadores ciudadanos que han formulados paradigmas y categorías vista desde el exterior. En el pleno siglo XXI hay florecimiento de un nuevo conocimiento cultural de los mayas de los altos de Chiapas, hoy en día emerge generación de investigadores académicos indígenas formulando paradigmas epistemológicos desde la visión interna de sus comunidades. En la cual esta ponencia se enfocará sobre ¿Cómo se conceptualizará la frontera de los pueblos indígenas, específicamente la frontera étnica intermunicipal de Chamula. En la cual se trata de recuperar conceptos, visiones y lógicas desde la lengua indígena tsotsil. Los diferentes estudios de frontera se han conceptualización desde la visión del Estado Nación como un límite meramente política y administrativa jurídica de cada nación, a lo que denominan frontera límite (De Vos, 2005) visualizado como una frontera marcado por líneas visibles, que muchas veces hace divisiones sociales y rompiendo frontera étnicas, por otra parte consideran la existencia de frontera frente (Fábregas, 2005) entendido como un proceso de colonización. En esta ponencia se trata de visualizar que la frontera no es necesariamente entendido como frontera límite o frontera frente, sino una frontera intercultural y de encuentros, las frontera límite se ha adaptado como puntos o nodos de encuentros sacralizados, guardando su propia identidad y hay reelaboración de la identidad fronteriza entre los pueblos.

Time, Prayer and the Renewal of Spirit in Contemporary Mayan Poetry *Silvia Soto, UIUC*

In line with the idea of generating from the culture itself the theory to study it (Talamantez 1990), the Zapatista Army of National Liberation has applied the symbol of the caracol or conch shell to depict the course of their insurgency. The infinite and non-linear direction of the caracol invites the gaze to move inward and outwards and to travel away from the center and back again. The movement the symbol of the caracol captures also traces the direction of the contemporary literary movement of Mayan writers of Chiapas. The writers, through their poetry, are engaging in a constant rescuing of stories, traditions, cultural and spiritual practices, as well as traversing back in time to re-center their sense of being in the present and trace their paths toward the future. Their actions, reflecting the spiral movement of the caracol, connect to the long legacy of scribes who recognize(d) the importance of record keeping to sustain their worldviews. Though at times the practice of writing has been interrupted, Mayan peoples have always found ways to share and sustain their knowledges. This presentation examines selected contemporary Mayan poets of Chiapas whose works speak to practices of everyday life, spiritual beliefs and cultural practices. All of these are elements, I suggest, of Mayan worldviews and the ways this worldview guides peoples' everyday lives. This practice is part of re-centering themselves within their Mayan

worldview, as carriers of knowledges and millennia old traditions.

The Flowering Word and “Fight-Back” of Contemporary Mayan Poetry and Art of Chiapas *Ines Hernandez-Avila, Professor, Native American Studies, UC Davis*

The concept of the “Flowering Word” is an ancient concept that has found fresh resonance during recent decades in Mexico, finding expression in the vibrant writers-in-indigenous-languages movement of Mexico, and in the major social movement of Chiapas, the EZLN, or Zapatista Movement. The “Flowering Word” refers to the path of poetry (or the arts) to search for and find truth(s), through meditation, self-reflection, and expression in multiple ways. Contemporary Mayan poets are clear about their “flor de la palabra” [“flower of their word”]. This paper considers poetry by Tsotzil poets, Andrés López Díaz, Ruperta Bautista Vásquez, and Tzeltal poets, Adriana del Carmen López Sántiz and Antonio Guzmán Gómez, and Tzeltal visual artist Antún Kojtom Lam, in relation to the concept of “ch’ulel” revealed in their works, and to the way their works express indigenous resistance and “fight-back” from within their cultural worlds. José Daniel Ochoa Nájera (Tzeltal) has said that the “ch’ulel” is not only the essence or spirit of a person, the ever-emerging consciousness or awareness of the human being, but also the search for self. The late Tzeltal artist Sebastián Santiz Gomes said the ch’ulel is “the spirit, the energy that moves the human being,” and in literary/artistic expression the works are able to transmit this spirit, this force. This paper looks at how this spirit, this force, moves in the works of the above-named poets, and how they manifest resistance and “fight-back” (to use Acoma poet, Simon Ortiz’s expression) in their work.

Comment:

Andres Lopez-Lopez, Director of the Casa de Cultura in San Juan Chamula

020. Teaching, Telling, Yarning: Indigenous Knowledges in US and Australian Classrooms

Panel

10:00 to 11:45 am

InterContinental: Hancock Park A Room 514 West

This panel brings together four educators from the US and Australia to discuss strategies for decolonization through implementing creative Indigenous expression in high school and college classrooms. Including both theoretical and experiential support, this panel suggests that, while students in the US and Australia face different barriers in learning about the colonial legacies of their respective nations, similar pedagogical strategies based on creative expression can be used to begin these difficult conversations. Presenters on this panel represent Indigenous, non-Indigenous, academic, and community populations from two countries and three academic institutions. Each of the members has been involved with one or more of the others in curriculum design and co-teaching. As such, the individual presentations, while covering a broad array of topics, are also very much in conversation with one another. At their core, all four presentations argue for the necessity of inclusion of Indigenous voices in the classroom, and that they classroom is a place where decolonization can take place.

Chair:

Drew Lopenzina, Old Dominion University

Participants:

Indigenous Knowledges as Anti-Philosophy: Intersections Between Critical Creative Pedagogy, Contemporary Art and Literature *Carlos Rivera Santana, University of Queensland (Australia)*

The following paper aims to discuss, narrate, and propose a critical creative pedagogy in which contemporary Indigenous knowledges/philosophies can be taught in a Westernised university tradition. Based on the pedagogical experience of teaching ‘Contemporary Indigenous Knowledge, Philosophy, and

Thought' through the Aboriginal and Torres Strait Islander Studies unit (ATSIS) in 2016, this paper will discuss the main elements of the pedagogical journey. Our approach was led by a critical creative pedagogy, one that enabled the two-fold process of 'creative deconstruction,' and 'deconstructive creativity'; a necessary approach to disassemble Western epistemological systems, and re-assemble a pedagogical location where non-Western/Indigenous epistemologies can be engaged with. This paper will firstly discuss the anti-colonial section of the course, which engaged in decolonial theories, equipping students with the necessary skills to problematise discourses relating to the university as an institution, race and aesthetics, coloniality, and colonisation among other topics. Secondly, it will discuss how a critical creative pedagogy was used to engage with Indigenous epistemologies by working with Indigenous contemporary art and ekphrasis. Lastly, we—as the learning facilitators—will narrate our experience in the classroom and present excerpts of student's final creative pieces. By incorporating a critical pedagogy, one in which Indigenous knowledge, thought, and philosophy is re-assembled through critical creative writing informed by engagement with anti-colonial/Indigenous theory, we believe a better understanding of contemporary issues relating to Indigenous representation and Identity was achieved

Filling the Void: Publishing Indigenous Literature in Australia

Graham Akhurst, University of Queensland (Australia)

This presentation will discuss Aboriginal experiences within Australia's contemporary literary publishing industry. By asking Indigenous writers (using the culturally appropriate interview technique of 'yarning') how their practices have been shaped by encounters with the institutions of Australian writing, and examining how their agency as Indigenous practitioners has influenced the institutions they encounter, I argue that there is a significant shift in the crafting of Indigenous creative work due to literary institutional influence and exposure. As an Indigenous author, I will also give a firsthand account of my experiences with the publishing sector and my engagement with other Indigenous practitioners as a member of the Indigenous writing community, and will use the writing of my memoir as a starting point of enquiry.

Teaching with Tension: Collaboration against Colonization

Travis Franks, Arizona State University

In this presentation, I discuss my experiences as a non-Indigenous settler and a collaborator in the decolonization of high school and college classrooms in the US and Australia. In particular, I focus on my collaboration with Hoop of Learning programs in Phoenix, Arizona, and my Fulbright internship with AustLit at the University of Queensland, Australia. In the former, I organized creative writing workshops for Hoop students, co-edited a collection of their poems and stories, and co-authored a pedagogical essay with Kyle Mitchell for a forthcoming anthology titled *Teaching with Tension*. In the latter, I designed and curate a digital exhibition on contemporary settler colonial literature in Australia. This exhibition is framed as a teaching resource for high school teachers in Australia and has been featured in AustLit's symposium on teaching Aboriginal texts. Over the course of this presentation, I argue that being a non-Indigenous educator working with Indigenous texts confronts tensions created by settler colonialism, especially because my presence in these education spaces reproduces settler hierarchies. Therefore, I talk about the need to address and work against these power dynamics through collaboration with Indigenous scholarship, artists, and communities.

Kiitsoi bitó': Diné Storytelling Traditions and the Hoop of Learning

Kyle Mitchell, South Mountain Community College
This presentation explains how Mitchell—a Diné storyteller, combat veteran, and community college administrator and educator—uses oral traditions to challenge contemporary stereotypes about Indigenous Americans. Specifically, he details

the principles of the Hoop of Learning Program he has overseen at South Mountain Community College. A bridge program between high school and college, Hoop provides guidance and support for Indigenous students in the greater Phoenix, Arizona, metro, while also fostering a sense of Indigenous community within the university system. While, as a storyteller, Mitchell often speaks to non-Indigenous audiences in order to educate them about Diné experiences, this presentation focuses specifically on teaching high-school and undergraduate-level Indigenous students and addressing the barriers that they face within the university.

021. Sites of Survivance in Violent Colonial Spaces

Panel

10:00 to 11:45 am

InterContinental: Hancock Park B Room 514 East

Indigenous peoples globally experience heightened levels of violence and its subsequent trauma resulting, not just from historical impacts of colonization, but continued policies of erasure brought on through settler colonialism. Despite such attacks, Indigenous peoples survive and resist the continued violence and violent erasure on their bodies, knowledges, and territories through strategies of survivance (Vizenor, 2008). This panel examines how Indigenous peoples globally, specifically those involved in street lifestyles, have created agency within survivance strategies to assert themselves as agents of their own lives within violent colonial spaces. The aim of the panel is to engage in discussions as to how survivance can be used as a theoretical model to understand and interpret the lived realities and choices made by individuals living in spaces of hyper-violence, and frame these experiences into the broader literature of settler colonialism and decolonial critiques. The panel is designed to bring to the fore the importance of decolonial approaches to address those living street lifestyles to challenge the continued criminal justice and public safety rhetoric that has constructed Indigenous bodies as violent predators who have little connection to their community. To accomplish this, space must be provided to create a counter-narrative to continued settler colonial logics that position Indigenous peoples as helpless victims. Rather, survivance allows for a theoretical shift to examine the ways in which Indigenous peoples deal with historic and contemporary colonial traumas through personal and collective agency.

Chair:

Robert Henry, University of Calgary

Participants:

"If you take on me, you're also taking on what's on my back.

My Patch. My Army": Gangs as Strategies of Survivance in New Zealand
Armon James Tamatea, University of Waikato (New Zealand)

Gangs have been part of New Zealand communities since the 1950s and because of the relationship between gang membership and crime, these groups have been an ongoing focus for Police, Courts, Corrections, and local government, resulting in a number of policies and practices across these agencies designed to address antisocial behaviour or even ban collective assembly in public places. International research indicates that involvement in gangs increases an individual's risk of offending behaviour, not least due to socialisation into a community that holds and supports pro-criminal norms. However, these groups are also likely to be burdened by histories of socioeconomic disadvantage and structural inequality, but their longevity also speaks to collective resilience and strategies for survivance within colonial spaces. While the behaviour of these groups poses a challenge to law enforcement and criminal justice institutions, their marginality means that there are other less visible impacts that membership can exert on members themselves and their families with regard to personal (e.g., self-concept, identity), family (e.g., parenting, education, health), and social (e.g., employment, crime reduction) outcomes. This presentation discusses key issues, the importance of indigenous knowledges, and the development of methodologies to understand specific factors that act as barriers

to valued outcomes and pathways to better facilitating outcomes such as reduced crime, reduced violence, and self-determination for these communities.

'Street' Hockey? The Poetics of Sport-for-Development among Homeless Men in a divided Western Canadian 'inner city'
Jordan Koch, McGill University

Since the ascendance of neoliberalism in the 1970s, a growing 'underclass' of precariously unemployed men, women, and youth have been left to live and die in conditions of spatially concentrated racialized poverty. As is well known, under these conditions, various sport-for-development projects continue to be deployed as common sense 'solutions' to what are complex matters of structure. However, despite several illuminating critiques of these programs, there exists little research that examines how participants experience these programs against a backdrop of neoliberalism. In this presentation, we examine the role of weekly floor hockey games in the lives of low-income (often homeless) men in the distinct settler-colonial context of downtown Edmonton, Canada. These weekly floor hockey games were introduced by local health workers in 1996 as part of a broader sport-based intervention/corrective aimed, in part, at reforming Edmonton's urban 'underclass', one that is decidedly Indigenous. In so doing, we examine how these weekly sporting interludes served as convivial, safe, and consistent events that nurtured the development of long-term relationships with other participants and social workers, as well as a genuine sense of community. At the same time, we also demonstrate how this group of men conceived, negotiated, and oftentimes contested the exploitative conditions of neoliberal labour through their involvement in weekly floor hockey games. Our analysis is drawn from over three-years of ethnographic field notes and interviews with eight men aged 25-42 years who had attended the weekly floor hockey program for at least four years.

The Disenfranchised Warrior – The Spoils of Identity *Paula Ormsby, Mongrel Mob New Zealand*

A review of historical factors and socio-political structures significantly influenced the establishment of Indigenous gangs of New Zealand. The disparities, disadvantage and marginalisation that gang members face is a continual battle of survival. The scars of these modern day warriors are often prominent with the tattoos of identity that adorn their skin, often reflective of the scars on their souls from individual and collective trauma. These are the spoils of identity within the gang as a cultural collective. The challenges members face within both systematic racism and hegemonic discourse further dislodges them from engaging within societal norms and indigenous identification. Shared will be the stories of counter narratives of political and public perceptions of gangs. The transformative action within certain chapters of the gangs, considering their shift in paradigm and the process of engagement within communities. The methodology within the framed principles of identification, de-colonisation, healing, education, health, employment and over all better life conditions for gang members and their families. Rewriting stories, removing deficit models, providing a platform for cultural humility for working predominantly with indigenous gangs.

One-size-fits-all? Indigenous women's experiences with federal corrections Aboriginal cultural programming *Alicia Clifford, University of Calgary*

Indigenous women in Canada continue to face incarceration rates that far exceed any other Canadian demographic, where it is estimated that by 2030 over 6500 Indigenous women will be federally incarcerated (Innes, 2015). This paper examines the implications and fallacies of state-run Indigenous culture programs that promote a pan-Indigenous perspective, while ignoring the multitude of Indigenous cultures and perspectives of the peoples that they are serving. In order to have a clearer understanding into the ways that Indigenous women engage in

cultural programming within federal correction institutions, their voices need to be heard and represented in ethical ways. Because Correctional Services of Canada and other governmental reporting agencies rely primarily on quantitative data to demonstrate the reality of Indigenous over-representation in Canada, voices of those incarcerated are ignored or given secondary status to those who work for the institution. In doing so, corrections institutions enforce and promote a particular set of traditional norms, values, and Indigenous culture that is intended to represent all Indigenous female offenders. Because Indigenous federally incarcerated women may not be housed in their traditional territories, they may be or have to partake in cultural programming that they are unfamiliar with, which can cause internalized trauma resulting from not knowing who one is. However at the same time, if Indigenous women are to have visitation rights for their children they must take the programming to lower their risk status. Thus, the women work the system to gain opportunities to visit their children and maintain their mother-child connections.

022. From Native California to Anishinabe Aki: Language and Place in Indigenous Narratives

Panel

10:00 to 11:45 am

InterContinental: K-Town Room 523

This panel brings together papers in various disciplines to explore the importance of place and place names in indigenous writing, testimony and history. Our panel is inspired by Prof. William Bauer's monograph, *California Through Native Eyes: Reclaiming History*, who also serves as chair. Like Bauer, we offer indigenous alternatives to colonial narratives that employ language and oral tradition as their methodological foundations. Kayla Begay analyzes place-names of Northwestern California languages in order to discuss the body of work from Hupa, Wailaki and Wiyot speakers as they spoke to linguists, ethnographers, and anthropologists in the early 20th century. Patrick De? ileligi Burt examines state sanctioned genocide occurring in California and Nevada upon the Waš' šiw (Washoe Tribe) between the 1848 Gold Rush and 1859 Comstock Lode. Using primary source material, his research will serve a fundamental role in retelling Waš' šiw history from the perspective of an enrolled member of the Washoe Tribe of Nevada and California. Mallory Whiteduck investigates land-based print culture of Anishinabeg in the Great Lakes and surrounding regions in the 19th and 20th centuries. With a focus on oral histories about land-based literature, she asks: What does an Anishinabe land-based print culture tell us about Native American literature and archival practice? Kathleen Whiteley unveils testimony by California Indians during the 1966 California Indian Judgment Fund hearings in order to explore California Indian resistance and agency, visible in organizational structures, lobbying and legal strategy and a diverse range of urban and reservation placemaking.

Chair:

William Bauer, University of Nevada, Las Vegas

Participants:

Place-names: Contesting and Reclaiming Domains in Hupa, Wailaki and Wiyot *Kayla Begay, Humboldt State University*

This paper will examine place-names of Northwestern California languages Hupa, Wailaki and Wiyot. The paper will discuss the body of work from speakers of these languages as they spoke to linguists, ethnographers, and anthropologists in the early 20th century. Use of place-names contests settler histories, landscapes, for "during the Great Depression, oral narratives featuring specific place-names countered and challenged Settler understandings of California history [1]. Today, place-naming practices are also used to reclaim domains for languages and peoples today. [1] Bauer Jr, William J. *California through Native eyes: reclaiming history*. University of Washington Press, 2016.

The Waš' šiw World Under Fire: State Sanctioned Genocide Upon the Washoe Tribe of NV & CA, 1848- Comstock Lode (1859) *Patrick Burt, UCLA*

This paper will examine state sanctioned genocide occurring in California and Nevada upon the Wašič šiw (Washoe Tribe) between the 1848 Gold Rush and 1859 Comstock Lode. The Wašič šiw have been located in Wašič šiw Dít eh hu (Washoe Territory) since time immemorial.[1] Ancestral Wašič šiw Dít eh hu stretched from the northern boundary of Honey Lake south to Sonora Pass and from the Pine Nut Ranges in the east to the western slopes of the Sierra Nevada Mountain Range.[2] The implementation of municipal, county, state, and federal policies in California and Nevada between 1848 and 1859 permitted the legal killing of Wašič šiw across Wašič šiw Dít eh hu, severely impacting cultural lifeways. These policies were complicated by the separation of Wašič šiw Dít eh hu philosophically, legally, and geographically disunited by the state border. An examination of historical genocidal policies offers countless insight and opportunities to understanding the present state of the Wašič šiw. Using primary source material, this research will serve a fundamental role in retelling Wašič šiw history from a tribal member's perspective. Also, this research will challenge the ongoing oppressive relationship between the Wašič šiw and governmental entities by refuting colonial narratives that have contributed to and continue to marginalize Wašič šiw from history. [1] Jo Ann Nevers, *Wa She Shu: a Washo Tribal History* (Reno: Inter-Tribal Council of Nevada, 1976), 3. [2] Lissa Guimaraes Dodds, *Wa She Shu: "The Washoe People" Past and Present* (Gardnerville, NV: Washoe Tribe of Nevada and California, 2009), 5.

Our Archive is in the Ground: Land-based Print Culture and Native American Literature *Mallory Whiteduck, University of Michigan*

From sacred scrolls written on birchbark to typewritten birchbark publications in the late 19th century, Anishinabe have been using the land to record and convey information in pre- and post-colonial contexts. In order to preserve knowledge systems, keeping stories alive for future generations, Anishinabe buried birchbark writing in holes in the ground in an archival practice that involved returning literature to the land. Now, land-based literature lives both in conventional libraries and archives, as well as in the oral histories and memories of Anishinabeg and other Native American peoples who wrote and read it. This research paper will explore the land-based print culture of Anishinabeg in the Great Lakes and surrounding regions in the 19th and early 20th centuries. With a focus on oral histories about land-based literature, my paper will ask: What does an Anishinabe land-based print culture tell us about Native American literature and archival practice? This question will be placed in dialogue with the work of scholars like Heidi Bohaker and Lisa Brooks, who examine the materiality of Native American writing, literature and communications as historical and literary sources. I will argue that oral history is a critical component in our ability to access stories about the ways Anishinabe and Native American peoples engaged place in literature and archived their land-based collections. Our archives are in the ground, and they are also at home in the memories and pre-colonial mindscapes of those who buried them.

Exploring California Indian Testimony During the 1966 California Indian Judgment Fund Hearings *Kat Whiteley, University of Michigan*

On January 30th, 1973, my mother received a check in the mail from the Bureau of Indian Affairs (BIA) for \$668.51. Inquiring what the money was for she replied, "I think we signed something and agreed to something that said we could never sue them again in exchange for some money." After this explanation I was riddled with questions such as: who exactly is the "we" in "we" signed or the "them" in sue "them"? The check resulted from the 1972 California Indian Judgment Roll that distributed payments to almost 70,000 California Indians. The Judgment Roll was created to distribute individual payments from the 1968

California Indian Jurisdictional Fund (CIJF). The CIJF was established when the "Indians of California" and others accepted a settlement for the value of certain lands in California. At \$29.1 million this settlement was the largest award in the Indian Claims Commission. However, it represented a payment of a mere forty-seven cents per acre. This paper will explore California Indian testimony before the Subcommittee on Indian Affairs during the 1966 CIJF hearings. Dozens of Native Californians traveled to Washington DC to testify on behalf of various community organizations and diverse tribal groups. I want to explore California Indian resistance and agency, visible in organizational structures, lobbying and legal strategy and a diverse range of urban and reservation placemaking. Drawing on newsletters and H.R. 8021, I will reveal a range of perspectives on the disposition of funds for many Native Americans of California between May 2-3 1966.

023. Health Research and Indigenous Studies 1

Panel

10:00 to 11:45 am

InterContinental: Ladera Heights Room 521

Scholars in many academic fields conduct health research in the Indigenous world, including increasing numbers of those in Indigenous studies. The panelists in these three linked sessions come from a wide variety of disciplinary, methodological, and theoretical perspectives and approaches while also representing many regions, vernaculars, geographies, and constitutive identities (including genders and sexualities). As individual presenters in two sessions of formal papers and one roundtable discussion, they hope their work together creates a space in which both they and their audiences can better comprehend the ways Indigenous studies scholars can more critically and effectively engage in health and wellness research.

Chair:

Jean M. O'Brien, University of Minnesota-Twin Cities

Participants:

One Love, One Heart (One Canoe, One Island, One Water, One Globe, Many Natives): Shared Wellness Through Boatbuilding *Vicente M. Diaz, University of Minnesota-Twin Cities*

How can traditional Indigenous watercraft and water-related practices heal broken bodies, hearts, minds, lands and waters, and what can such indigenously-oriented cultural practices teach efforts to build critical and global indigenous studies? This paper presents current efforts by contemporary Micronesians to practice their traditional outrigger canoe and navigational traditions to anchor social residence between a predominantly Norwegian/Scandinavian American town called Milan and the Upper Sioux Dakota Community in rural west Minnesota. The paper examines the cultural, political, environmental and analytic stakes in a project that proposes to build a traditional Micronesian outrigger sailing canoe, a Dakota dug-out, and a Viking boat to help foster community relations and regional sustainability. Indeed, the effort to conceptualize, plan, and carry out an inter-cultural indigenous and traditional boatbuilding project of such cultural, political, and intellectual -- and most of all, bodily and spiritual -- carrying capacity already yields deep and substantive insight into the possibilities and pitfalls of using traditional technology and water based cultural practices for indigenous wellbeing when highly local conditions of indigeneity collide with globalizing forces within ongoing histories of settler colonialism.

To Tolerate a High Level of Pain: Representing Trauma through Creative Nonfiction *Elissa Washuta, Ohio State University*

In October 2017, publisher Pearson Education issued a public apology for the inclusion of a list of "cultural differences in response to pain" in a nursing textbook that, in concluding a section listing destructive stereotypes associated with minoritized peoples, portrayed Native American patients as "less expressive." The trope of the stoic Indian still thrives in much of the

bestselling writing about Native lives. Few of those books are Native-authored, but those Native essayists and memoirists currently thriving engage in the work of literary self-examination that results in the construction of narratives of self and trauma. This paper considers the literary admonition against “navel gazing,” the role of the creative process in managing PTSD, the psychological effects of representations, and the healing possibilities for writing and reading about pain.

“Our languages hold a place for us”: Two Spirit Healing through Language Reclamation *Jenny L. Davis, University of Illinois, Urbana-Champaign*

Recognition and acceptance for queer Indigenous/Two Spirit people within our/their communities, often referred to as “healing the circle,” is one of the primary goals of Two Spirit activism within the United States and Canada. In this arena, the use of Indigenous languages provides several important roles. The linguistic resources that represent non-colonial, non-binary, and/or non-monogamous expressions for gender and sexuality within the hundreds of Indigenous communities do powerful work to assert our existence, both historical and contemporary — especially in the current moment of language and cultural reclamation efforts. It is no surprise then, that Two Spirit people often enthusiastically seek out and use our/their Indigenous language(s) as a means of understanding and asserting our/their identities and activism. For Two Spirit people who are Speakers or learners of Indigenous languages, language reclamation also creates an anchor through which we/they can remain or become active in our/their communities. This paper considers these dynamics and the role of Indigenous language reclamation as a means for healing historical and personal traumas that have severed queer Indigenous people from our/their communities and contributed to extremely high rates of violence and mortality.

024. Comparative Perspectives on Global Indigenous Engagements with Cultural Theft and Appropriation Panel

10:00 to 11:45 am

InterContinental: Lincoln Heights Room 525

Scholars, public intellectuals, and activists from various disciplines throughout the Americas and in the Pacific have been engaging with questions of cultural theft and appropriation by articulating theoretical interventions, staging public installations, performances and protests, corresponding with the media, and/or seeking legal recourse for the individuals and communities that have been violated. These interdisciplinary and multifaceted interventions have significantly impacted our field and granted visibility to an epidemic affecting indigenous people globally. Although we engage with critical debates around the representation, resiliency, and creative responses to the commodification of indigenous cultural objects, intellectual property, identities, and spiritualities at NAISA and similar gatherings of scholars in Indigenous Studies, we don’t often converge to compare how cultural theft impacts indigenous communities differently or to discuss the various innovative and ingenious ways that indigenous communities resist hijackings and reclaim their intellectual and cultural rights. This panel will bring together scholars and activists from various backgrounds and disciplines engaged with issues of representation, cultural theft, and appropriation. Panelists will address how indigenous communities across the world are impacted by commodification in this neoliberal moment. An exploration of indigenous campaigns for visibility, strategic alliance-building, and approaches to reclamation will center questions of indigenous agency and resistance.

Participants:

India Como la Virgen: Embodied Indigeneity at Guadalupe Patron Saint Fiestas *Gabriela Spears-Rico, University of Minnesota*

Focusing on the figure of Guadalupe, Mexico’s symbolic representation of post-colonial religious syncretism and a perceived harmonious racial hybridity, my ethnographic work explores the complicated relationship between Catholic mestizas

and Mexican indigenous women. It is common practice in Mexico for mestizas to dress themselves and their children in the indigenous attire specific to their region for the festivals dedicated to Guadalupe every 12th of December. This socially-accepted practice raises compelling questions about mestiza desires for indigeneity and the marginal positionality of indigenous women in Mexico’s political economy. Based on fieldwork conducted in the mestizx community of Atapaneo, Michoacan, my research queried whether mestizas who wear indigenous clothing for Guadalupe worship engage in racial mimicry and if such acts are motivated by the fetishization of Guadalupe and/or of indigeneity. My interviews with mestizas and P’urhepecha women reveal that while mestizas view indigenous clothing as a vehicle to become ‘Indian’ in order to be recognized as Guadalupe’s ‘authentic’ daughters, P’urhepecha women feel degraded by the impersonation. While P’urhepecha women willingly sell indigenous clothing to mestizas, they resent mestizas’ temporary appropriation in light of being discriminated for wearing indigenous clothing daily. I explore what these performances reveal about the racialization of mestizxs as orphaned bastards, the romanticization of indigenous identities as pure and innocent, and the fetishization of Guadalupe as Mexico’s great curandera of the historical trauma associated with rape and colonization.

Beyond Appropriation of the Molasses: The Kinetic Blouses of Muu Gikadiryai *Sue Haglund, University of Hawai’i*

This paper focuses on the kinetic image of a mola or blouse, a brightly-colored, rectangular shaped reverse-appliqué textile. The mola’s origin is specific only to the Dule (indigenous people of Gunayala, Panama), and it is one of the most notable aesthetic textile pieces made by them. My story and interest in this study begins with my grandfather’s words: Mira y Observa/Look and Observe. This call to “look and observe” has remained with me ever since as an invitation to awareness of the world around. It must have been at work in my subconscious several years ago when I entered a Starbucks coffeehouse in downtown Honolulu and encountered an image of a large advertisement for a coffee product grown in Panama. This painted image is a replica of a mola. In a place like Starbucks, where the Dule textile narrative is carved out for commercialization, paradoxically this company’s practice of cultural appropriation reveals the Dule to the world. At the same time, economic appropriation unexpectedly operates as the Dule’s political herald. With this in mind, I examine how cultural appropriation work to deny Dule voice and conversely, how the Dule push back, resist and unravel such appropriated narratives, thus securing a distinctly Dule political and cultural space across Panama and around the world.

Aztecs, Aztecs, Everywhere! *Ozzie Monge, San Diego State University*

The “Aztecs” may be the most (mis)appropriated, misunderstood, misused and misrepresented Indigenous Culture of all time. Even prior to the Criollo appropriation of the Mexica identity in Mexico’s Declaration of Independence (1810), the “Aztec” has been imagined and re-imagined numerous times. Mexico’s appropriation of the “Aztec” for its nationalism project and its assimilation program, ironically named “Indigenismo,” (~1920’s – 40’s) reinforces the association of “Mexico” with “Aztec,” creating the widely held belief that Aztecs are *the* (only) “Indians” from Mexico – an erasure of hundreds of Indigenous Cultures. Consequently, many people who have Mexican ancestry believe they have “Aztec blood.” The bulk of my work has focused on San Diego State’s own appropriated “Imagined Aztec” in 1925, which was influenced by the belief that “this land was once Mexico and Aztecs are the Indians from Mexico” – an erasure of the Kumeyaay. Over the decades, SDSU’s appropriation and misrepresentation of Indigenous Cultures has caused its faculty, staff and students to perform acts of “accidental racism” in the name of “school spirit.” Recently, the effort to retire SDSU’s racialized mascot has been complicated

by the effects of Mexico's "Imagined Aztec." To defend its "brand," SDSU is actively taking advantage of those who, primarily due to Mexican nationalism's "Imagined Aztec," take pride in SDSU's "Imagined Aztec." How do we proceed with the difficult conversation with those who hold the "Aztec" at the very core of their identity, who SDSU is opportunistically deploying, so that we may proceed with the retiring of SDSU's racialized brand?

Appropriating Native Sacred Space and Indigeneity in the 21st Century: Kanaka Maoli Resistance to the Thirty Meter Telescope *Ku'ualoha Ho'omanawanui, University of Hawai'i at Mānoa*

Since the first settlers arrived in Hawai'i in 1819, Kanaka Maoli (Native Hawaiians) have long struggled with resisting foreign power to control Kanaka Maoli lands and identity. With the intent to completely assimilate Kanaka Maoli into western ideology of politics, religion, and other social and economic institutions, Kanaka Maoli have always resisted settler colonial efforts to define and control our identities as a people, and our lands. In recent years, this struggle has gained international attention through the proposed development to build the TMT (Thirty Meter Telescope) atop Mauna Kea, the sacred mountain on Hawai'i island. TMT proponents tout the economic and scientific benefits, claiming it is within the realm of Kanaka Maoli cultural and intellectual history, because King Kalākaua supported a small telescope. Simultaneously, they scoff at Kanaka Maoli religious and spiritual claims to the sacred mountain, asserting that traditional religion is relegated only to the ancient past, replaced by Christianity, and modern claims of such practices are spurious. The continuing resistance to the TMT has also reached international audiences and has garnered international support, creating solidarity and alliances with other Native peoples battling similar issues. This presentation discusses the impact of settler colonialism's continued onslaught against native peoples and sacred lands through the example of the TMT, the impacts and repercussions on the Native Hawaiian community, and strategies of resistance, solidarity and alliances that have brought hope, determination, and resolve that have strengthened and sustained the movement.

025. Unsettling the "Queer" in Ethnographies of the Native: Challenges to the Ethnographies of Indigenous Gender & Sexuality

Panel

10:00 to 11:45 am

InterContinental: Majestic Room 635

This panel examines twentieth century ethnographies of Native peoples that take up subjects of sexual attitudes, practices, and desires in ways that impose meanings that cast Native peoples as deviant and aberrant to anthropology that intended to reclaim the Native "queer" subjects. From the 1930s and into the 1950s and then into the 1980s and early 90s, anthropology as a discipline shifted its study of the Native subject and its presentation of Native sexuality and desire in ways that also reflected American national trends, including challenges to homophobia and refusing binary gender. This panel also considers how Indigenous spaces, on Native nations and in urban spaces, are ones of solidarity with Two-Spirits and the LGBTQI communities and that also foster vital communities who embrace traditions of Indigenous histories and cultural revitalization.

Chair:

Melanie Yazzie, University of California-Riverside

Participants:

Sex, Desire, and Aberration in Walter Dyk's Son of Old Man Hat, a Navajo Ethnography *Jennifer Denetdale, University of New Mexico*

In the early to mid-nineteenth century, anthropologists trained their lens on Indigenous communities throughout the Southwestern United States as a laboratory to rebuild Indigenous

societies in the aftermath of devastations including genocidal military wars, forced removals, and confinement to reservations. Rebuilding Indigenous nations and communities required federal Indian laws and policies and Native peoples were expected to adopt American values that extended to the private sphere and intimate matters. In 1938, Yale University trained Walter Dyk arrived on Navajo land to study Navajo sexual behavior and published a book-length ethnography based upon his interviews with Son of Old Man Hat, a Navajo man who was considered respectable and yet, by Dyk's ethnography, also deviant and aberrant because of his disclosures around sex and sexuality. This paper will examine ethnographic depictions of Navajo sexuality that piqued and alarmed federal officials, for ethnographies such as this one informed federal Indian policies and remain colonial projects heavily invested in domesticating Indigenous peoples into Western categories of normative nation and family. This presentation also takes Dyk's graphic sexual references of Navajos as space to consider what "traditional" Navajo kin relations and matters of intimacy might look like, for today, it is difficult to have conversations with Navajos about changing Navajo perceptions of Navajo family, marriage and sexuality that fall outside of the normative nuclear family unit and ideas of monogamy and binaries of the feminine and masculine.

Anthropology and the Indigenous Queer *Eli Nelson, Harvard University*

In 1992, editors of *Ethnographic Studies of Homosexuality* declared, "Time is running out; when the last tribal Papuan can tune in to the 'Gay Liberation Hour' with his satellite dish, traditional field work will be at an end" (xv). On the heels of the founding of the first gay and lesbian studies department in 1986, LGBT anthropologists in the U.S. reformulated a salvage ethic geared toward documenting the practices of "non-homophobic" Indigenous cultures. Drawing on published works and archival materials of anthropologists between 1985 and 1995, this paper explores this generation of LGBT anthropologists, including Will Roscoe, Stephen O. Murray, and Sue-Ellen Jacobs, who made the North American "berdache" the model of a global Indigenous queer subject capable of serving as evidence for the naturalness of homosexual relations and non-binary gender. At the same time, using the records of the Gay American Indians organization (GAI) in San Francisco, this paper weaves in this story the intersections and challenges to that era of anthropology among Indigenous two-spirit activists. Community organizers like Randy Burns of GAI challenged the "berdache" tradition, prioritized interrogating what Mark Rifkin calls the "bribe of straightness" that compelled Indigenous leaders to conflate tradition and heterosexuality, and rejected settler anthropological models of precarious Indigenous queerness. This paper traces moments of solidarity between Indigenous and settler LGBT anthropologists and activists in the late 80s and early 90s, and the emergence of a queer of color critique articulated by two-spirit leaders who refused to define their queerness according to settler normativity.

Reflections on Native LGBTQI Communities in Rez and Urban Communities *Trudie Jackson, University of New Mexico*

This presentation will address Indigenous transgender lives in urban settings. I examine the diversity of Indigenous gender identities and expressions across tribal and urban communities with attention to Indigenous transwomen. Some of the questions I ask include: what are the stereotypes and myths of Indigenous transwomen? How is Indigenous gender expression embraced in urban settings? what are some barriers to living openly as transgender women in tribal communities? What has been the impact of colonialism and Christianity hurtful to the LGBTQ2S community? This presentation includes my reflections on living in urban spaces and tribal communities as a Dine' transwoman.

026. Thinking NAIS Scholarship and Indigenous Community

Action “Beyond Settler Time”

Panel

10:00 to 11:45 am

InterContinental: Metropolitan Room 623

This panel explores how considering and reframing time and temporality can offer new critical approaches to decolonial scholarly engagement and community action. In *Beyond Settler Time* (2017), Mark Rifkin highlights “the importance of attending to Native conceptualizations, articulations, and impressions of time that do not fit within a framework explicitly or implicitly oriented around settler needs, claims, and norms. He argues that this “pluralization” of time can facilitate “Indigenous peoples’ expressions of self-determination.” The papers on this panel engage Rifkin’s analytical framework and explore how it might help us to reframe the socio-historical, political, epistemological, and on-the-ground community revitalization work in which we are each engaged. Rifkin’s work pushes us to consider how settler colonialism structures temporality in ways that limit our understanding of history, lived experience, and even indigenous survivance. We use this frame to examine how “settler time” impacts the politics of historical production and indigenous continuity in areas of history, politics, genetic research, and relationships to land. We take seriously Rifkin’s call to attend to indigenous philosophies of time as a way to think “beyond” the restrictive entrapment of the settler colonial structure of time. We use this approach to reframe understandings in the scholarly and community work we do in order to open up possibilities for new understandings of indigenous survivance, continuity, and lived experience that are not restricted by settler colonial constructions of temporality.

Chair:

Ashley Elizabeth Smith, Hampshire College

Participants:

Beyond Settler Genomes: Temporality, Genomic Indigeneity, and (De)Colonization *Jennifer Hamilton, Hampshire College*

This paper explores recent attempts to “reconstruct indigenous genomes” from the DNA of so-called admixed (or “mixed race”) peoples. I challenge the linear, teleological historical narratives that shape the project and demonstrate that the scientists rely deeply on what Mark Rifkin calls “settler time” to make current conceptions of genomic indigeneity make sense. In particular, I argue that claims about extinct populations and the desirability of genomic salvage as well as assumptions about the stability of genetic populations and categories of admixture must be located in longer histories of racialization, colonization, and dispossession. The reconstruction of indigenous genomes invokes not only particular pasts but also specific futures. Thus, we must not read genomic technologies that purport to track the “history of humanity” simply as evocations of the past but also as statements of futurity, as part of a larger project imbricated not only in (re)telling histories but also in imagining futures. The temporal point, in Western time, of 1492 becomes a point of reckoning for not only a particular past but also a possible imagining of a particular future. To excavate these narratives is a way both to critique the assumptions embedded in this scientific retelling but also to think about ways to imagine different futures, futures not embedded in extant imaginaries of race, sex, and sexuality, and indeed the limited imaginaries of what science is and what it can do.

Settler Law and Indigenous Time: Understanding Mohican Returns to Homeland beyond the frameworks of NAGPRA and NHPA *Namgyal Tsepa, Department of Anthropology at Cornell University*

Does utilization of settler colonial state’s legal frameworks such as Native American Grave Protection and Repatriation Act of 1990 (NAGPRA) and pertinent sections of National Historic Preservation Act of 1966 (NHPA) by tribal nations mean ceding of sovereignty by indigenous communities? Based on archival records, oral history and other forms of knowledge that constitute the stories of the Mohican People’s return to their ancestral homeland since the earliest displacement in the late 1700s, this

paper explores the tortuous trails of Mohican People’s removal and return that precedes the adoption of NAGPRA and NHPA and investigates the ways in which these legislations have become a new paths for indigenous nations to (re-)connect with their homelands. This paper specifically focuses on two events: the first takes place in the 1850s along the Hudson River Valley where Mohican several community members joined the local Anti-rent Movement and asserted legal claims to more than 600,000 acres of land in upstate New York; the second event is homeland visits the Mohican Nation organized in recent years to expose community members to their eastern homeland through bus tours and reburial ceremonies. Discussions of these two events demonstrate that NHPA and NAGPRA implementations today serve as continuation of the Nation’s efforts to (re)connect with their ancestral homeland; and, this paper therefore argues that the Mohican citizens’ return to their ancestral homelands today strengthens their cultural and political identity and challenges the authority and legitimacy of settler state.

Wabanaki Temporality Beyond the “Last of the Norridgewocks”: Alliance, Kinship, and Survivance in Wabanaki Homelands *Ashley Elizabeth Smith, Hampshire College*

Wabanaki narratives about the 1724 massacre at Nanrantsouak and its aftermath are contradict mainstream settler narratives about this same event. These settler narratives create and reinforce a “last of the –” framework to declare the end of indigenous relationship with the Kennebec River valley in western Maine. Wabanaki stories about the attack insist on its extreme violence and the reverberation of that violence into the present, but they also remember the traveling survivors who carried the memory of and kinship with Nanrantsouak with them through the generations. Yet, despite that both Wabanaki perspectives and extensive documentary evidence oppose this “end of the Norridgewocks” narrative, attempts to “correct” this interpretation have been largely unsuccessful. In this paper, I unpack the contingencies of settler colonial productions of history and belonging and examine how “settler time” limits the possibilities for intervening in mainstream erasure narratives. I consider how even well-meaning attempts to “include indigenous voices” and acknowledge indigenous continuity in public history projects are undermined by an adherence to a sense of temporality that takes settler colonialism for granted. Instead of working toward “inclusion,” I argue that we need to think history beyond settler colonial timeframes. I turn to Wabanaki philosophies of time, change, and relatedness as expressed in deep-time stories, alliance-building practices, relationships to kin and land, and ongoing practices of remembering and gathering together. I consider the implications stories, philosophies, and practice have for reframing the attack as a moment of violent disruption that maintains future possibility and indigenous survivance.

Once a Homeland, Always a Homeland *Ann Pollard-Ranco, Penobscot Nation*

For thousands of years before Europeans arrived in what became known as Maine, the fertile intervals along the Kennebec and Sandy Rivers were the center of Wabanaki agriculture. Abenaki villages were along these rivers all the way to the coast and islands of the gulf of Maine. As France and England fought for control of this vast territory, the English conducted a massacre of the primary Abenaki village at Norridgewock, in 1724, nearly erasing Indigenous presence. Survivors fled as refugees to neighboring tribal communities where they were absorbed, and settlers took over the region in the 1770s, when ploughs tore into the land for the first time. For descendants of those survivors, the homeland was never forgotten, and a longing to return was passed down through the generations. Do places, too, wait for their people? Do rivers once teaming with salmon remember in their emptiness who had loved them? Is it possible to make room

for those descendants to finally come home? As a Penobscot nation tribal member, and a descendant of an Abenaki survivor of genocide I would like to share a story of coming full circle back to the place where my people begin. 2017 marked the first time in more than 250 years that we were able to plant three sisters gardens in the ancient Abenaki planting fields as part of a women led recovery of traditional indigenous agriculture. This story transcends time, reaching back and looking forward, generating not only healthy food but hope and healing.

027. The Politics of Treaty Interpretation and the Tasks of Inheritance

Panel

10:00 to 11:45 am

InterContinental: Mission Room 614

In the era of reconciliation, treaties have taken on new life. In Canada, the Supreme Court, the Royal Commission on Aboriginal Peoples, and the Truth and Reconciliation Commission, all deploy treaties as means and ends of reconciliation. Yet, reconciliation has come under critical scrutiny. Concerns raised include: association with transitional justice; failure to attend to gender, sexuality and race; severing of economic questions from political ones; and failure to return land. What are we to make of this aggregation of treaty and reconciliation? Can association with treaty transcend the limits of reconciliation? Is the potential of treaty closed with this association? Are critiques of reconciliation analogous to treaty? The papers presented here wade into these conceptual and political questions through a concern over treaty interpretation and the tasks of inheriting and enacting treaty. Craft interrogates a divisive and possessive approach to treaties that work under the sign of reconciliation to justify resource extraction against Anishinaabe emphasis on relationality. Snelgrove draws attention to the focus on a clash of understanding in interpretations of treaty and sketches the limits of this for political practice. Starblanket asks how Indigenous peoples might move towards forms of political identity, action and organizing that embody the spirit and work to animate the intent of treaties as understood by treaty Elders. Stark shows how the interpretation of treaties by U.S. and Canadian higher courts detaches Indigenous political authority from territory and citizens to particular cultural practices which serves to legitimize colonial expansion through land acquisition.

Chair:

Heidi Kiiwetinepinesik Stark, University of Victoria

Participants:

Broken treaties/fractured lands: jurisdictional and resource silos in an era of treaty infringement and reconciliation **Aimee Craft**, *University of Manitoba*

Indigenous legal understandings of treaties remain under explored and undervalued in the centuries long state-centred discourse which touts treaties as documents of surrender, rather than frameworks that establish relationships. Today, this dominant state narrative of surrender perpetuates the fracturing of indigenous lands into resource-specific jurisdictional silos, geared to the interests of resource extractive industries. This singular resource (or single purpose) approach conflicts with cumulative, holistic, generational and relational worldviews of indigenous people. Further, it is fundamentally incompatible with the indigenous legal principles that underlie treaty relationships. Courts in Canada have facilitated this siloing through the use of concepts like reconciliation, which acts as a veil for the justification of Treaty rights infringements and allowing for the continued practice of granting permission to extract from the land, in breach of Treaties and indigenous laws. This paper will consider this conflict of laws between state-centred divisive and possessive approaches, and Indigenous (in this case Anishinaabe) understanding of relationality confirmed in the treaties, in a current era of heightened resource extractive practices and so called "reconciliation" in Canada.

Treaty Differences: Towards a Politics of Interpretation **Corey James Snelgrove**, *University of British Columbia*

In Canada – across Supreme Court jurisprudence, RCAP, the

TRC, and beyond these sites – treaty is increasingly seen as the means and ends of reconciliation. The question of what treaty means has achieved greater urgency and a larger audience. In this paper, I examine non-Indigenous approaches to and interpretations of treaty with a focus on how treaty circulates in argument and how the defeat of treaty visions is subsequently explained. The purpose is to demonstrate how these interpretations tend to reduce the problem of settler colonization to a problem of cultural difference and misunderstanding as opposed to a problem of competing interests. This leads to an idealist or subjective response to the problem of colonization, an affirmative as opposed to transformative politics, short-circuiting the realization of treaty. Moving from a critical-diagnostic to a more constructive register, I then sketch out an alternative approach that builds on the work of Aimée Craft (2014) who emphasizes the divergence in meanings attributed to treaty, but I then historicize and politicize the divergence. I suggest that historicizing divergence is a better way to explain treaty defeat because it places treaty in power relations, which might also be another way to realize treaty by centering the question of interests. I gesture to this in the conclusion by arguing that the processes that previously defeated treaty visions are now themselves in crisis and so treaty might take on new or rather older meanings across the colonial difference.

Beyond Rights and Wrongs: Towards a Treaty-Based Practice of Relationality **Gina Starblanket**, *University of Manitoba*

In recent years, Indigenous peoples have increasingly drawn upon our nationhood, inherent and affirmed through treaties, to address the high levels of violence against Indigenous lands and bodies committed in Canada's collective name. To this end, many are looking for solutions that exist beyond state-sanctioned mechanisms of rights and recognition, grounding our political efforts on our own philosophies and practices of relationality instead. This paper explores how this shifting context, and specifically the move away from colonial methods of engagement, impacts our positions within complex networks of interrelationship such as treaty relations. While Indigenous peoples have an immensely strong oral history of treaties, there remains a disconnect between the theoretical knowledge and the interpretation of treaties that informs our approaches to law and governance today. At the core of this disconnect is that the spirit and intent emphasizes the fundamentally relational nature of treaties, while in practice there is often a continued reliance on the static, transactional interpretation of treaties which represents them as mechanisms of cession and surrender. Here I ask how we might move towards forms of political action and organizing that embody the spirit and work to animate the intent of treaties as understood by treaty Elders. How can the current generation of Indigenous peoples respond to the calls of treaty Elders to ensure that younger generations understand the importance of treaties and work to keep them alive through Indigenous visions of relationality rather than western processes?

Treaty Rights and the De-territorialization of Indigenous Political Authority **Heidi Kiiwetinepinesik Stark**, *University of Victoria*

This paper opens with an analysis of nation-state creation stories imbedded in law, placing juridical interpretations of Section 35 of the Canadian constitution, entrenching aboriginal and treaty rights, in dialogue with U.S. Supreme Court opinion *Minnesota v. Mille Lacs Band of Chippewa Indians*. The entrenchment of aboriginal rights in the Canadian constitution and the U.S. Supreme Court opinion in *Mille Lacs*, which affirmed Anishinaabe reserved treaty rights, has often been touted as a victory. Yet, I argue that U.S. and Canadian law has constricted Anishinaabe aboriginal and treaty rights by refusing to take up Indigenous sovereignty. Instead these court opinions define Anishinaabe treaty rights in narrow terms that serves to diminish Anishinaabe national character and rights by de-territorializing

Indigenous political authority through a rights-specific approach that interprets treaty rights not as political authority over territory and citizens but instead as a political authority wedded to particular cultural practices. An examination of U.S. and Canadian responses to Anishinaabe aboriginal and treaty rights illustrates how the courts draw on and narrate colonial legal constructions of the nation that serve to legitimize colonial expansion through land acquisition.

028. Indigenous Art Recentring the World

Panel

10:00 to 11:45 am

InterContinental: Olympic Room 617

What does showing up on the art scene represent for Indigenous artists in Australia and the Americas, the Maori in New Zealand, and the Sami in Finland, Norway, Russian Federation and Sweden? Looking across a range of exhibitions globally, a complicated view of Indigenous experiences emerges in the renewed era of racism and colonialism. This artwork exposes both internal priorities and external observations through a matrix of thought shuttling between the 'bush' in northern Canada to the artistic rise of the Sami. Does it matter if Indigenous artists are included in international exhibitions but rendered invisible as discrete cultural and political spaces? The 2015 Truth and Reconciliation Commission of Canada has issued a "call to action," for the Indigenous arts community to develop a framework for Canadian heritage and commemoration including, "amending the Historic Sites and Monuments Act to include First Nations, Inuit, and Métis representation..." and the Smithsonian's National Museum of the American Indian is about to open its newest iteration of thought simply titled, AMERICANS, fall 2017, curated by Paul Chaat Smith. These developments and recent Indigenous artistic pulse points will be considered including Candice Hopkin's curatorial work for documenta 14 in Greece, and Ngahiraka Mason's curatorial intervention for the inaugural Honolulu Biennial 2017 on the theme "Middle of Now | Here" Unexpected Indigenous views emerge by looking at art covering a range of topics from recovering land-based practices to challenging on-going colonialism.

Chair:

Jolene Rickard, Cornell University

Participants:

Reflections on the Inaugural Honolulu Biennial, 2017: Middle of Now | Here *Ngahiraka Mason, Curator - Honolulu Biennale, former curator of Maori Art at Auckland Art Gallery Toi o Tāmaki in New Zealand*

Indigenous-led Global vs the Global Indigenous: Venice, Documenta 14 and Sydney Biennale *Wanda Nanibush, Art Gallery of Ontario, Curator: Indigenous Art*

Fascinated, Shaped, Conflicted: A New Way of Seeing at the National Museum of the American Indian *Paul Chaat Smith, National Museum of the American Indian, Curator*

Comment:

Troy Richardson, Ph.D., Cornell University

029. "Fake News," Settler Sources, and Indigenous-informed Histories: Shattering the Archive in Native American and Indigenous Studies

Roundtable

10:00 to 11:45 am

InterContinental: Palace Room 628

While "fake news" dominates contemporary headlines, specious information presented as fact has long operated in settler colonial contexts. This roundtable examines how the settler state requires the active creation of "fake news" to control and normalize ongoing occupation. These false narratives move from sites of original publication, including newspapers and other "sanctioned" forms of contemporaneous media, to the present-day archive, requiring approaches that ask scholars to weigh epistemologies of "truth" when conducting research in materials created by settler colonial societies. Despite Indigenous interventions on archives,

there remains an assumed superiority of historical news sources, which manufactures complacency within institutions and dismisses Native produced archives such as oral history and community memory. This roundtable contextualizes "fake news" alongside decolonial interventions that shatter the archive and provide Indigenous-informed theoretical constructions of truth and history. Our roundtable includes Cutcha Risling Baldy (Humboldt State University); Gina Caison (Georgia State University); Ariel Zatarain Tumbaga (Antelope Valley College); and Brook Colley (Southern Oregon State University). Having all recently completed books in Native studies (ranging in regional contexts from across the hemisphere), the participants discuss ways they responded to critiques of their work that suggested methodological bias against Indigenous-centered approaches and how they grapple with intellectual and institutional bias towards settler colonial sources. The discussants' work exemplifies how Indigenous oral traditions, spiritualities, histories, and temporalities offer methodologies for the study of Indigenous peoples that prioritize Native forms of cultural and historical knowledge. They all examine how Native stories are articulations of a theory that shatters the archive.

Chair:

Cutcha Risling Baldy, Humboldt State University

Presenters:

Gina Caison, Georgia State University

Ariel Zatarain Tumbaga, Antelope Valley College

Brook Colley, Southern Oregon State University

030. Performance and Representation

Paper Session

10:00 to 11:45 am

InterContinental: Roxy Room 611

Chair:

Natasha Varner, University of Arizona

Participants:

La Flor más Bella del Ejido: Indigenous Beauty Queens and Invented Tradition in Post-Revolutionary Mexico City
Natasha Varner, University of Arizona

Every spring, dozens of young Indigenous women from neighborhoods across Mexico City compete for the "Flor Más Bella del Ejido" title. The pageant is based on a Nahua tradition that dates back hundreds of years, but over time it has been radically changed by appropriation, shifting cultural influences, and strategic adaptations made on the part of the Nahua participants themselves. This paper details the evolution of the Flor más Bella del Ejido pageant in the twentieth century, as well as its ongoing significance today. After the Revolution, Mestizo elites looking to celebrate select aspects of Indigenous culture decided to "revitalize" a Nahua beauty contest, but they ultimately appropriated and radically transformed the event. Appointing anthropologists, artists, and other Mestizo elites as judges of the pageant, it became a site for determining -- and narrowing -- popular understandings of female indigeneity. This transformation, as well as the Indigenous resistance and adaptation that accompanied it, sheds light on broader post-Revolutionary initiatives. First, it shows the contested and highly gendered nature of post-Revolutionary Mexicanidad. Second, it illustrates how Mexico City struggled to "modernize" while also carving out select spaces to celebrate its unique Indigenous identity. Finally, it shows how popular anthropology and media coverage worked to reify ideas surrounding "authentic" Indigenous peoples and traditions, defining them according to a narrow set of gendered, ethnicized, racialized, and geographical factors. Testimonies from pageant winners illustrate how Indigenous women resisted some undesired changes while also strategically engaging with others.

Audience responses to Maori representations in television dramas *Angela Moewaka Barnes, Massey University*

Media representations within locally produced television dramas bring highly selected 'realities' to almost every household in

Aotearoa New Zealand. As an entrenched genre within a heavily mediated world, such programmes elicit audience engagement, debate, dissent and affect (emotions, feelings and behaviours). Audiences get to know themselves and others through this influential and powerful medium; but this is not unproblematic. There is limited research exploring dramatic representations of Maori; we know very little about how these may affect individuals and groups within our society. The presentation will explore recent research on audience responses to local television dramas. As part of a project funded by the Marsden Fund Council, Affect and identity in contemporary television drama, over 15 focus groups were conducted with Maori and non-Maori. Participants were asked to talk about their responses to representations of Maori, including Maori and Pakeha (people of European descent) interactions, after viewing a local television drama. Analysis, grounded in Kaupapa Maori (Maori centred theory), was applied to investigate relationships between television dramas and meaning-making, emotions and feelings engendered (anger, relief, discomfort and amusement were expressed) and affective practices such as approval, exclusion or rejection. These findings will be discussed to shed light on the effect Maori representations on television have on audiences, particularly Maori audiences.

Maya Women Take the Stage: The Renegotiation of the Human in Petrona de la Cruz Cruz's *Infierno y esperanza* *Stephanie Luna Padilla, UC Santa Cruz*

This paper will partially be concerned with mounting an analysis of the hierarchies that govern Tzotzil Maya and mestizo constructions of the human via the theatrical oeuvre of the Tzotzil Maya playwright, Petrona de la Cruz Cruz. It will also, however, examine what happens to Western human rights discourses when they come into contact with a non-Western cultural framework, specifically that of the Tzotzil Mayas, as articulated within particular cultural productions—de la Cruz Cruz's plays. *Infierno y esperanza*, written by de la Cruz Cruz in 1999 and staged that same year by her acting troupe, *Reflejo de la Diosa Luna*, portrays a Tzotzil Maya woman's fraught struggle to locate a space wherein her humanity is recognized. The opening three acts of the play comprise a scathing critique of the myriad ways in which Tzotzil Maya patriarchy, in the name of preserving what is viewed as the traditional Tzotzil Maya way of life, legitimizes the exploitation and abuse of Tzotzil Maya women. The final two acts, in which Andrea, exiled from her community by her husband and the godfather who raised her, flees to the mestizo-dominated space of the city, expand the scope of the play's critique to both the mestizo state and civil society. Hegemonic mestizo definitions of humanity are depicted as being constructed primarily along racialized lines, so that Tzotzils, interpellated into the broad, racialized, colonial category of the indio, are viewed to be in possession of what is, at best, a suspect and limited humanity.

031. Alluvial Texts: The Mississippi River Valley and Native American Materials and Media to 1900, Part I: Place

Panel

10:00 to 11:45 am

InterContinental: Royal Room 620

The Mississippi River Valley has long constituted a rich ecological, cultural, and textual space for Native peoples. In addition to being a space of movement and interaction, the river supported Native religious, political, and agricultural centers. The Mississippi is also a contested site of settler colonialism, as non-Native nations recognized its importance as a conduit and made river control and displacement of Native peoples key to imperial claims. Taking these water routes as our framework, we propose two sessions to examine what we call alluvial texts—materials and media created by the flows of Indigenous life along the Mississippi River Valley. This proposal includes the papers for Part I: Place (part 2 is chaired by Caroline Wigginton). In both sessions, each presenter will focus on a pre-1900 text, genre, or place important to Native peoples engaging with the

Mississippi. Collectively, papers combined with sustained discussion will consider how the river's origins in northern headwaters, its many tributaries, its southern delta constitute a place-based and culturally specific foundation from which to consider Native literatures and history within expansive frameworks: intercontinental, hemispheric, transoceanic, and even global. In this way, the sessions explore a new orientation to early Native American studies, one that accounts for the diverse languages spoken along the river; foregrounds the relations among alphabetic, pictographic, material, sonic, and image based media; and underscores the interconnections between ecological and textual realms. This reorientation will not replace tribal- or region-specific models but will complement these other methods.

Participants:

Remembering Spirit Island *Andrea Carlson, Visual Artist*

In 1900, Minneapolis Tribune writer Frank O'Brien wrote about Spirit Island, a limestone island that once occupied the area downriver of Stone Arch Bridge in downtown Minneapolis, Minnesota. He described Spirit Island as, "That beauty spot of nature which has so recently disappeared by the uncompromising hand of man, to make room for the (paddle) wheels of progress." (Minneapolis Tribune January 7, 1900) The island was a sacred place to the Dakota people. In the late 1800's settlers began a lengthy campaign to quarry the limestone from the island. In 1962, with less than half of its original footprint in tact, the U.S. Army Corps of Engineers removed the last bits of the island and dredged the site to make room for boats traveling to the Upper St. Anthony Lock and Dam. In 2015 the lock closed after 52 years in service. On September 29th and 30th 2017, the U.S. Army Corps of Engineers co-sponsored a large-scale, animated video projected onto the lock's wall that depicted of the island's gradual dismantle and destruction. The resultant piece, *The Uncompromising Hand: Remembering Spirit Island* by Ojibwe artist Andrea Carlson, presented six photographs of Spirit Island from the Minnesota Historical Society archives, projected at a true-to-life scale combined with original place names of the area in Dakota, Ojibwe and English. In this presentation, Carlson will discuss *The Uncompromising Hand's* imagery, its reception and Dakota and Ojibwe ideas of place and public art in the city of Minneapolis.

Transhistorical Explorations of Wiipicahkionki, a Water-place *Ashley Glassburn Falzetti, Eastern Michigan University*

Wiipicahkionki is a Miami place where flint can be found, a place to flintknape, a place to find partial arrowheads, knives, and shards in piles along the embankments. Wiipicahkionki is a site of trade, which Stewart Rafert credits for the wealth and political power of the Miami before 1812 - a source of settler gold. Wiipicahkionki is the site of massacre, of the absolute erasure of the Miami who decided to stand against US assimilation. Later Wiipicahkionki is the site of Miami land cession treaties. Upstream is the confluence of the Maumee River in Fort Wayne, where they Miami traveled to collect treaty payments, or continue on to Lake Erie. Down stream the Wabash river flows to the Mississippi and the Gulf of Mexico, carrying Miami corn, flutes, and language. Combining a place-based and fluvial analysis of waterways, this paper centers Wiipicahkionki as a location through which to understand Miami history. As a water-place, Wiipicahkionki is constituted through movement. As a historical text it reveals the paths through which Miami sovereignty and identity are shaped. Drawing from Miami archives, linguistic analysis, and tribal stories, I argue that cultural revitalization and public history should reach towards representing multilayered stories of place and migrations that speak to the complexity of Indigenous experiences of settling and placeness.

Reading the Settler Property Archive for Indigenous Geographies of Bayou Teche *Julia Lewandoski, University of California, Berkeley*

On July 25, 1814, three Chitimacha men named Coffee, Philip

and Pierre leased a parcel of land on Bayou Teche to a settler named Jean Baptiste Bourgeois. This transaction, filed in the register books of the southwestern Louisiana parish of St. Mary, leased Bourgeois the land for ninety-nine years for the sum of two hundred and fifty dollars. Pierre, Philip, Coffee, and Bourgeois—all unable to write—signed their names with a cross. Was this transaction made under coercion, forcing the Chitimachas to “lease” their land in what ultimately amounted to a permanent sale? Or was it an intentional part of a Chitimacha strategy to use the legal apparatus of property to protect their authority and their land? My reading positions this ambiguous text as a product of a particular moment of increasing settler encroachment on riverine lands in Louisiana during its early U.S. statehood. At the same time, I frame it as one of many transactions in a long history of indigenous diplomacy with various European empires along the bayous of the Mississippi Delta, most often focused on access to these waterways and the control of the fertile, alluvial land along their banks. Finally, I use this text—one of many indigenous land transactions uncovered in my research—as a way to reframe how we imagine the archives of settler property. The impositions of settler cartographies do not simply or unilaterally erase indigenous geographies, but themselves record indigenous delineations of and decisions about their territories.

Going Back to the Root: Oral-historical Remappings of Khemnínchay *Christopher Pexa, University of Minnesota*

In his journal of his visit to the new state of Minnesota, Thoreau noted “a remarkable bluff” (Khemnínchay, or Red-wing bluff) that stood “a few miles above Red Wing.” Apparently not remarkable enough to Thoreau to warrant further description, the bluff was and remains nonetheless an important site for Dakhóta people, especially for Khemnínchay Dakhóta, a sub-group of Mdewakántuŋwaŋ Dakhóta (often translated as “Dwellers of the Mystic Lake”), and now part of the Prairie Island Indian Community. Called Barn Bluff by settler residents of the town of Red Wing, the social and historical significance of Khemnínchay has largely been obscured in settler archives and memory. However, Dakhóta oral historian Curtis Campbell, in his *Family Oral history of Prairie Island* (2000), notes how Khemnínchay was the site of medicine lodge practices that held “the philosophies of the collected family group, the knowledge of the medicine plants’ habits, and the use of the various tribal medicine plants,” and how even its orientation to other nearby land and water sites served to orient Khemnínchay people in place and time, as well as to foster relationships with non-human relatives. This presentation considers Campbell’s oral history as a form of indigenous deep mapping that intervenes in the historiographical erasure of Prairie Island and Khemnínchay as Dakhóta sacred sites. In collaboration with members of the Healing Place Collaborative in Minneapolis, I highlight some of the ways in which Campbell’s text reorients us to enduring and adaptive relationships between Dakhóta people and Ĥaháwakpa, or the Mississippi River.

Comment:

Kelly Wisecup, Northwestern University

032. From Otherness to Self-defined Pathway: Reflections on Indigenous Research and Practices in Taiwan

Panel

10:00 to 11:45 am

InterContinental: Silver Lake A Room 515a

From “other’s viewpoint” back to the “routes of subjectivity,” indigenous peoples turn from a minority approach setup by the nation state, to the different role of “return to the traditional.” On the one hand, it is the decolonized movement developed since the 1980s, indigenous identity movement started to transform and exempt from the trajectory of nation state. On the other, globalization and new diasporic movement lead to reflect the problem of single modernity, which provide more active strategies on leaving the control of nation state; diverse and creative means

of “return of the traditional” provide contemporary indigenous people flexible identities against the single narrative of nation state. This panel provides critical review of Taiwanese cases on the turn of contemporary indigenism.

Chair:

Jolan Hsieh, National Dong Hwa University

Participants:

Identity and Language Revitalization: A Brief Discussion of the Siraya Nation Case *Jolan Hsieh, National Dong Hwa University*

This research discusses utilizing language revitalization as a critical and productive strategy for the restoration of indigenous status and argues that the union of discourse and practice is of critical importance to the identity construction of the Siraya peoples. Using examples from current efforts of identity-based language revitalization and promotion and showing such practices at work at the levels of community, school and home settings, the article shows that the increasing visibility and usage of the Siraya language in every day life has the positive effects on identity construction. The purpose of this article is to demonstrate that any activist discourse based on ‘identity’ must be at work with practice, it is only when they are in sync, can such activism be effective and vital in the engineering of contemporary transitional justice scheme.

Exploring contemporary ethos of Indigenous Geography by Ethnic Landscapes in Taiwan *Yi-tze Lee, Department of Ethnic Relations and Culture, National Dong Hwa University, Taiwan*

This research derives from a practical position that reflects the way in which human geography and indigenism converges in the contemporary world. It discusses how contemporary indigenous geography provides the views on embodied landscape and changing subsistence strategies based on the idea of “diasporic local” and “rooted cosmopolitanism.” Using what Linda Tuhiwai Smith called collaborative projects in her “decolonizing methodologies,” this study will review the discussion and creation of the concept on the “indigenous geography” by Richard Howitt et al. There are three major issues on the construction of the indigenous geography: political ecology under neoliberalism, deliberation on the colonial land claim, and propertization within social ecology. Three case studies in Hualien area are discussed in order to understand the historical transition and subsistence production on particular landscapes—including the Truku people and the national park, the Nanshi Amis and the surrounding food and ritual production, and Shiukuluan Amis on the returning of traditional land titles from the state agency. This project aims to see the transition from human geography into an actively engaged indigenism in the rooted cosmopolitanism.

The Management and Repatriation of Indigenous Cultural Heritages: An Indigenous Perspective *Shu-Juo Chen, Assistant Research Fellow, National museum of Natural Science, Taiwan*

Taiwan’s indigenous peoples have undergone hundreds of years of outside rule, and their cultural heritages continue to face deep crises. During the past 50 years, the government’s objectives regarding indigenous peoples’ development have been indecisive and uncertain. In the meantime, indigenous peoples have had to play a passive role, as of yet unable to make strategic decisions for themselves. Post-constitutional reform, the government promised to protect indigenous societies’ diversity and respect their autonomy. However, by that time, indigenous society was already nearing collapse, and cultural heritages had long since been either abandoned under duress or added to the collections of institutions and museums. Within tribes, experts in traditional knowledge are dying out, and the process of passing on cultural heritage is rife with difficulties. Recently, despite the passage of

the Museum Act and amendment of the Cultural Heritage Preservation Act, both with a few clauses specifically addressing the preservation of indigenous cultural heritages, the real-world management and carrying out of these clauses continues to lack the participation of indigenous peoples. Furthermore, the aforementioned clauses gave not a mention to the repatriation of indigenous tribal artifacts, emphasizing that indigenous peoples are still far from having ultimate authority over the management of their own cultural heritage.

Reflections on Indigenous Communication Research and Practices in Taiwan *Yu-Chao Huang, National Dong Hwa University*

The current research aims to analyze previous indigenous communication research and practices to provide insight into the nature of communication subjectivity of indigenous peoples. Specifically, the research will first investigate the process of knowledge production and diffusion in the field of indigenous communication research in Taiwan through citation analysis. Second, the research will delve into the development and production of indigenous media outlets in Taiwan (e.g., Taiwan Indigenous Television) to advance the current understanding of the indigenous communication environment. The results will render theoretical and practical implications for furthering existing indigenous communication.

033. Re-mapping

Paper Session

10:00 to 11:45 am

InterContinental: Silver Lake B Room 515b

Chair:

Marcel Brousseau, University of Texas at Austin

Participants:

Making Maps Speak: The The'wá:lí Community Digital Mapping Collaboration *Sabina Trimble, University of Victoria*

The The'wá:lí Community Digital Mapping Project is a collaboration started by members of Soowahlie First Nation (The'wá:lí, a Xwélmexw community in southwest British Columbia) and three graduate students. The collaboration resulted in a digital storymap of The'wá:lí's lands, depicting over 100 distinct but connected sites in the environment. Each site is hyperlinked with multimedia that tell stories their importance and about the people who have known them. Based on oral history with local Elders, leaders, youth and community members, the map is centred on The'wá:lí's uninterrupted connections to place. With the deliberate intent of unsettling popular narratives about local places and their pasts, it also explores histories of how these places have changed over time, especially in the context of settler colonialism. Intended as a resource for The'wá:lí, it is also meant to educate local non-Indigenous audiences, challenging them to rethink their perceptions about where they live, and to learn about others on whose lands they live. Exploring the meaning of community collaboration in the context of academia, I will discuss the map as a product of Momíyelhtel, a Xwélmexw word meaning "sharing with one another" and "learning together." The map gives voice to the power of digital humanities and community-engaged scholarship to speak across gaps of difference; it is a gathering of diverse perspectives on the past, senses of place, disciplinary approaches, and ways of knowing and seeing a diversely storied world.

"The map will be considered unfinished": Cultural and Technical Narratives for Mapping the American Indian Land Base *Marcel Brousseau, University of Texas at Austin*

In May 1939 the U.S. Indian Service released a unique map in its newsletter *Indians at Work*. An orthographic drawing, by cartographer Sam Attahvich, of "Indian Tribes, Reservations, and Settlements in the United States," the map was produced to

answer demand from "schools, clubs, members of Congress, newspapers...to know the exact location of Indian tribes." The difficulty of making the map surprised Floyd W. LaRouche, the Director of Information for the Department of the Interior, who acknowledged that, "the map will remain an unfinished job as long as Indian life remains a dynamic and changing force." This paper uses Attahvich's map to problematize the cultural and technical narratives informing representations of the American Indian land base. Attahvich's map was not only noteworthy for its scope, but also because Attahvich was a Comanche artist. His 1939 map thus institutionalized a Native-authored view of Indian lands under the aegis of the U.S. government. This project would indeed remain "unfinished" as shifts in policy—like termination—and in technology—like GIS—rendered Attahvich's map obsolete. Today, maps of Indian land are produced and distributed digitally by agencies such as the USGS and U.S. Census Bureau. Cartographer Daniel G. Cole attests that these modular maps "create erroneous assumptions regarding...the complex Indian landscape." Kiowa geographer Mark Palmer argues that such maps "freeze American Indian land in place." This paper concludes by questioning how Indian life, as "a dynamic and changing force," might again shape federal views of the Indian land base, using "Indigenous knowledge systems."

"Traveling with Warriors, Prayer Riders, and Water Protectors on the Annual Big Foot Ride (Sitanka Wokiksuye) to Wounded Knee" *Elena Tajima Creff, Wellesley College*

The annual Big Foot Ride (Sitanka Wokiksuye) is an arduous two week 300-mile prayer ride on horseback that begins on the Standing Rock Reservation and ends at the historic massacre site of Wounded Knee. The Ride has taken place every December since 1986 no matter the weather conditions (that has included blizzards, ice storms, and even -80 wind chill). Oglala Lakota holy man Black Elk (an eye-witness of the 1890 massacre) famously said that the "sacred hoop" of the Lakota Nation was broken by the horrific events at Wounded Knee where "a beautiful dream died." He later prophesied that healing would occur in the Seventh Generation. The current Big Foot Riders are the literal embodiment of this generation. I have spent the past three years as a participant of this ride that includes Lakota men and women and children from three tribal communities (Standing Rock, Cheyenne River, and Pine Ridge Reservations). This past year's ride also witnessed the unexpected convergence of the Big Foot Riders with the "Water Protectors" who made international news while peacefully protesting the controversial Dakota Access Pipeline along the Missouri River. When I began participating on the Big Foot Ride, I did not anticipate that the largest indigenous-led movement of the last 150 years would explode in the middle of my documentation. My paper will focus on the convergence of mounted Water Protectors and Big Foot Riders as proud members of the 21st century Lakota Horse Nation.

Contextualizing Space, Place, and Culture in the Kauhale System *Kelsy M.Y. Jorgensen, University of Hawai'i at Mānoa*

How are cultural values spatialized in the Hawaiian built environment? How can indigenous spatiality and land use inform current planning practices? This study examines kauhale, pre-contemporary Hawaiian dwelling places, and how they were placed on the 'āina (land-sea-sky continuum). In a comparative survey of several kauhale, this study seeks to understand the following: • Where a kauhale is located within an ahupua'a (a land division found on all main islands). • Where a kauhale is placed in relation to water sources, agricultural areas, topographical variations, other kauhale, single dwellings, temporary structures, work areas, places of worship, and burials. • How individual hale (dwellings, structures) within a kauhale are situated in relation to each other, to the sun path, and wind and

rain direction(s). These spatial parameters inform how kauhale embody and communicate cultural values such as gender, kuleana (privilege, responsibility), and kapu (sacredness), and, in turn, can influence how we conceive space, place, and community today. Urbanism in Hawai'i, and particularly on the island of O'ahu, has developed at a pace and scale that degrades natural and cultural resources from the mountains to the sea. High housing demand has spurred the growth of a densifying urban core, large-scale transportation infrastructure, and new suburban developments, often on prime agricultural and critical watershed lands. Refocusing long-range planning around Hawaiian cultural values placed within premodern built environments can precipitate a stronger sense of cultural identity and resilience for Hawaiian communities and Hawai'i at large in the face on increasing geopolitical, economic, and environmental instability.

034. Rivers

Paper Session

10:00 to 11:45 am

InterContinental: Westwood Room 526

Chair:

Jessica Cattelino, UCLA

Participants:

Flowing Well: The Riverine Worlds of the Native South
Gregory Smithers, Virginia Commonwealth University

This paper is a biography of place. More precisely, it is a biography of aquatic places that the Cherokee people shared with their indigenous and European neighbors during the seventeenth and eighteenth centuries. The traditional Cherokee greeting of tohi-gwa-tsu? – which roughly translates to “are you flowing well?” – reveals the centrality of water (a-ma) and rivers (u-we-yv) in Cherokee conceptualizations of the world and their relationships to all living things. This paper emphasizes how rivers helped to bring order to the Cherokee world, anchoring people in the middle world – the earth, which Cherokees traditionally understood to be a flat disc suspended by four thin cables above a vast body of water – and the creatures and spiritual forces that haunted the upper and under worlds. Rivers constituted portals used by those initiated into the secrets of the universe to travel between these worlds. Rivers also represented opportunities for rebirth – something Cherokees partook in during “going to water” ceremonies. Most importantly, Cherokees believed that the water flowing through the rivers, creeks, and streams was alive, a principle that inspired both spiritual and ecological practices meant to safeguard the health of the water and the ecosystem of the surrounding watershed.

"The Aqueduct between Us" Decolonizing the Los Angeles Water Narrative
AnMarie Ramona Mendoza, UCLA

Hegemony is the way in which the ruling class solidifies its power, it is the process of popularizing ideas and narratives that maintain the status quo. Popular hegemony erases and minimizes American Indian history, thus erasing contemporary Indian politics. The Los Angeles water narrative has been held captive by the hegemony of the Los Angeles Department of Water and Power that has ultimately caused the majority of Angelenos to be ill informed about where their water comes from. I will demonstrate how environmental racism has aided in the erasure of the Paiute voice in the Los Angeles water narrative and how that has impacted current water rights struggles for the Owen's Valley tribal communities. I suggest that educating the people of Los Angeles of the great injustices portrayed upon the Paiutes of the Owen's Valley will aid in pushing for tribal recognition and representation in Los Angeles.

035. Alluvial Texts: The Mississippi River Valley and Native American Materials and Media to 1900, Part II Panel

2:00 to 3:45 pm

InterContinental: Beverlywood Room 520

The Mississippi River Valley has long constituted a rich ecological, cultural, and textual space for Native peoples. In addition to being a space of movement and interaction, the river supported Native religious, political, and agricultural centers. The Mississippi is also a contested site of settler colonialism, as non-Native nations recognized its importance as a conduit and made river control and displacement of Native peoples key to imperial claims. Taking the water routes of the river valley as our framework, we propose two sessions to examine what we call alluvial texts – materials and media created by the flows of Indigenous life along the Mississippi River Valley. This proposal includes the papers for Part II: Flow. In both sessions, each presenter will focus on a pre-1900 text, genre, or place important to Native peoples engaging with the Mississippi. Collectively, papers combined with sustained discussion will consider how the river's origins in northern headwaters, its many tributaries, its southern delta constitute a place-based and culturally specific foundation from which to consider Native literatures and history within expansive frameworks: intercontinental, hemispheric, transoceanic, and even global. In this way, the sessions explore a new orientation to pre-1900 Native American studies, one that accounts for the diverse languages spoken along the river; foregrounds the relations among alphabetic, pictographic, material, sonic, and image based media; and underscores the interconnections between ecological and textual realms. We do not expect that this reorientation will replace tribal- or region-specific models; rather, we see it as complementing these other methods.

Chair:

Caroline Wigginton, University of Mississippi

Participants:

Diaspora on the "Great River": An Osage Story of Ancient Departures and Modern Returns
Angela Calcaterra, University of North Texas

This paper examines “Tradition of the Omaha Departure from the Osage,” told by Pah-nee-wah-with-tah (Osage) to Omaha ethnologist Francis La Flesche in the early twentieth century. This story details the Osage migration to the Mississippi River and the subsequent splitting off of two groups from the Osage. The first group's leaders violated the tribe's hunting rules by taking their followers to a forest abundant with game without the tribe's knowledge; they were ceremoniously expelled from the tribe. According to the story, the Osages later determined that the Omaha and Ponca nations were descendants of this group. Around the time of the Omaha-Ponca departure, other Osage clans went away with the consent of the tribe: this group had “explored the new country” and found, far down the “great river,” fruit growing in abundance. They went to cure the fruit for a year, but never returned. Both departures occurred in the context of new agricultural and hunting pursuits enabled by the fertile Mississippi River Alluvial Plain. Centered on the “great river,” the story offers a Mississippian, rather than Atlantic, context for early American diaspora and its modern returns. Systematic studies of indigenous oral traditions can demonstrate the alternative migrations that shaped early American geography and literatures. That the story's recording in the early twentieth century was a collaboration between an Omaha ethnologist and an Osage storyteller demonstrates the ways modern indigenous collaborations seek to reproduce and reframe diasporic histories and points to their ongoing significance for our understanding of indigenous modernity.

Indigenous Mappings of the Mississippi in U.S.-Indian Diplomacy
Frank Kelderman, University of Louisville

This presentation will examine an Ioway map of the Mississippi River Valley to consider how indigenous mappings of rivers played a role in nineteenth-century Indian diplomacy. During an intertribal treaty council held in Washington in 1837, the Ioway delegate Na'je Nine presented a map depicting the Ioway Nation's historical occupation of villages along the Mississippi,

Des Moines, and Wisconsin rivers. Drawn in ink, Na'je Nine's map registers an overlay of rivers, trails, lakes, trails, and village sites, offering a visual history of Ioway migration and settlement dating back to 1600. Understanding the Mississippi River as a site of territorial contestation, Na'je Nine challenged the Sauk Nation's claim to the region between the Des Moines and Mississippi Rivers, which the Sauk tribal leader Keokuk argued they had gained by right of conquest. While the United States sided with the Sauk Nation, Na'je Nine's map challenged the undergirding logics of conquest by which the United States validated the Sauks' claims, as it took seriously the historical routes of indigenous life as a basis for indigenous land claims and sovereignty. Outlining the diplomatic interactions surrounding Na'je Nine's map, this presentation will reflect on how the historical confluence of rivers and indigenous routes marked an alternative to U.S. territorial mappings of Indian country. In doing so it will illustrate how Native delegates rhetorically mobilized the convergence of visual media and the performative interactions of Indian diplomacy.

MichiZibi: The Mississippi as a Network of Knowledge
Margaret Noodin, University of Wisconsin-Milwaukee

The headwaters of the Mississippi are in western Anishinaabe territory which explains the intimate connection between Anishinaabe nations and the river. It was a conduit to commerce and communication long before colonization changed it to a site of contestation. For centuries prior to the arrival of the British, Anishinaabe travelers and translators led traders and explorers south from the Hudson Bay area, in what is now Canada, to the Gulf of Mexico, in what is now the United States. The ways in which people navigated this space reveals a celebration of linguistic, cultural and ecological diversity. Tracing the linguistic artifacts embedded in maps of the late 1700s and 1800s it becomes clear that places were not names as much as they were described, they were not possessed as much as they were interpreted. Travelers from the north knew when they left the lake landing sites of those lowered to the earth and encountered the birthing rapids of another nation. Along the way it was clear there was a need to acknowledge other voices of the present as well as those of the ancient past. In this powerful watershed there were connections to aquifers and atmosphere, layers of life to narrate. By tracing the language of the Anishinaabe, and the languages of other indigenous communities they encountered, along the banks and tributaries of the MichiZibi we see a network of civil knowledge about how the great river engineers life on the continent.

Negotiating Nations Down by the Riverside: Indigeneity and Creolization in 19th century Louisiana
Rain Prud'homme-Cranford, University of Calgary

In 1916 Alice Dunbar-Nelson, a New Orleans Creole, attempted to define over 200 years of negotiating nations through mestizaje—creating a new unique Louisiana Creole identity “down by the riverside.” In “People of Color in Louisiana,” she writes, “a Creole is a native of Louisiana, in whose blood runs mixed strains of everything un-American, with the African strain slightly apparent. The true Creole is like the famous gumbo of the state, a little bit of every-thing, making a whole, delightfully flavored, quite distinctive, and wholly unique” (367). Dunbar-Nelson's work is part of an ongoing process of negotiating and articulating Creole identity is alongside colonialism, slavery, assimilation, and resistance to Americanization. This process is also seen in Alexandre de Batz's 1735 watercolor *Desseins de Sauvages de Plusieurs Nations*. De Batz, a French engineer and military officer, depicts a group of seemingly unrelated Indigenous peoples standing on the banks of the Mississippi in New Orleans. The figures include an unknown chief, an assumedly captured/enslaved member of the Meskwaki, members of the Illinois confederacy, a young African child, and an Atakapa. The depictions of this of this inter-tribal convergence

by de Batz is significant as it evokes the confluence of the ways that landbase, conflict/slavery, cultural capital, and trade have functioned within and along the Mississippi River and Red Rivers in Louisiana. By tracing the ways Nation and Nations have been navigated and represented in both texts, this paper maps how Louisiana Creole peoplehood fits within a centuries-long conversation on Post-contact Indigeneity.

Comment:

Caroline Wigginton, University of Mississippi

036. Host Committee Panel: Bridging Los Angeles's Native Communities

Native American and Indigenous Studies Association (NAISA)

Paper Session

2:00 to 3:45 pm

InterContinental: Boyle Heights Room 522

037. Material Culture and Self-representation

Paper Session

2:00 to 3:45 pm

InterContinental: Broadway Room 615

Chair:

Wendy Giddens Teeter, Fowler Museum at UCLA

Participants:

038. Diversifying Indigenous Studies: The Rest of Native America

Roundtable

2:00 to 3:45 pm

InterContinental: Echo Park Room 516

Despite the fact that there are over 560 federally recognized tribal nations (and many more state and unrecognized tribal communities) a few noteworthy examples tend to dominate as subjects of research and scholarship. Whether for historical reasons, contemporary ease, or other rationales, this handful of tribal nations operate as the epicenters of the times, events, or subjects that they have come to represent. While clearly worthy of study, that representative class cannot tell the fullest or most complete story of Native America by themselves. Diversifying tribal studies beyond the bigger, more well-known tribal nations not only broadens the field's perspective, it has the capacity to drastically alter the larger narrative and change how we think about Native America, the United States, and the world. This roundtable will examine a number of lesser-studied tribal nations from different historical eras that shed new light on several of the more common tropes in American Indian and Indigenous Studies. The roundtable will include participants from different backgrounds, including the academy, the publishing world, and from tribal communities, to describe the unique benefits of reading, writing, publishing, and working within the lesser-studied tribal nations of Native America.

Presenters:

Laurie Arnold, Director Native American Studies, Gonzaga University

Jon Daehnke, Assistant Professor, Anthropology, University of California, Santa Cruz

Keith Richotte, Faculty, American Studies, University of North Carolina at Chapel Hill

Matthew Becker, Executive Editor, University of Massachusetts Press

Matthew Stephen Makley, Metropolitan State University of Denver

039. Native Women, Women Native: Gender, Colonialism, and the Study of Early America

Panel

2:00 to 3:45 pm

InterContinental: Gem Room 612

A little over twenty years ago Theda Purdue wrote a pathbreaking book

titled *Cherokee Women: Gender and Culture Change, 1700-1835* (1998). Purdue shone a light on a much neglected, yet central topic to the studies of indigenous people: the role of women and gender. Ten years later, Rebecca Kugel and Lucy Eldersveld Murphy edited a guide to research and writing *Native Women's History in Eastern North America before 1900* (2007). In spite of these careful and influential works, work on indigenous women, gender, and sexuality rooted in the period before 1900 remains relatively understudied. This panel seeks to feature some innovative new works on indigenous women's lives and experiences as well as answer some fundamental questions how do gender/sexuality/feminist methodologies intersect with NAIS methodologies? How does NAIS contribute/complement/problematicize women/gender studies?

Chair:

Jennifer Spear, Simon Fraser University

Participants:

Women, Slaving, and Violence: The 1695 Murder of a Chacato Woman *Alejandra Dubcovsky, University of California, Riverside*

In 1695, Santiago, a Timucua Indian from the town of San Pedro, was accused of murdering a Chacato woman. He vehemently denied those claims, insisting he had killed an Apalachicola slave raider who had come searching for Indian slaves. By the time of Santiago's case went to trial, slaving raids had significantly altered the geopolitical and physical realities of Native peoples living in the Southeast. Most of these changes and violence, however, remained squarely rooted in Indian Country. It was not as if Spanish or English colonists were unaware of the attacks, but it would be another decade before San Luis and San Agustín officials had enemy forces clamoring at their gates and destroying Spanish towns. The death of the Chacato woman was a moment of brief rupture, bringing the destabilizing power of Indian slaving into the fold of the Spanish colonial world in Florida. Tracing the life, death, and story of the Chacato woman in Santiago's 1695 trial helps to reframe this familiar story of violence and slaving in the Southeast. She was neither enslaver nor enslaved, revealing the fragile indigenous world Indian slavery left behind. What happened after Indian slave raiders attacked a town, took their captives, and headed back towards a Carolina trading hubs? What happened to the survivors after towns are destroyed and their loved ones captured? Living in and through a post-apocalyptic moment, the Chacato woman shows the ways in which Native people reconstituted their lives and reckoned with the seemingly unstoppable violence of slaving.

Reperiodizing Rebellion: Indigenous Women in Settler Colonial New England *Tyler Rogers, Williams College*

What does it mean to locate indigenous women at the center of historical inquiry? In this paper, I argue that centering indigenous women unsettles conventional conceptions of time in early colonial America. Analyzing stories of indigenous women accused of murder in eighteenth-century New England, I contend that these women transform periodizations of indigenous uprisings against settler colonial regimes in early America. Their stories compel us to reperiodize rebellion. In thinking about the ways that gendered subversion shapes decolonial understandings of time, I mobilize Lisa Brooks' theorization of "the spiral of history" and Mark Rifkin's discussion of "temporal sovereignty," assessing the broader implications of this argument for the fields of gender studies and indigenous history. In northeastern Algonquian homelands that came to be colonized as "New England," indigenous uprising is often discussed in terms of two seventeenth-century military conflicts: the Pequot War (1636-1638) and King Philip's War (1675-1678). Yet, during the 1730s, multiple indigenous women were accused of murder by New England settler colonial officials, raising the specter of armed indigenous revolt. In this paper, I examine the stories of two of these women: Patience Boston and Katherine Garret. Through their stories, I elaborate the ways in which more careful attention to indigenous women's lives enables us to rethink

rebellion, extending beyond settler colonial frameworks of temporality.

Imagining Native Women's Lives beyond Narratives of Victimization, An Example from the Western Great Lakes *Rebecca Kugel, University of California Riverside*

This paper examines several instances spanning a number of years in which a particular multi-racial Ojibwe woman appears in the written documentary record. In each instance, the woman's sexuality is fore-grounded and she is cast as both problematic and a victim. In one incident she is sexually assaulted in her home while breast-feeding her child, for instance, in another she cohabits with an Anglo-American settler who abandons her and the child he has allegedly fathered, to marry an Anglo-American woman. This paper seeks to put Indigenous theory in conversation with feminist theory to explore ways that the life of this woman can be understood more completely and on her own terms than the narratives of victimization which frame discussions of her in the separate episodes in which she appears as a historical subject.

Nameless "Indian Women": Cherokee Women and the Long Removal Era *Julie Reed, University of Tennessee, Knoxville*

Thanks to decades of scholars' work dedicated to the study of Cherokee legal and political history and the gendered and racial histories of Cherokees initiated by Theda Perdue, a rich scholarship exists on Cherokee social history. However, there is still work to do. Removal history and commemoration continues to focus on Cherokee big men with a few exceptional women included, yet the greatest hardships of the removal era fell on those most vulnerable socially and economically. The United States had offered few protections to Cherokee women and children. As the Cherokee Nation centralized, it had also cost women political power. By lengthening our chronological gaze to include a wider array of women's interactions, especially those involving their children, this paper will reconsider the challenges and choices made by Cherokee women as pressures to remove and "civilize" mounted.

040. Indigenous Science, Technology, and Society (Indigenous STS): The Rise of a Field and its Emergent Scholars' Angst Panel

2:00 to 3:45 pm

InterContinental: Hancock Park A Room 514 West

This panel understands science, technology, and society from the viewpoint that they are interlaced with colonial politics and indigenous knowledge. Indigenous STS, a nascent sub-field of Indigenous Studies, offers a promising, yet under-developed theoretical ground from which to engage with science and technology. We ask, how do we do Indigenous STS and what happens in the wake of this doing? This methodological exploration is routed through the experiences of junior scholars uniquely positioned to contribute to building the rising sub-field through their graduate work. Indigenous STS necessarily includes critique of the relational production in colonial spaces of scientific and political orders. On this front, Jessica Kolopenuk explores the intellectual fragility of the scientific voice that leads to peculiar reactions when confronted with indigenous critique. Kristen Simmons examines connections between the anthropological "decolonial turn" and alt-right/white assertions over natural resource development in their erasures of indigenous peoples. Further to critique, Indigenous STS also considers how engagement with science and technology on indigenous peoples' own terms might strengthen existing efforts directed at indigenous governance, knowledge production, and self-determined embodiments. From this approach, David Parent reflects on his use of drones in geo-mapping Métis places in oral historical research, while Kirsten Lindquist theorizes her use of "selfie-determination" among indigenous youth as a mode of relational empowerment. From diverse indigenous standpoints, Indigenous STS: The Rise of a Field and its Emergent Scholars' Angst seeks to find productive spaces to do science and develop technology in ways that undo colonial imbalances and strengthen indigenous power.

Chair:

Joanna Radin, Yale University

Participants:

Scientific Fragility *Jessica Kolopenuk, University of Victoria*

The project of Indigenous STS involves drawing critical attention to ways that scientific knowledge production has and, in many cases, continues to propagate colonial relationships of power. This attention is often unwanted. Drawing on Robin DiAngelo's theory of "white fragility" and Kim TallBear's exposition of "scientific subjectivity," this paper explores the peculiarity of what can happen when critical indigenous analyses are directed at authoritative fields of science. By ethnographically drawing on the interactions I had with genetic scientists throughout the course of my dissertation research, I theorize the phenomenon of scientific fragility. Conceptually, scientific fragility requires theorization as an analytical device to be added to the methodological arsenal of Indigenous STS. A latent feature socialized into and through investment in the scientific field, scientific fragility results from perceptions that see indigenous critique as being anti-scientific, and thus, leveled against scientists, rather than as productive intellectual engagement with scientific ideas. Unwillingness to reflexively engage with indigenous critique, particularly when such unwillingness is expressed through volatile defensiveness, is tantamount to an assault on indigenous academic freedom. As such, the reactions effected through scientific fragility stand in defense of privileging non-indigenous (and white/patriarchal) knowledge as the epicenter of valued thought. Scientific fragility plays out within scientific domains interpersonally and institutionally, but is very much structured by and of the broader colonial field. I contend that scientific fragility represents a particular form of self-preservation through, and in the service of scientific authority, itself the product of colonial dis/possessions.

Indigenous Studies Takes Flight: The Use of Drones in Metis Knowledge Production *David Parent, University of Alberta, Faculty of Native Studies*

In February 2017, I drove with family members to their old road allowance homes off of Colonization Road in Minnewakin, Manitoba. The cluster of one-room-two-floor houses that once made up the Metis community had long fallen since the families' postwar exodus. What was once considered Crown Lands where Metis 'squatted' had now become private property, and thus access had become an obstacle. In addition, the Metis seniors in my family are all between the ages of 75 and 80 all with mobility issues, including one who is legally blind. Although most of the oral historical research I conducted at this time could have been done from the comfort of our homes, I believed that returning to the places and spaces where our memories are remembered could enrich the experience of my family members while also acting as a material-semiotic trigger for their memories. However, a methodological question remained: how could I transport my family to their sites of memory? While many stories were told in the truck as we drove down rural icy roads, a vehicle and microphones could only take us so far. Inspired by the growing popularity of drones in social media, I decided to bring one on the research trip in order to get to the places too icy or inaccessible to my relatives. This paper will describe how I was able to methodologically incorporate drones into my oral historical research, and thus aid, in the production and materialization of Indigenous (Metis) knowledge about place and memory.

Using Digital Media Arts and Technology for Decolonial Truth-Telling Across Temporal/Spatial Layers and Networks *Kirsten Lindquist, University of Alberta, Faculty of Native Studies*

My paper will explore the use of digital media arts and technology as methodology and method in re-storying our

relations to humans and nonhumans in the context of place and space. Since the early 1990s, Indigenous media artists and academics have been reinterpreting their respective community stories through digital media technologies in relation to cyberspace and land. As a result, an Indigenous informed cosmological media ecosystems theoretical framework has emerged as a way to understand media through dynamic interrelatedness of technology, land, culture, language, spirituality, and histories (L'Hirondelle 2014, Loft 2014). Much of the engagement with this framework has conceptualized digital media interactions with constellations and the cosmos. Engaging with the universalism of this approach, I anchor it with a place-based approach to these networks of relations and stories through the layers and density of earth/soil processes in the context of Indigenous Studies and nehiyawewin (Cree language). Using two digital media arts case studies, I will demonstrate how this approach of layering media technologies grounds an Indigenous network of colonial experiences to place-specific understandings. The first case study will explore the interaction of media arts and technology with Indigenous youth as an act of "selfie-determination" in truth-telling their own experiences. The second case study explores how digital media can be applied pedagogically in a university classroom to engage with the complexities of colonial history and Indigenous self-determination. Through this dense-network interpretation of digital media cosmologies, both these case studies shift our perceptions of technology, science, place, space, time, and stories.

The Decolonial Imperative: Dismantling White Nationalism *Kristen Simmons, University of Chicago*

In the era of the so-called Anthropocene, the social sciences and especially Anthropology have made 'ontological' and now 'decolonial' turns to interrogate human and more-than-human processes shaping the globe; to address current environmental and political conditions across scale from the hyper-local to the planetary. As an indigenous anthropologist, I am concerned with the depoliticizing liberal moves from guilt to innocence dominating the literature. This paper engages the academic treatment of work labeled 'decolonial' in a discipline still deeply entangled with U.S. empire. I will illustrate the decolonial imperative I face in my fieldwork as a Southern Paiute anthropologist attending to a case study on dispossessed Southern Paiute lands; that is, the Bundy militia standoff with Bureau of Land Management officers in 2014 over grazing fees and land rights, and the designation of some of that contested land as Gold Butte National Monument by President Obama at the tail-end of his presidency in 2016. I will argue the importance of Indigenous Studies engaging techno-science and notions of 'expertise' in controlling Nevada - 86% of which is under federal control, and where indigenous nations have always been violently treated in the name of national expansion and scientific experimentation. White nationalism, represented both through Bundy's 'sovereign citizen' movement and its seemingly more benevolent form in academia must be dismantled. This paper will show that the field of Science and Technology Studies should not simply be imported into Indigenous Studies, but that a decolonized/decolonizing Indigenous Science, Technology, and Society framework must be forged.

041. Breaking the Fourth Wall: The Inclusion/Exclusion of American Indians in Performance and Audience Interactions
Panel

2:00 to 3:45 pm

InterContinental: Hancock Park B Room 514 East

In this panel, we define performance broadly, from photography and film to theatre and pageantry. These three papers span from the early 1900s to the 1980s, yet one thing remains consistent: until recently, Native Americans rarely comprised both the performers and the audience. By defining performance in this manner, these papers work together to analyze the

cultural constructions and myriad manifestations of Indianness in the twentieth century. They demonstrate the conflation of education and entertainment in these performance while acknowledging the similarities and differences in their respective intended audiences. Our papers are arranged chronologically, but also by varying degrees of indigeneity in performance and audience. Rebecca Wingo turns a critical eye to the performative aspects of a cinemagraphic and photographic health lecture that toured reservations and boarding schools across 14 western states from 1910-1918. All of the images were originally taken on the Crow Reservation. Linda M. Waggoner's story picks up where Wingo's leaves off. She examines how Lilian St. Cyr, a Native performer perhaps better known as Red Wing, used the performance circuit to counter the more common notion of Indians as they were depicted in Wild West shows beginning in 1919. Katrina Phillips uses three American Indian historical pageants to question the use of Indian history in the creation of an American national identity in the latter half of the 20th century. Together these papers highlight the simultaneous inclusion and exclusion of American Indians in these various interactions.

Chair:

Rebecca Wingo, Macalester College

Participants:

Performing for the State: Photographs for Education *Rebecca Wingo, Macalester College*

In 1909, Dr. Ferdinand Shoemaker, the Assistant Medical Supervisor for the Office of Indian Affairs, entered the Crow Reservation and began working on a photographic health lecture series designed to prevent the spread of tuberculosis and other communicable diseases. Shoemaker hired Richard Throssel, a Canadian Cree photographer and Crow adoptee, to photograph the Crows in staged scenes. Coupled with a handful of silent films, Shoemaker believed the lantern slides would provide a visual means to educate American Indians about hygienic practices, but that's not what makes it unique: the Crows staged in the scenes were performing for other Native Americans, in particular boarding school children and the generations of adults that boarding schools missed. However, they were also performing for the state; the photographic lecture carried with it the weight of cultural imperialism. The lecture toured reservations and boarding schools across 14 western states until it lost funding in 1918.

The Visual Education Movement and Red Wing, the First American Indian Movie Star *Linda Waggoner, Independent Scholar*

Red Wing (1884-1974), a Ho-Chunk woman born Lilian M. St. Cyr in Winnebago, Nebraska, is known today for her work in early silent westerns. What is less known is her contribution to "visual education," a national movement established by the Society of Visual Education in 1919 to use film and live performance as teaching tools in public schools. After being asked to demonstrate the method by S. V. E. educators in Chicago in 1919, Red Wing began a three-year tour of Midwest theaters, performing song and dances and giving a lecture about American Indian culture after the movie, which was usually a western and often one of her own. Distinguishing herself from other Indian Vaudeville performers who played up a bogus connection to Plains Indian warriors, Red Wing had loftier aims--to teach the public and particularly children about "real Indians" as opposed to those portrayed on screen. Consequently, Red Wing's theater performances introduced her audience to a meta-narrative of the non-vanishing Indian as self-conscious actor in her fate, rather than a stereoscopic projection of America's collective fantasy.

"If Tecumseh would have won": American Nationalism in American Indian Historical Pageantry *Katrina Phillips, Macalester College*

This paper uses three American Indian historical pageants staged in Ohio to reflect on the contradictions of American identity,

nationalism, and patriotism from the 1960s through the 1980s. *Trumpet in the Land* opened in New Philadelphia in 1969 and tells the story of David Zeisberger and his Moravian Christian Lenape Indian followers, 96 of whom were massacred by a Pennsylvania militia in 1782. *Tecumseh!* opened in Chillicothe in 1973 and commemorates the Shawnee leader's life and unsuccessful mission to build a pan-Indian confederacy. A third pageant, *Blue Jacket*, opened in Xenia in 1982 and closed in 2007. The pageant centered on a now-disproven narrative that the Shawnee chief was actually a white man named Marmaduke Van Swearingen who had been captured by the Shawnee in the 1770s. All three pageants premiered in an era when the proud narrative of American nationalism had been simultaneously challenged by defeat in Vietnam and celebrated through a myriad of political, military, and culturally-focused bicentennial events. This paper examines the reasons and motivations behind the creation of these pageants and questions the impacts of using American Indians for this national story. Despite their categorization as historical dramas, these productions were not staged in order to merely depict historical events. Using archival records from the Institute of Outdoor Theatre, this paper contends that these moments in history -- and the historical actors involved -- were and continue to be repackaged and repurposed as tourist-centered tributes to an imagined American identity.

042. The Rhetoric of Indigenous Extermination and Genocide in Colonial and Postcolonial North American

Panel

2:00 to 3:45 pm

InterContinental: K-Town Room 523

The history of colonial and postcolonial North America is rife with examples of the intentional destruction of indigenous peoples by Euro-American empires. Across what would become Canada, the United States, and Mexico, empires used a diversity of rhetoric to justify, enact, or promote violence against, removal of, and extermination or genocide of Native peoples. This panel brings together four scholars whose expertise highlights this broad range of rhetorical framing employed by Euro-Americans in their projects of empire. They reveal how the words Euro-American empires used against indigenous peoples underwrote the violence committed against them. The geography of this panel will range from United States northeast, southeast, and western interior to the northern reaches of Mexico in Sonora. Chronology will range from the late-1700s to the early 1900s and feature discussion of the likes of George Washington, Abraham Lincoln, and Porfirio Díaz, and their empires' actions against Iroquois, Tunica-Biloxis and Pointe-au-Chien, Yaqui, and other Native peoples. This panel will feature the 4 presentations and reserve significant time for discussion between panelists and with the audience.

Chair:

Brenden W. Rensink, BYU Redd Center and Dept. of History

Participants:

"Progreso y Orden": The Porfirian Rhetoric and Campaigns of Extermination, Deportation, and Enslavement of Yaquis in Mexico *Brenden W. Rensink, BYU Redd Center and Dept. of History*

Starting in the late-19th century Mexican President Porfirio Díaz directed a series of operations and campaigns to rid the Yaqui River Valley in Sonora of its indigenous Yaqui peoples. Long the a thorn in the side of Spanish and Mexican empire, Yaquis persisted as one of the last truly unconquered indigenous peoples in Mexico. Mexican government officials and academics justified their actions against the Yaquis in the positivist philosophies of the day. They emphasized the need to modernize the Yaqui River Valley and pursue "Progreso y Orden," Progress and Order -- all of which they cast Native Yaquis as impeding. Using this rhetoric the Porfirian regime directed campaigns of "extermination" against Yaquis in Sonora. Simultaneously they deported Yaquis and sold them into slave labor on henequen and sisal plantations to the south in the Yucatan and elsewhere.

Between the extermination campaigns and horrific conditions of deportation and enslavement, many Yaquis perished. This presentation will examine the types of rhetoric Porfirians deployed against Yaquis and how their words and actions align with other examples of violence against and genocide of indigenous peoples elsewhere in the world.

For Liberty and Empire: How the Civil War Bled into the Indian Wars *Ari Kelman, University of California at Davis*

“For Liberty and Empire: How the Civil War Bled into the Indian Wars” will place conflicts involving federal authorities and Native peoples in the 1860s and 70s against the backdrop of the U.S. Civil War and Reconstruction, weaving together narrative and analytical threads that have typically been disentangled in history and memory, and arguing that longstanding efforts to cast the Civil War as a good war have obscured darker elements of these critical chapters in American history while eliding the role of Native people in the national narrative. “For Liberty and Empire,” by contrast, will argue that the Civil War, often understood only as a war of liberation, was also a war of empire, fought in part over the right to shape the process of continental expansion, and that the impact of Reconstruction, usually depicted exclusively along a North-South axis, also stretched into the trans-Mississippi West. The slaughter and removal of Native peoples, then, stood at the core rather than on the periphery of national development during the Civil War, and later provided rare common ground, a point of reconciliation, for Southerners and Northerners who served together in the U.S. army during Reconstruction and the Indian Wars.

The Violence of Historical Erasure: Southeastern Indians, Settler Narratives, and Recognition in the Lower Mississippi Valley *Elizabeth Ellis, New York University*

In Jackson County, Mississippi the Pascagoula River sings. According to local legend, the river resonates with the death songs of the Pascagoulas and Biloxis, two Native American nations of long ago. As the story goes, both nations became so heartbroken that they committed suicide in the river, and left no trace of their peoples except their names on Gulf Coast lands. Nineteenth-century Americans did not envision a future for Indigenous people in the modern U.S., and so they either forcibly removed Native nations, or refused to recognize the Indigenous communities that escaped removal as autonomous polities and rightful landowners. To nullify Indian land claims, settler-Americans constructed fictive histories of Native disappearance, decline, and destruction. By the 20th century these myths became embedded in historical literature and popular perceptions of Native Americans, and we frequently teach schoolchildren that all Southeastern Indians were removed to Oklahoma. This public perception has had serious ramifications for contemporary communities and has prevented many of these Native communities in Louisiana and Mississippi from obtaining federal status as Indian nations. Only with federal recognition can Native Americans formally assert title, sovereignty, and jurisdiction of their territories. Historical erasure has led to tribal land loss and physical and cultural violence against these communities, and federal policy continues to fail them. This presentation provides brief histories of the Tunica-Biloxis and the Pointe-au-Chien Indian Tribes during the late-18th century, and then compares their experiences in the late-20th century as both pursued nation to nation relationships with the federal government.

043. Indigenous Film

Paper Session

2:00 to 3:45 pm

InterContinental: Ladera Heights Room 521

Chair:

Renae Watchman, Mount Royal University

Participants:

“Toward a Diné Diegesis: 5th World & Indigenous film” *Renae Watchman, Mount Royal University*

Diné stories anchored to Navajo landscape figure prominently in the 2005 feature film *5th World* by Larry Blackhorse Lowe (Diné). Lowe engages cinematic filming techniques that give verisimilitude to this intimately Diné storyline. In this paper, I look at the multiple levels of Diné filmic narrative and cultural stories and argue that this culminates in what I am framing as a “Diné diegesis.” My usage of diegesis considers the Western literary, classical, theoretical and cinematic understandings of narrative, framing and sound, but emphasizes and privileges a Diné worldview and episteme. I go beyond mainstream film scholarship that sees Lowe’s aesthetic as: “...Eric Roemer on the rez, with a mixture of odd camera angles, hypersaturated digital video, underground music and creative editing that reflects an obvious debt to Godard, Truffaut, and other French New Wave directors...” (Lewis 2010, 53). Joanne Hearne and Zach Schlachter also note Lowe’s “nonlinear and fragmentary” audio and visual narrative. I further extend Michelle Raheja’s analytic framework to the aesthetics of *5th World* whereby: “the filmmakers [...] take the non-[Diné] audience hostage” through the cyclic storytelling structure, intercut by “fractured” still images and long takes of the Diné (cultural) landscape. I argue that Lowe’s visual images, complimented with voice-over narration in both Diné Bizaad (Navajo language) and English, convey a Diné diegesis and epistemology that exhibit visual sovereignty (Raheja) and respond to the mainstream erasure of Indigeneity in visual media.

Tongva Hollywood - Queer and Unsettled: Ramona (1928), Island of the Blue Dolphins (1964), and L Frank Manriquez (2008) *Gabriel Estrada, California State University Long Beach*

L. Frank’s Tongva two-spirit videos contest a century of Hollywood cinema that visualized Los Angeles as a cis-heteropatriarchal, Eurocentric, and settler colonial space. This paper establishes three related concepts by which to evaluate an history of two-spirit Tongva media: 1) the tribal self-representation of Raheja’s “visual sovereignty,” 2) the two-spirit/Native LGBTQI activism of Driskill’s “sovereign erotics,” and 3) the indigenous spatiality of Talamantez’s “theological sovereignty.” This analysis traces an increased combination of these three sovereignties over time in media set in Tongva (Gabrieleño/Fernandeño/Nicoleño) Los Angeles. A close film reading of camera angles, composition, narrative, and editing facilitates these sovereignty insights. First to find critique is the genderqueer vanishing Indian images from Carewe’s (Chickasaw) Silent Hollywood film *Ramona* (1928). Second is Clark’s Classic *Island of the Blue Dolphins* (1964) that censors Nicoleño Tongva theological sovereignty with its emphasis on saving the masculinized Tongva woman through missionization. Third, a brief review of New Hollywood films *The Exiles* (1961), *Little Big Man* (1970), *Song of the Loon* (1970) and *House Made of Dawn* (1973) highlights the erasure of both Tongva and two-spirit images in films set in contemporary Los Angeles. Finally, the paper demonstrates how the Naranjo-Morse (Santa Clara Pueblo)-directed L. Frank Manriquez: *Common Ground* (2008) finally fuses all three sovereignties. Through interrogating Hollywood film history, one can better appreciate the 2000s Tongva visual, erotic, and theological sovereignties that L. Frank first articulates.

Indigenous vs. Administrative Memory in Native Documentary Animation *Joshua D Miner, University of Kansas*

The recovery and making-visible onscreen of undocumented histories has been a central concern of contemporary Indigenous cinema and new media, where interactive platforms enable a unique engagement with experiences of colonial violence not recorded in the settler archive. Emerging from a preoccupation with documentary media that prefigured the relationship of

Indigenous people to modern technologies, Native U.S./Canadian artists use animated documentary to restore dimensionality to experiences of the administrative violences of federal education and environmental dispossession. This paper explores how animated shorts and video games reveal the mediating systems of administrative memory that first classify and then dispossess Indigenous people of their lands and lived histories. These animated expressions surface at the perceived gap between craft arts and digital technologies, generating a distinct hybrid aesthetic: Native game designers express this aesthetic in cinematic cutscenes and game environment, as in *Arrival: Village Kasike* (2008) and *Never Alone* (2014); meanwhile, Native animators Amanda Strong and Terri Calder employ stop-motion animation to reconstruct settler-colonial histories in their short films, such as *Four Faces of the Moon* (2016) and *Snip* (2016). Examining these media artifacts together, this paper argues that an emergent hybrid documentary aesthetic, focalized through the haptic dimensionality of a hand-crafted style, disrupts the administrative memory of settler-colonial media. The suture of Indigenous animation and documentary strikes a rhetorical stance by emphasizing what Steven Loft has called “communally shared history linked via mnemonic and transferable knowledge,” toward an ethical vision of Indigenous history situated outside the space of the settler archive.

Injustice Revealed: The Contours of Federal Indian Law, Tribal Sovereignty, and Violence Against Native Women in “Wind River” *Akikwe Cornell, University of Minnesota*

American Indian communities have struggled to bring attention to the longstanding issue of gendered violence against Native women: one in three Native women will be raped in her lifetime, with countless others missing and murdered. This paper argues that Taylor Sheridan’s “Wind River” (2017) is a paradoxical film that simultaneously highlights the epidemic of missing and murdered Indigenous women yet problematically furthers the erasure and marginalization of Indian women by relegating them to the peripheries in favor of reinscribing hypermasculine, white saviorism. Set on the Wind River Reservation, expert hunter and tracker, Cory Lambert (Jeremy Renner), comes upon the body of a young Native woman (Kelsey Asbille) frozen in the snow and works to solve the crime with rookie FBI agent, Jane Banner (Elizabeth Olsen) and tribal police chief, Ben (Graham Greene). While “Wind River” illuminates the labyrinthine jurisdictional issues surrounding the rape and murder of a Native woman on a reservation, Native women are largely absent from the film with only four, one-dimensional female Native characters and the primary focus placed upon Lambert. Drawing upon a detailed analysis of the final filmic version, interviews with cast and crew, and by centering tribal sovereignty and federal Indian law, such as “*Oliphant v. Suquamish Indian Tribe*” (1978), which held that tribes have no criminal jurisdictional authority over non-Indians on tribal lands, I contend that “Wind River’s” ultimate message of vigilante justice superficially leverages the deaths of Native women as a backdrop for emotional impact in which to explore male grief.

044. From Theory to Practice: Applying Indigenous Methodologies for Evaluating Native Student “Success” in Higher Education

Panel

2:00 to 3:45 pm

InterContinental: Lincoln Heights Room 525

Programs designed to recruit and support Native students in higher education have been implemented within universities for over 40 years now. However, these programs tend to be under-evaluated, and standardized evaluation methods typically reflect non-Native ways of communicating and thinking, which can foster mistrust and elicit incorrect information. Standardized indicators of student success are measured quantitatively, via grades and graduation rates. While these outcomes are important in the mainstream educational system, they can’t predict student

success according to Indigenous community-based values. Nor can these data explain how and why and particular intervention strategies designed to improve Native student educational outcomes work, and for whom. The papers in this panel show that evaluation methods rooted in Indigenous epistemologies can be used to better define and achieve Native student outcomes that are more aligned with community values and goals than conventional measures. The papers presented in this panel explore challenging questions around measuring Native student success, including: “Given the incredible diversity of Native student identities and experiences, how can we define Native student success?”; “What are some good practices for evaluating Native student-serving programs?”; “Can a blanket ‘Indigenous methodology’ be applied to better understand the needs and experiences of most Native students?”; “By its very nature, can Indigenous student evaluation be ‘decolonized?’ And if this is possible, how?”; and, finally, “How can the findings from ‘Indigenous evaluation’ techniques be used to shift underlying structures in the broader educational system that undermine Native student success?”

Chair:

Sweeney Windchief, Montana State University

Participants:

Defending to Redefine Native Educational Excellence through the Scholars Program *Mikaela Crank Thinn, EdM, College Horizons Scholars Program Director*

As the Director of the College Horizons Scholars Program, my responsibilities include managing a three-week summer retention program as well as the role of being a cultural interpreter between philanthropic foundations, post-secondary educational systems and the Native students we serve. This paper shares our experiences bridging expectations of success as defined by funders and aligning it more towards an indigenous framework that captures a more holistic evaluation and understanding of “student success.” The Scholars Program grew out of the Mellon Mays Undergraduate Fellowship, which aims to increase diversity in faculty. Program staff identified deep unmet needs in supporting Native students through their college years, and preparing them to apply to and succeed in PhD programs. College Horizons was granted the opportunity to provide a solution by implementing a nationwide preparation program serving first year college-going Native students and their respective institutions. In this capacity, we had to translate Mellon’s vision to help our students make the connection between culture and community to a PhD pathway. This required shifting away from dominant narratives of success as measured through college completion rates alone, to focusing on the overall well-being of our students. As a non-profit organization in a practitioner capacity, College Horizons must navigate the tensions between delivering “traditional” measures of success while consistently explaining the cultural importance of our work to stakeholders in defense of Indigenous methodologies for identifying and documenting well-being. This paper explores these tensions and the potential impacts of our approach on mainstream understandings of Native student success.

Co-creating an Indigenous Evaluation Framework for Measuring Native Student Success: A Case Study *Alexis Celeste Bunten, Bioneers Indigeneity*

This paper presents a case study of a program evaluation I co-developed with the staff at College Horizons to measure student outcomes and iteratively improve the organization’s flagship “Scholars Program.” The innovative and ambitious Scholars Program provides Native American high school students from across the US with the social, emotional and cognitive skills to support them through college and into PhD programs. Together, College Horizons staff and I designed a multi-year evaluation that collects “traditional” quantitative measures, such as grades and retention rates, as well as the qualitative impacts of the parts of the program designed to increase student resilience and foster peer-based support systems. Upon a review of current methods for evaluating resilience, it was obvious that self-reported

information captured through survey “grit scales” do not align with Indigenous ways of thinking and communicating. Similarly, we found no models for assessing the impact of peer support networks on Native student success over a multi-year study. We also recognized that program evaluations are typically conducted by outside “experts,” which could engender mistrust between Native students and those administering the research. To address these problems, we trained peer-facilitators in Indigenous methodologies for evaluation that included decolonizing strategies, talking circles, interview skills, and techniques for coding and analyzing within an all-Native led program context. In this paper, I explain how Indigenous epistemologies and heuristics can be applied to a mixed-method evaluation design for Native student-serving programs. I argue that culturally-appropriate evaluation methods are critical for accurate program assessment and continual program improvement.

The Creation Story of Becoming the Empowered Researcher: Decolonizing Western Methods through Indigenous Training *Emerald Bykeddy, College Horizons*

In this paper, I share my experience learning to gather knowledge of student growth through an indigenized evaluation I carried out while working as an intern for the College Horizons “Scholars Program,” a three-week summer program designed to empower Native American, Alaska Native and Native Hawaiian College Horizons alumni in their transition from high school to college and graduate school. Alexis Bunten, an Alaska Native research consultant, and the College Horizons team co-created a mixed-method evaluation that deconstructed and indigenized dominant research frameworks to better assess the program’s ability to support Native student success. As part of the evaluation process, Dr. Bunten trained the Scholars Program staff to apply Indigenous methodologies through a series of webinars grounded in Indigenous pedagogy. After the training, I felt empowered to practice knowledge gathering rather than data collection while conducting talking circles or individual interviews with Scholars Program participants. Through this culturally appropriate approach, I was purposefully not a “researcher” speaking with “a subject,” but instead, I became a relative because I cared about our relationship and the sacred connection that personified the participant as kin. After reviewing the literature, and applying decolonizing research practices, my experience (and the outcomes of the knowledge participants shared) affirm that culturally appropriate evaluation is essential to accurately assessing the impact of Native programs. Drawing from this first hand experience, this paper argues that evaluation for Native student-serving programs need to integrate more decolonized (and anti-colonial) research methods to ensure a cultural match and better serve Native Peoples.

Student-Researcher-Scholar-Instructor: Navigating Relationality and Positionalities in Studying Native Student Success *Adrienne Keene, Brown University*

How can long-term, embodied experience enhance and improve the design and evaluation of Native student-serving programs? This paper presents an examination of a 15-year journey of working with College Horizons, a pre-college access program for Native students, first as a 16-year-old participant, later as an admission officer and Native recruiter for my alma mater, then as a graduate student researcher, and finally, as a tenure track faculty member instructor and researcher. Utilizing Lawrence-Lightfoot and Davis’s methodology of portraiture combined with indigenous methodologies, I describe how I am building a research agenda grounded in relationality and focused on Native college student success. I highlight the tensions and challenges of working with an organization with which I have such deep ties, including navigating multiple positionalities and multiple levels of relationships, and balancing the needs of a dissertation, tenure track research agenda, and the organization. Additional challenges include pushing against pervasive deficit frames, with

a focus on studying success and “goodness” (as outlined by Lawrence-Lightfoot) critiqued as romanticizing, and the need to complicate western, colonial definitions of objectivity and even “success” itself. Drawing from four ways of maintaining relational accountability as outlined by Shawn Wilson’s Research is Ceremony, this paper asks the questions: How can researchers and evaluators build robust, rigorous research agendas without marginalizing indigenous relationships? What does a research agenda grounded in goodness, relationality, indigenous ontologies, mean for studying student success?

045. Unsettling Visuality: Spectacles of Violence and Erasure
Panel

2:00 to 3:45 pm

InterContinental: Majestic Room 635

Visuality makes possible sites of the untold and the erased. However, in doing so the multiple places and experiences that encompass visibility can carry within them a tie to heteropatriarchal iterations and refurbished colonial scenes. This panel takes up Shari Huhndorf’s call for Native studies scholars to analyze visual culture contending with the proliferation of settler visual images and narratives of the Native. What violences does the visual produce? Is there a form of visibility that does not reinforce ledgers of colonialism? Through a centering of Native feminist theories, this panel engages with visibility as a necessary and ongoing site of critique but also, one of creation and creativity. This panel engages these questions of violence through narrative and erasure as we discuss what is made and deciphered in settler colonial visibility. Each panelist focuses on a scene of the spectacle in film and visual culture: law as a site of writing, sex and marriage in early South Seas cinema, and the destruction of religious artifacts in the Eastern Pacific. Bridging sites of violence across North America and Oceania, we parse what and who are made to be “seen” in settler colonial times rendering the erasures and making of lives and life as only ever things of the past.

Chair:

Chris Finley, University of Southern California

Participants:

Burning the Idols: Oceanic Missionaries and the Spectacle of Religious Violence *Kealani Robinson Cook, University of Hawai‘i-West O‘ahu*

In 1813, Pomare II, the once and future king of Tahiti, oversaw an event on Mo‘orea that would replicate itself over and over again throughout the Eastern Pacific: the desecration and destruction of the tiki or god-images. For generations the tiki had provided a physical focus for Tahitian understandings of and relationships to the spiritual world, the divine, and to their own past. In destroying them, Pomare and his followers consciously and publicly severed these ties in order to signal their conversion to Christianity. This scene would repeat itself over and over in years to come, and in each case after 1813, the seed of destruction seems to come not from European or American missionaries, but from the words and urging of Oceanic missionaries. In Hawai‘i and Rarotonga, Tahitian missionaries helped spawn copycat scenes, persuading the local people to not just give up the worship of their “idols,” but to desecrate and destroy them as well, typically through fire. Native Hawaiians missionaries would take on the mantle of this work, seeking not just to convert other islanders in the Marquesas, the Marshall’s, and Kiribati, but attempting to recreate the destruction of idols in the field as well. This paper examines images and reports of these incidents and the role of Native missionaries in reproducing this violence across Oceania.

Not Another Bloody Footprint in the Snow: A Native Feminist Refusal of the Tragic Indian *Chris Finley, University of Southern California*

In October 2014, Native America lost one of our brightest rising stars. Misty Upham died under suspicious circumstances at the age of 32 in Auburn, Washington. Violence, tragedy, addiction, and loss haunts Indigenous people and especially Native women.

Yet this paper will not be primarily about the tragic figure of the Indigenous woman in popular culture, and will instead celebrate Misty Upham as a great artist who represents Indigenous women as beautiful, strong, complex, broken, but never as tragic or silent victims of settler colonialism or heteropatriarchy. I use Audra Simpson's "ethnographic refusal" to critique how Indigenous peoples, whether in formal ethnographic research or in representations in popular culture cannot escape the limits of ethnographic entrapment.[i] I refuse to represent Upham as another tragic Indian by centering her personal tragedies and death, but this paper will use Eve Tuck and C. Ree's theorization of haunting[ii] as a methodology to have Upham's untimely death, and the murder and disappearance of Indigenous women "haunt" this entire article dedicated to the celebrate the life and artistic work of Misty Upham.

South Seas Fantasies: Settler Violence and Sexual Encounters in Samoa *Kirisitina Sailiata, University of California Los Angeles*

During the Great Depression, the United States came of age through a cinematic love affair with Oceania. Popular representations in film, literature and science, focused on sex and violence in Samoa through settler fantasies of the illicit or immoral, Native ritual, and an unforgiving and isolated environment generating fantasies of the South Seas. This paper contextualizes these settler visual narratives of romance and fantasy in two of the earlier films of the genre: *Moana: A Golden Age of Romance* (1926) and *Sadie Thompson* (1928). Concurrent with the circulation of these films, the U.S. naval administration's stringent policies regulating Samoan intimacy and mobility were justified as a guard against settler colonial exploitation of land and people. Overall, I argue that sex in Samoa was a primary site upon which martial rule was contested and imperial fantasies were generated. Thus, in the confluence of imperial policy and fantasy, Samoa became haunted by real and imaginary sexual encounters.

Settler Colonial Visuality in the Writing of Immigration Law *LeeAnn Wang, University of Washington Bothell*

This paper will discuss the law's writing of non-violence as a site of settler colonial visibility in modern American law. Thinking through the relationship between the visual and what is made legible, the paper focuses on a particular set of immigration laws designed to rescue women from gender and sexual violence but only if they agree to cooperate in serving the purposes of police. When read as a form of enlistment bound to existing police powers yet distanced and separated in part from them, the purportedly neutral protections set forth in current immigration law and their attentiveness to sexual violence are far more reflective of law as colonialism than law in correction of it. What becomes legible in law's writing of immigration cannot escape the visibility of settler colonialism that drives the practice of how legal protections are carried out through policing and enforcement. This paper takes up the task of reading immigration law within the legal history of settler colonialism from which it constantly disavows itself. I provide a reading of federal statutory law and ethnographic writings with legal advocates working with visa petitions.

046. Re-tracing and Re-placing the Footsteps of our Ancestors - Land Based Healing and Indigenous Methodologies

Panel

2:00 to 3:45 pm

InterContinental: Metropolitan Room 623

In this panel we bring together Indigenous scholars from Turtle Island, Australia and New Zealand to consider land-based healing through their respective research areas and through engaging Indigenous methodologies from their own contexts. This panel has, at its core, an assumption that reconnecting to the lands, environments and knowledges of our ancestors through land-based methodologies can provide healing and

transformational outcomes for individual and collective wellbeing and that learning from and with, not simply about, land offers a conceptual and physical map that restores the unique ancestral pathways and lifeways embedded in our unique tribal geographies.

Participants:

Reclaiming, Revitalizing and Reinventing Ancestral Connections to Place: Transforming tTauma, Reconnecting to Mother Earth *Michelle Johnson-Jennings, Choctaw Nation, University of Saskatchewan*

Indigenous women in the Turtle Island, or the US, continue to suffer from unjust health disparities and ongoing oppression due to historical and ongoing trauma. Despite this, Indigenous women have begun grassroots initiatives to revitalize their health through reconnecting with mother earth. Mother earth holds the space for ancestors passed, in the making and future ancestors. In doing so, she holds the places for reclamation and revitalization of ceremonies and medicines that have been taken through the process of colonization. Further mother earth can hold a space for reinventing relationships to trauma, ways of healing and creating new ceremony in today's world. Recently Indigenous women from multiple tribes have sought to physically reconnect with ancestral places and develop space for healing and transformation. Through using the community based participatory research/CBPR framework in partnership with the author and other Indigenous academics, three communities of Indigenous women have received funding and transformed trauma through reconnecting with the footsteps of their ancestors in order to improve health and wellbeing. Thus, the purpose of this presentation is to use secondary data qualitative review of the three pilot studies and discuss the emerging themes surrounding healing from trauma. A particular focus will remain on how these Indigenous women from three distinct tribal areas across the US, have strengthened the connection to their ancestor's hope and love for their current wellbeing and responsibilities towards health using similar land based approaches. Finally, future implications for this research and land based methodology will be presented.

Renewal of Ancient Story-worlds as Enactments of Sustainable Homeland Autonomy *Jason De Santolo, Garrwa & Barunggam*

In Garrwa society songs hold profound powers as story worlds for mediating authority, relational ways of being and maintaining original laws of guardianship. Garrwa are one of four clans who have enacted these powers as leaders of Indigenous homeland resistance in the Gulf country, now also known as the Northern Territory of Australia. Gulf country frontier violence has once again been replaced by violent policies of assimilation and extraction. In light of these new challenges Elders and youth leaders have been renewing ancient song traditions and composing new music videos as story world shielding strategies for sacred sites and homelands. This fluid manifestation of cultural powers has been guided by Elders intent to maintain healthy homelands through decolonising strategies, revitalisation of language and continued assertion of original guardianship laws. It draws upon a Garrwa study into the renewal of an ancient walaba songline that maps the epic journey of powerful creation spirit beings across the continent. This study celebrates the Darrbarwarr (good warriors of the land) journey, as tasked by Elders to be one of action and meaning making, enacting talk, story, songs within protest movements, international actions and archival repatriation spaces. This has reimaged Elders understanding of what is possible and illuminated relational spheres of resonance way beyond the limits of the known world. As story-world strategies are enacted in different relational collaborations, blueprints towards sustainable homeland autonomy are revealed in alignment with an emergent decolonising methodology.

Taku Ara Ra: Re-storying the Journeys of Our Ancestress for

Collective Wellbeing *Naomi Simmonds, Raukawa, Ngati Huri*

Our ancestors have been journeying for generations be it on foot, or by waka, or guided by the stars or transcending across worlds. The locations of many of the places our ancestors lived, journeyed, birthed and died, however, are no longer accessible because of land loss, theft, dislocation and colonial impositions and we only come know them through stories and not through a physical relationship. Further, patriarchal understandings of land, place and in particular stories of exploration and navigation, centre on the so called 'heroic episodes of white men. In this panel, I will present my research that seeks to reclaim and reconnect (physically and intellectually) with the depth and multiplicity of Indigenous place based knowledges. In (re)storing and (re)storying the ancestral narratives and knowledges of one of my ancestresses, Māhinaarangi, I seek to demonstrate how (re)tracing our ancestresses footsteps can provide a conceptual framework wellbeing in the contemporary. Drawing from a Kaupapa Māori foundation which situates localised place based knowledges as pathways for healing, decolonisation and transformation for Māori, I argue that retracing the journeys of our ancestors does more than simply memorialise their feats, rather in placing our footprints along their pathways we reclaim and remake place in uniquely Indigenous and Māori ways. Through walking, being on and with land, we both take something of that place with us and leave something of ourselves there and thus are involved in (re)storying the place with our own footsteps.

FoodMedicine: A Model for Self-Determined Indigenous Community Health *Derek Jennings, Sac and Quapaw, University of Saskatchewan*

Indigenous health research is in need of a model for relating health in ways that recognize the flourishing positives and ongoing self-determination in communities while recognizing barriers and community-led interventions in relationship to the land. Through use of collaborative and participatory methods informed by Indigenous partners, the FoodMedicine model was developed. This conceptual model grew out of interviews, open-ended discussions, PhotoVoice, and digital storytelling in research projects in Minnesota that addressed Indigenous women's and Indigenous urban youths' perceptions of and interventions in health. FoodMedicine is a model that can be used for planning and processing self-determined health interventions with and by Indigenous communities in relationship to land, food and health. The model, represented by a flower in the midst of growth in the center of the cycle of reclamation, gives voice to the turns in Indigenous health brought about through factors such as acknowledging that food is medicine and promoting community-motivated physical activities upon the land. The model follows the cycle of recalling ancestral practices, processing the impact of trauma, recognizing present strength, and inciting transformation. The model provides inspiring insights into the flourishing aspects of our communities and the rise of self-determined health. Furthermore this model can be used in designing Indigenous health interventions, and visually representing data in a way that is representative of Indigenous perspectives.

047. Beyond Books: Indigenous Librarianship as Resurgence
Panel

2:00 to 3:45 pm

InterContinental: Mission Room 614

This panel session will include three Indigenous librarians from the US and Canada who incorporate Native approaches to knowledge and information in their work. These projects provide a means for Native communities and Native individuals to renew and reclaim connections to land, history, and language. Within these institutions, we can strengthen sovereignty and self-determination, providing a way for Indigenous communities to maintain control, access, and production of their own documents, histories, and

stories.

Participants:

Indigenous Systems of Knowledge in the Library and Information Science (LIS) Curriculum *Sandra Littletree, University of Washington*

The collection, classification, manipulation, storage, retrieval, movement, dissemination, and protection of information are the hallmarks of the information science field. As this field is based upon understandings of knowledge and information, and with so much at stake for Native communities' stories, documents, and histories, the use of Indigenous systems of knowledge as an intellectual construct should be critical to research and teaching in this field. This paper explores Indigenous systems of knowledge as a framework for teaching library and information science professionals, creating a foundation in which to overcome mainstream systems that can limit the retrieval of Native materials in libraries.

Wusqikamuq: Indigenous Knowledge Production and Preservation in the Mohegan Tribal Library *Rachel Beth Sayet, Mohegan*

The Mohegan Tribal Library is a collection of 9,000 books, archival materials, DVDs, and oral histories with a mission of sharing indigenous histories and cultures (with an emphasis on New England) with Mohegan tribal members. The library is located on the Mohegan reservation in Southeastern CT, in the town of Uncasville, part of our traditional homeland. This paper will discuss how I as an indigenous librarian aid in the production and preservation of knowledge for the Mohegan Tribe. As a tribal member with a strong cultural upbringing and extensive background in Indigenous Studies, I am well aware of the biases in most writings on Native peoples. Therefore, I carefully choose new books based on reviews and discussions with others in the field of Native Studies and Literature. These materials are used in various ways, such as our monthly book club that promotes indigenous authors like Daniel Heath Justice and Jean O'Brien. Tribal members also actively engage in the collections, whether by reading a Native-authored book or doing scholarly research and writing. Examples of scholarly work utilizing our collections include a dissertation on Mohegan politics and a public program on the history of the tribe's connection to the Thames River. I have even used the library to produce my own work on Mohegan foodways which preserves our ancient connections to land and sea. These examples demonstrate some of the ways that knowledge is produced and preserved in and through the Mohegan tribal library, reinforcing connections to land, history, and culture.

Building Kinship: a Nêhiyâw (Cree) Model for Teaching Information Literacy *Jessie Loyer, Cree-Métis*

Librarians teach information literacy, a critical skill that focuses on the ability to find, understand, and use information ethically. Indigenous librarianship as an academic discipline views information literacy differently from mainstream librarianship: Indigenous information literacy addresses a wider variety of resources, such as oral histories, elders' teachings, songs, material culture, and the land. It also demands a higher level of accountability and responsibility than mainstream librarianship, requiring ongoing, reciprocal research relationships. Informed by the context of our relationship to the land and to each other, the nêhiyaw and Michif law of wâhkôhtowin provides a model for understanding these relationships to different kinds of resources and to the researchers that librarians serve. It provides space to recognize that those who teach information literacy are responsible not only for the mental work of research but also for providing an ethic of care, particularly when the topic of research is violent, traumatic, or painful. There is space for librarians as instructors to see themselves as responsible for building a student's research capacity by providing a model that inscribes

that responsibility and accountability. Within this concept is a sense of holistic care and radical love for the resources stewarded by librarians. Building kinship as a means of teaching information literacy is distinctly communal; it asks, who we are accountable to and responsible for?

048. Sites of Strength: The Road Allowance, Co-Operative, City, and Settlement as Métis Self-Determination

Panel

2:00 to 3:45 pm

InterContinental: Olympic Room 617

This panel explores Métis social, political, and economic organization in relation to provincial and municipal institutions. Working against dominant trends in Métis history, the panelists argue that Métis derive strength from their political, social, and economic mobilization during the 20th century. Conducting collaborative research with road allowance families in Debden, Saskatchewan, Michif scholar Jesse Thistle reframes the administrative and institutional exclusion of Métis as a fertile site of agency and resistance. Similarly, Métis intellectual Molly Swain demonstrates that Métis economic and political exclusions produced conditions for the re-establishment of Métis self-determination and political organization in the 1930s, often relating to the rise of communist politics on the prairies. Likewise, Mōniyâw scholar Merissa Daborn analyzes how Edmonton functioned as a site of municipal and provincial management of Métis life. Between the 1930s and 1970s, Métis in the city became subject to biopolitical public health, housing, and social support policies, developments which also allowed Métis organizations to combat poverty and exclusion. Working with Buffalo Lake Métis Settlement, Métis anthropologist Angie Tucker examines how Métis experiences in navigating restrictive hunting and fishing laws now inform strategies for self-determination in how Métis understand their relationship to the land as reciprocal, rather than as a resource to live off of. When viewed together, these papers explore the deep complexity of Métis political, social, and economic organization across time and space. Focusing on these interrelated processes, the panel demonstrates how ongoing policy exclusion of Métis communities has also led to innovative strategy among Métis community leaders.

Participants:

Contesting Bio-political Management: Métis Access to Housing and Food in Edmonton, Alberta in 1930-1970 *Merissa Daborn, University of Alberta*

This paper addresses Métis peoples' experiences with housing and access to food in Edmonton, Alberta during the rapid urbanization of the 1930s-1970s. The urbanization of Edmonton led to the bio-political management of Métis bodies in which they were viewed by city officials as a nuisance, a public health problem, a menace to the public, and perhaps most importantly – people who should not be the city's problem. Drawing on City of Edmonton archival sources, I argue that the racialized geography of Edmonton resulted in the creation of city spaces that were designed to be unlivable for Métis. It was due to this exclusionary city policy that in the 1970s urban Métis and other Native organizations began to organize and advocate for housing, social services, and community support. I use biographical and autobiographical sources of Métis advocates in the 1960s-1970s to argue that support and resources for urban initiatives for Métis was a political necessity. Housing and food security are intimately intertwined, and often require access to employment, education, and familial supports – which have not been historically supported by the city. My research addresses the following: how the urbanization of Edmonton resulted in the bio-political management of Métis as a population; how the bio-political management of populations and the racialization of spaces in urban Edmonton impacted Métis access to housing, food, and community spaces; and finally, how Métis and Indigenous peoples reclaimed urban spaces to ensure the city was a more livable place for their communities throughout the 1960s-1970s.

20th Century Métis Fishing Co-ops: A Failed Experiment in Proletarianization *Molly S Swain, University of Alberta*

For most Métis, the early-to-mid-20th century is popularly understood through lenses of defeatism, state neglect, and dispossession. Contrary to this assumption, this paper demonstrates that it was also a time of highly successful Métis political organizing and action. The 1920s-1970s were witness to many projects geared towards improving the collective well-being of the Métis people, including the founding of the Métis Association of Alberta (now the Métis Nation of Alberta), the establishment of the Métis Settlements in Alberta, and the building of the Canative Housing Corporation. This paper will investigate the Métis fishing co-ops spearheaded by James Brady, an avowed communist, Métis organizer, and a key player in Alberta and Saskatchewan Métis politics from the 1930s to 1960s. Each iteration of these co-ops was ultimately unsuccessful, as they relied upon a class-reductionist view of the Métis as simply members of a global proletariat oppressed under capitalism, rather than as an Indigenous people whose dispossession was fundamentally colonial in nature, and the result of a myriad of interconnected and ongoing social, political, and economic factors. In addition, Brady's attempted proletarianization of the Métis did not reflect Métis socio-political realities and values—the co-ops were communist projects, rather than Métis ones. This paper will add to and supplement the growing body of work on 20th century Métis political history, examine the impacts of prairie communist politics on Métis political thought and action, and make a case against the homogenous mobilization of communist philosophy as a “solution” to colonial dispossession.

Homeless Metis Road Allowance Resistance: A Historic Reality, Independent Sovereignty for the People Who Own Themselves *Jesse Thistle, York University*

According to the new 2017 definition on homelessness released by the Canadian Observatory on Homelessness, Indigenous Homelessness is rooted in historic and ongoing displacement from land, water, mobility patterns, and culture resulting from colonial processes over time. The definition assumes that Indigenous people “do not choose to be homeless”; rather, Indigenous peoples are forced into these liminal spaces and made into real-life homeless actors, due to the way that settler societies are constructed. Metis road allowance communities on the Canadian prairies, displaced from their homelands by the invading colonial polis, seem to reflect Indigenous communities forced into being “out of place” in their own homeland. One could assume that the Metis, after the traumas of land dispossession, economic subjugation, and political marginalization that occurred in the late 19th and early 20th century when whole communities of Metis came to squat on public lands reserved for road and railway maintenance, would be classified as homeless and “out of place” people. But, this paper asks, what if their “homelessness” was a choice? What if road allowance homelessness intentionally used liminality as a way to continue traditional mobility patterns, to preserve culture, and to keep kin groups together? What if historical road allowance “homelessness” was, in fact, a mode of active resistance? This paper explores these themes; to identify road allowance existence as a kind of historic homelessness, and then depict these liminal spaces as sites of active Metis resistance on the prairies well into the modern era.

Culture on the kemoo'ch: Métis Loss of Connection to Land and Identity in the 20th Century *Angela Tucker, University of Calgary*

This paper argues that over the 19th and early 20th centuries, the specific actions of the colonial government in Canada to remove and deny Métis people of their relationships to land has resulted in diverse understandings of selfhood amongst the residents of Buffalo Lake Métis Settlement. The government's refusal to

collectively negotiate or to sign treaty with the Métis people resulted in the group's inability to legally hunt, trap, fish or snare on traditional lands. Métis in central Alberta, specifically, were subjected to expensive licensing requirements that discouraged many to engage with traditional subsistence and cultural activities. Some Métis in the mid-20th century continued to practice their culture on the kemoo'ch, or on the sly, however many harvesters either chose to leave their children at home due to the illegality and dangers of engaging in traditional activities or to sever the activities all together. These decisions interrupted both important generational teachings and vital connections to the environment. The historical process of disconnecting how Métis think, interact, and speak about land is evident in how different government entities continue to promote the idea of "living off of the land," a vision that ultimately contradicts the core Buffalo Lake Métis values of "living with the land". Relationships to land not as bound territory or as something owned but as part of oneself is important to Métis ways of knowing, and attachments to land contributes to notions of self, family, and community.

Comment:

Adam Gaudry, University of Alberta

049. Environmental Colonialism

Paper Session

2:00 to 3:45 pm

InterContinental: Palace Room 628

Chair:

Paul R McKenzie-Jones, University of Lethbridge

Participants:

Resisting Ecological Colonialism: The Legend Lake

Development, Indigenous Identity, and 1973 Menominee Tribal Restoration *Michael J Dockry, US Forest Service and University of Minnesota; Kyle Whyte, Michigan State University; paper presented by Aglěška Cohen-Rencountre*

Settler colonialism includes ecological dimensions in which settler societies transform ecosystems by physically rearranging or erasing Indigenous ones. For Indigenous peoples, these ecological changes can cause trauma and damage tribal relationships to place. Yet, responses to the ecological dimensions of settler colonialism can also be a source of Indigenous environmental justice activism. In this paper, we argue that the 1960s Legend Lake project, a development project designed to build a tax-base for the newly terminated Menominee tribe, was a major catalyst for Indigenous activism that eventually resulted in the restoration of the Menominee tribe. Using newspaper advertisements and articles, we analyze how proponents of the Legend Lake project portrayed nature as "untouched" despite the major geoengineering used to create the lake and individual lots for sale on the open market. We then use oral history interviews and community newsletters to show how Menominee activists rejected not just land sales but the ecological changes that came from constructing the Legend Lake complex. Menominee and non-Indian business leaders heralded the project as a solution to an inadequate tax-base and a positive step towards Menominee self-determination. However, for many Menominee people, this project was seen as the final assault on their tribe and identity and it galvanized the Menominee community to resist not only the land sales but also the ecological transformation. Eventually this Indigenous activism resulted in the reversal of federal termination policy and the restoration of the Menominee Tribe.

Managing Bears Ears: The Bears Ears Inter-Tribal Coalition and the Federal Government in the Public Lands Debate *Angelo Baca, New York University*

On December 28, 2016, President Obama utilized the Antiquities Act of 1906 to designate 1.35 million acres into a new National

Monument. This large wilderness area, known as the Bears Ears, binds the Bears Ears Inter-Tribal Coalition (Navajo, Hopi, Zuni, Ute Mountain Ute tribe, Ute Indian Tribe) in a shared ancestral landscape considered sacred. This heritage landscape is now a site where all these tribes, including the USFS and the BLM, including a new Inter-Tribal Commission, will manage in partnership with federal agencies. Despite these tribes previously dealing with local and state governmental entities to negotiate public lands initiatives, they were not heard, respected, or taken seriously. This prompted talks with Obama's administration facilitating nation-to-nation discussions about a national monument designation. Additionally, some distrust exists between Native American communities and federal agencies given previous history of dispossession of land and removal of Indigenous peoples in those places by the United States for national parks and monuments. Now, Bears Ears National Monument is now the catalyst for a controversial public lands review and debate in Trump-era Administration. What role does coalition-building take in the struggle for protecting indigenous lands and sacred sites? How do these tribes negotiate with local, state, and national governance? What are the different views of management in terms of conservation, preservation, and management? What are the consequences for precedents being set for both tribes and the United States pushing the limits of federal law, cultural heritage claims to land, and sacred lands protections?

Kipuka Kuleana Restoring Reciprocity and Responsibility to Land Tenure and Resource Use in Hawai'i *Mehana Vaughan, University of Hawai'i at Mānoa Department of Natural Resources and Environmental Management*

How are relationships with land and resources built upon obligations to care for, restore, and protect them? On the rural Hawaiian island of Kaua'i, native Hawaiian community fishing practices and land tenure are based on principles of mutual care taking, reciprocity, and sharing in interacting with nature as family. Building upon two decades of interviews with sixty Hawaiian elders, community leaders, and fishers, this research focuses on communities' struggles to perpetuate and practice these principles. Communities face commodification and loss of access to coastal lands where these communities have lived for generations. They are reasserting local governance based on ancestral values despite centralized state management which conflicts with these values. Hawaiian families on the north coast of Kaua'i are resisting dispossession by finding creative ways to continue to exercise responsibilities that come with being of a place. Families perpetuate connections to areas where they no longer own land by returning to harvest, hold reunions, care for the ancestral resting places, serve as guardians and pass on stories and lessons of home to their own children. In one area community, families have negotiated a stewardship agreement to restore taro patches their families once farmed on state park lands and to create state law based on local level fishing traditions and norms of responsible harvest. While community actions do not negate ongoing loss and injustice, these stories offer possibilities for restoring lost connections, growing new ones, and building models of local level governance and access that emphasize care taking rather than ownership.

Dredging the Dam: Lake Oroville, Public Records, Maidu Land, and Archival Excavation *Ryan Rhadigan, University of California Berkeley Department of Rhetoric*

Heavy flooding and forced emergency evacuations of over 180,000 local residents in February 2017, drew national attention to California's aging and structurally damaged Oroville Dam. As the centerpiece of California's six-hundred-mile State Water Project, the Oroville Dam plays a significant role in water allocation throughout the state. While recent media coverage highlights how infrastructural damage and bureaucratic delays to the dam's federal relicensing process have cast a shadow of

uncertainty over the dam's future, considerably less has been said about the controversies surrounding the Oroville Dam's planning and construction, and how that history continues to shape and impact the present. In particular, most reporting has failed to acknowledge the dam's continued role in disrupting the lifeways of California's indigenous Konkow Maidu communities and displacing Konkow Maidu people from a significant portion of their ancestral territory. By engaging in a historical analysis of the Oroville Dam's construction and present-day operation through the heuristic use of the concept "archive," this paper seeks to explore how the modified hydrology enacted by the Oroville Dam, not only reconfigures indigenous material and political space, but also consolidates, reorders, and displaces local forms of knowledge. Through close readings of ethnological and archeological surveys produced in compliance with state and federal laws during the construction and relicensing of the Oroville Dam in the 1960's and mid-2000's, this paper demonstrates how the continued operation of the Oroville Dam both necessitates and mediates public archival practices that enroll, reroute, and intervene in Maidu acts of political and epistemological sovereignty

050. Relational Sovereignty

Paper Session

2:00 to 3:45 pm

InterContinental: Roxy Room 611

Chair:

Robyn Bourgeois, Brock University

Participants:

"Commitment: Native Sovereignty, Families, Institutionalization, and Remembering" *Susan Burch, Middlebury College*

In 1908, the BIA ordered that 28 year-old that Ozowshquah (Prairie Band Potawatomie) be removed from her home and family in Mayetta Kansas and institutionalized at the Canton Asylum for Insane Indians in South Dakota. Between 1902 and 1933, this federal facility incarcerated nearly 400 Indigenous men, women, and children from more than 50 Native nations. When Canton was forcibly closed, Ozowshquah was among the 71 people transferred to the other federal psychiatric facility: St Elizabeths Hospital in Washington, DC. She was held there until her death, in 1942. Subsequent oral history interviews with Ozowshquah's descendants detail how this weaponized medical intervention shaped her and their lives. With permission from Ozowshquah's kin, this presentation centers on the life story of Ozowshquah and her family. Ableism—the system of power and privilege that discriminates against disabled people—plays a critical role in this study of settler colonialism and contests over self-determination, diagnoses, institutionalization, and kinship. Linking disability and indigenous studies can deepen our understanding of ways that federal psychiatric asylums functioned in tandem with other settler institutions, such as boarding schools, orphanages, and prisons. Ultimately, this project emphasizes remembering—recalling and repopulating the past—as a way to challenge pathological diagnoses and affirm Native self-determination. This research project draws on vast archival sources, including asylum records and reports, as well as BIA Agency files and correspondence. Family members' scrapbooks, photographs, letters, and oral accounts strongly inform this work as well.

Intimate Empire and the Best Interests of the Child *Carey DeMichelis, University of Toronto*

This paper explores a recent case in which a Mohawk girl, Lyra, [1] refused chemotherapy in favour of Haudenosaunee healing practices. I draw from ongoing fieldwork with Lyra and her family, alongside interviews with healers, clan mothers, and biomedical professionals, to illuminate the competing ways this act of biomedical refusal was interpreted in real time. In

particular, I focus on the idea of "the best interest of the child"—a foundational concept in contemporary paediatric bioethics with a deep and ugly history of justifying settler colonial violence in Canada. I explore the politics that governed determinations of Lyra's "best interests," both in the hospital and in the reserve community in southern Ontario where she and her family live. I argue that "best interest" may be helpfully understood in this case as a technique of "intimate empire"—Ann Laura Stoler's term for the ways in which domains like, schools, kitchens, bedrooms, and doctors offices become "critical sites for the consolidation of colonial power" (2006, 4). My analysis explores a central contradiction whereby efforts by the hospital to preserve Lyra's life come to be seen by the family as "techniques of elimination" (Wolfe, 2006), while care plans that physicians warn will result in her death came to be understood as paradoxically life-enabling. Highlighting the ways in which Lyra's case is consistent with the larger "colonial genera" of child rescue (Jacobs, 2009) helps to explain why defining and defending Lyra's "best interest" became such fraught territory in this case. [1] pseudonyms used throughout

"Sexual Imaginations of Native American and Indigenous Women: Native Women Speak to Sexuality" *Deanne L Grant, University of Colorado Boulder*

For Native American and Indigenous peoples, settler colonialism in the United States has disrupted many cultural understandings and practices. There is a particular disruption upon sexuality, given the ways in which gender and sexuality are used to uphold White supremacy and settler colonial political objectives, namely genocidal practices and land/resource acquisition. Native American women's sexuality is rarely discussed within academia and in Native communities, yet a queering of Native women's sexuality allows for understanding of the forms of power and powerlessness that exists. There is a heavy silence on the topic of Native women's sexuality that must be disrupted. The high rates of gendered based abuse against Native women, including rape, is only part of the story. Instead, I research how Native women understand their own sexuality, their sexual imaginations, and sexual knowledge. Through one-on-one interviews with approximately 40 Native American and Indigenous women in an urban environment, I propose that Native women's sexuality is based on influences of settler colonialism, power structures, and a desire to re-construct Indigenous-based constructions on sexuality. To decolonize sexuality, Native women must be given the opportunity to share their voices, exposing the harsh experiences of sexual assault, but also their sexual desires and needs. This paper argues that Native American women's sexuality is an important topic for decolonization and centers Native women's views on sexuality, sharing key beliefs about how sexuality is understood and how Native women's sexual experiences can be expanded beyond gender based assault.

051. Health Research and Indigenous Studies 2

Panel

2:00 to 3:45 pm

InterContinental: Royal Room 620

Scholars in many academic fields conduct health research in the Indigenous world, including increasing numbers of those in Indigenous studies. The panelists in these three linked sessions come from a wide variety of disciplinary, methodological, and theoretical perspectives and approaches while also representing many regions, vernaculars, geographies, and constitutive identities (including genders and sexualities). As individual presenters in two sessions of formal papers and one roundtable discussion, they hope their work together creates a space in which both they and their audiences can better comprehend the ways Indigenous studies scholars can more critically and effectively engage in health and wellness research.

Participants:

"It saved my life": Promoting Healing and Well-Being Through Talking Circles *Jillian Fish, University of Minnesota-Twin*

Cities

Institutions of higher education often place strong emphasis on Euro-American values, beliefs, and practices. As such, it can be difficult for Native American students to traverse such spaces, as in their current condition, institutions of higher education are sites of ongoing colonization. As a means of promoting healing and well-being, the present paper will explore how institutions of higher education can create safe spaces for Native American students on campus. The present paper will examine a case study in which a practitioner created and implemented a therapeutic group in the format of a talking circle for Native American undergraduate and graduate students on a university campus. In addition to outlining the steps to establishing talking circle formatted therapy groups within university systems, this paper will shed light on the process of integrating Native American values, beliefs and practices into Western psychology to support and meet the needs of students on campus. In doing so, this session will demonstrate how talking circles can provide a safe space for Native American students to process individual and collective trauma, and to engage in identity development; thus, promoting healing and well-being among students.

The Biopolitics of Māori Health *Brendan Hokowhitu, University of Waikato*

‘Māori Health’ or lack thereof has become a thing. Māori Health models have emerged; health researchers validate their research based on Māori health disparities; journal articles begin with sentences like, ‘Māori are far more likely to die than...’; and massive externally (State) funded research grants are provided each year to typically non-Māori researchers to investigate ‘Māori Health’. In this talk through a biopolitical lens, I discuss the genealogy of ‘Māori Health’ (i.e., ‘Indigenous Healthism’) as a category; its relationship to the Indigenous body, to the savage/civilised binary, and to the concept of dis-ease as a postcolonial condition.

Listening to the Limestone: Fino’ Hāya, Tinige and Other Healthy Habits of History in Guåhan *Tina Taitano DeLisle, University of Minnesota-Twin Cities*

Located along the northern limestone cliffs of Guåhan (Guam), Ritidian is currently controlled by the U.S. Fish and Wildlife Service (FWS). In 1993, despite protests by original landowners who lost Ritidian (in CHamoru, “Litekyan”) during the U.S military Cold War buildup of the island and sought reclamation during military downsizing and release of “excess lands,” FWS waged (and won) the battle to establish the Ritidian Unit of the National Wildlife Refuge under the neocolonial guise of protecting endangered species and for the public good. In a new round of militarization involving the transfer of 5,000 marines from Okinawa to Guåhan, the U.S. military now proposes to use these lands for live-fire training. This paper examines the movement to protect the CHamoru ancestral homelands of Litekyan as part of a broader decolonization movement in Guåhan, including efforts to keep Fino’ Hāya, the CHamoru language, alive. Relying on oral histories and other forms of memory work and writing (“tinige”), I’m interested in how indigenous narratives of access and stewardship and longing and belonging have been reconstituted as matters of life and death and matters germane to the wellbeing of people and land in Guåhan.

052. Gifting Our Bundles: (inter)generative Research Methodologies

Panel

2:00 to 3:45 pm

InterContinental: Silver Lake A Room 515a

Indigenous methodologies often seek to promote the agendas, epistemologies, and well-being of particular, place-based, Indigenous communities. Indigenous methodologies seem to share concerns about the potential for harm reproduced through Western research paradigms. As a

result of highly situated research, Indigenous methodologies are generally created in relative isolation from one another. As Indigenous scholars from different communities with different training, our methodologies center the unique concerns of our communities, but draw from a common body of Indigenous scholarship. Our methodologies require attention to the implications of our research for our children—the language-learners in our classrooms, the legacy of our ceremonies, the future of our Nations. As uniquely-situated Indigenous Studies scholars (an Anishinaabekwe community practitioner, an ‘atáaxum/Luiseño activist, and an Anishinaabe scholar), we are interested in contributing to ongoing conversations about Indigenous methodologies by sharing approaches to research generated alongside and within each of our communities. By unsettling and complicating the inherited colonial legacies of quantitative methods, research regarding Indigenous languages, and settler heteropatriarchal gender roles, each of us hopes to connect our projects under the heading of Indigenous methodologies. We present our research and the methodologies thereof as generative gifts for the future of our communities.

Chair:

Dian Million, University of Washington

Participants:

Gimaadaasamin (We are Accounting for the People):

Quantitative Methods in Deshkan Ziibiing *Eva M Jewell, Royal Roads University*

Wielding statistical methods that Walter & Andersen (2013) promote as powerful tools in both community and policy arenas, this paper discusses the research and method of Gimaadaasamin (accounting for the people), an Indigenous approach to statistics. I employed Gimaadaasamin in partnership with the Governance Committee in my home community, Deshkan Ziibiing, known today as Chippewas of the Thames First Nation (COTTN). Through a community co-created questionnaire, we explore members’ values, attitudes, and support for Anishinaabe governance structures. COTTN has an active governance dialogue where we imagine and work toward our sovereign/sustainable future beyond the Indian Act. The dialogue has inspired a community-wide Anishinaabe Doodem (clan-system) awareness campaign. In our campaign, we support qualitative discussion, education, and research about our Anishinaabe Doodem governance system, as well as the roles and intergenerational relationships that are vital to its resurgence. From these discussions, questions arise within the community about lived Doodem governance—would the community-at-large support this structure? Are members certain of their Doodem identity and roles? Is Doodem knowledge continued, and if so, who have key roles in transmitting this knowledge? The results of this research indicate that despite colonization, the majority of respondents live land-based, ceremonial, and creative cultural practices and values and support resurging customary Anishinaabe systems. Utilizing radical Indigenous statistical methods through Gimaadaasamin, we co-produced meaningful data that support COTTN in the work of self-recognition and sovereignty (Coulthard 2013) and assists in structuring Indian Act alternatives beyond colonial Federal Indian policy.

Túkmal Tóonavqal//Weaving Baskets: An ‘atáaxum/Luiseño Research Methodology for Language Reclamation *Shelbi Nahwilet Meissner, Michigan State University*

In Indigenous language reclamation circles, scholar-activists have proposed countless creative strategies to address the unique concerns of Indigenous communities. Many of these diverse approaches share concerns about linguistic sovereignty -- the ability of Indigenous communities to lead and design the reclamation processes of their languages. As an exercise in linguistic sovereignty, I am interested in looking to my ancestral language, ‘atáaxum chamtéela/Luiseño, and to our basketweaving practices described therein, for guidance in creating a methodology that produces ethical, reciprocal research. At first glance from outsiders, basketweaving may seem like a one-person activity, requiring only weaving-grasses, nimble

fingers, know-how, and a lot of time; however, looking at the 'ataaxum pontéela language and the meanings of words related to making baskets, it is clear that this activity is part of a communal, spiritual, land-based practice that our people have been participating in since creation. In this paper, I will describe this methodology, which is imbedded in the 'ataaxum pontéela language around basketmaking, and detail its application to existing and future community language projects. Reciprocal, ethical research regarding our language, much like the weaving of a túkmal, is never practiced in isolation; rather, language reclamation is essentially communal, centering our elders, our children, and the land. Drawing on scholarship regarding Indigenous research methodologies (Tuhiwai, Chilisa, Kovach, Smith) and Indigenous knowledges (Million, Whyte, Leonard), I situate a basketweaving methodology for language revitalization research, programming, and curricula within a larger conversation in Indigenous studies regarding knowledge production.

Comment:

Dian Million, University of Washington

053. Standing Rock is a Nation, Not an Adjective

Roundtable

2:00 to 3:45 pm

InterContinental: Silver Lake B Room 515b

This roundtable discussion incorporates the perspectives of Lakota and Dakota scholars on the resistance against the Dakota Access Pipeline (DAPL). For many, the movement began in July of 2016 and ended with the forced evacuation of the camp in February of 2017. However, Lakota and Dakota communities have always resisted settler colonial entities like DAPL, and the communities of Standing Rock continue to feel the impacts of the settler state of North Dakota and its white supremacist policies. For those individuals residing on or near the Standing Rock reservation, the DAPL movement has never ended. Nevertheless, scholars and academics continue to acknowledge Standing Rock simply as a movement versus a place, disavowing Lakota and Dakota resistance to settler colonial encroachment for at least three centuries. When focusing on #NoDAPL as a singular moment instead of a unwavering movement of resistance against settler colonialism, scholars overlook the long term sovereignty of Standing Rock as a place as well as its forward facing impacts on its communities. In organizing this panel with Lakota and Dakota scholars, we hope to illuminate the viewpoints of individuals with cultural and political connections to those communities and move the narrative away from individuals or scholars with no connection beyond the movement. Each panelist brings perspectives of activism through policy, history, art, administration of nonprofit and educational programs as well as varying levels of academic training.

Chair:

Kim TallBear, University of Alberta

Presenters:

Clementine Bordeaux, UCLA

John Little, University of Minnesota

Megan Red Shirt-Shaw, Oglala Lakota Sioux, University of Minnesota

Nick Estes, Harvard University

Viki Rey Eagle, Sicangu Lakota

054. Music

Paper Session

2:00 to 3:45 pm

InterContinental: Westwood Room 526

Chair:

Leanne Tamaki, Ministry for Culture and Heritage

Participants:

From Túpac to 2Pac: Hip-hop, Cultural Revitalization, and Inter/national Resistance **Hannah Burdette**, *California State University, Chico*

As language revitalization efforts are growing throughout Abya Yala, indigenous artists are increasingly turning to rap music as an instrument of struggle. In the 1970s, DJ Kool Herc and Afrika Bambaataa drew on West African storytelling and Jamaican toasting to lay the foundations of underground hip-hop. Today, MCs as diverse as Miss Christie Lee (Musqueam), N8V Ace (Diné/Navajo), Una Isu (Mixtec), and Tz'utu Baktun Kan (Tz'utujil Maya) interpret rap as a rhetorical practice consistent with—though not identical to—oral traditions in their own communities. In both form and content, then, hip-hop provides a valuable tool for exposing social injustice while also affirming First Nations' continued existence in the 21st century. Drawing on Steven Salaita's framework of inter/nationalism, this presentation will use the rise of indigenous hip-hop as an opportunity to highlight multiple lines of influence that flow north as well as south. In particular, I will explore links between Turtle Island and the Andes in the songs and music videos of three MCs: Pedro Mo (Quechua), Luanko Minuto Soler (Mapuche), and Red Eagle (Choctaw). I conclude that the phenomenon of indigenous hip-hop challenges the assumptions that "similarity implies directionality" (Pennycock and Mitchell 29) and that sampling from a genre originating in the North necessarily reinforces U.S. cultural hegemony. Instead, these artists' participation in global counterculture serves to enhance indigeneity rather than diminish it.

Repatriating Métis Music: Context, Challenges, and Priorities *Monique Giroux, University of Lethbridge*

This paper emerges from an ongoing project aimed at recovering Métis music from settler-run and -controlled archives and collections. As such, it addresses three main research questions: What music-related Métis cultural belongings (i.e., recordings, instruments, images of music or music-making) are currently found in settler-run and -managed archives and personal collections? What are some of the music-specific and Métis-specific challenges to repatriating these materials? And what priorities do Métis people have with regards to the use and/or return of these items? The first section will draw on my work with Canadian and American archives, museums, and ethnologists, revealing the large body of available musical belongings. The second section will place the body of scholarship addressing repatriation of music in dialogue with the broader literature on Métis culture and nationhood. Using examples from archives, I will suggest that the issue of roots/routes (i.e., the origins and movement of Métis music across fur trade country) presents a particular challenge to the project of repatriating Métis music. The concluding section—based on extensive discussions with Métis musicians and community members—will address Métis-defined solutions to this challenge, as well as more general priorities for the use and return of this music to Métis communities. As such, this project moves away from practices that domesticate decolonization (for example, integrating the "Red River Jig" into a curriculum that 'enriches' Canadians) to actions that have a material reality for Métis people.

055. Native Language Politics and Linguistic Landscapes in the Americas

Panel

4:00 to 5:45 pm

InterContinental: Beverlywood Room 520

Papers in this session consider the politics of Native language visibility across the Americas. Rooted in a growing body of scholarship in linguistic anthropology and sociolinguistics that brings attention to the visibility, salience, and meanings of written language signs in social contexts, panelists consider "Linguistic Landscapes" from the point of view of Native language sovereignty, rights, recognition, and resistance. Building on questions concerning whose language, notions of space and history are recognized and validated, or erased, in publicly visible signs, papers explore controversies over place names and sacred sites, the

language of signage and orthographies, and the role of language and “emergent indigenous cartographies” in language and culture revitalization. Cases from Canada, the US, Mexico, and Brazil contemplate the role of visible language in language and culture revitalization, efforts for political and social recognition, and the degree to which visible language may contribute to what Bernard Perley calls “emergent language vitalities.” Papers also consider debates over which aspects of language should or should not be made visible, the commoditization of Indigeneity through Native Language signage and orthography, as well as controversies over what should or should not be signaled with Native language. More broadly, papers consider the role of Native language in efforts for social, political, linguistic and existential recognition, and whether the right to Native language signage is a civil and human right.

Chair:

Laura Rea Graham, University of Iowa

Participants:

On the Map: Politics and Polemics of Xavante Language

Signage on Brazilian Federal Highways *Laura Rea Graham, University of Iowa*

This essay explores local debates and controversies concerning bilingual Portuguese/ A'uwê mreme (Xavante) signs posted along federal highways BR-070 and BR-158 that bisect or run adjacent to Xavante Indigenous Territories in the central Brazilian state of Mato Grosso. These bilingual signs are the result of years of advocacy efforts led by Xavante activists to make themselves and their language visible in the national public sphere. Following discussion of Xavante leaders' thinking regarding the signs' importance, I turn to discussion of controversies among Xavante communities regarding the bilingual signs. These include debates over orthography and confusion resulting from typographical errors on the signs. I show that, while the implementation of native language signage along federal highways can be understood as a significant victory in Xavante leaders' command of bureaucratic regimes and efforts to achieve “existential and linguistic recognition,” the case also demonstrates heterogeneous understandings of the importance of A'uwê mreme's visibility in the central Brazilian linguistic landscape and the projection of local political divisions onto orthographic conventions.

A Natural History of Place-names on Navajo Public Sphere
Signage, or, Why Tséhootsoof Does Not Equal Kit Carson

Dr. Anthony Webster, UT Austin

This talk reflects on the controversy on the Navajo Nation of changing the name of Kit Carson Dr. to the Navajo place-name Tséhootsoof. I begin by outlining the structure and use of what we might call traditional Navajo place-names and then show how Navajo place-names have had a renaissance as signage for shopping centers, in a desire to change English-language Chapter names to Navajo-language place-names, and in a variety of signs that display local Navajo place-names (sometimes with English place-names, not translations, and sometimes without). I then detail the controversy over a proposal to change a street name in Fort Defiance, AZ. I argue that place-names are not neutral, but fully implicated in concerns about who has and does not have the right (and power) to name—they are quintessential ways of emplacement, challenges to forms of place-name erasure. Public sphere Indigenous language signs make visible that emplacement.

Chatino Language and Landscape: A Collaborative Project to Protect Chatino Heritage *Emiliana Cruz, CIESAS-DF;*

Santiago Cruz, Salvador, Comisariado de Bienes Comunales de San Juan Quiahije

We would like to participate in NAISA-2018 sharing our experiences during our collaborative efforts for the protection of the Chatino Language and Landscape. We carried out a project to document and promote the use of place-names and Sacred Places in our Municipality of San Juan Quiahije, Oaxaca, Mexico. For

the documentation, we hiked across the territory together with different members of the community, and made multimedia recordings of meaningful places. In each one, we registered its name, significant physical elements, memories, stories and practices related to the places. We are archiving the material in the Archive of Indigenous Languages of Latin America (AILLA). To promote the use and knowledge of these areas we organized community activities that traditionally were held in these places but, in recent times, their practice had stopped. We focused on three very important Sacred Places: nten'F tiyu'G, keC reB and k'yaC kche'B. We placed signs with their name in Chatino and we also labeled some important plants and other elements of landscape. We are preparing pedagogical materials such as printed and digital maps to transmit the documented knowledge to younger generations. We believe these are important efforts to make our language and cultural heritage visible. Yet, problems such as deciding whether or not to include Spanish names, insufficient resources for producing long-lasting signs, and dealing with different attitudes among our people about the relevance of these activities are some obstacles we dealt with and wish to address in this presentation.

The Semiotic Reoccupation of the Cherokee Homeland
Margaret Bender, Wake Forest University

The past two decades have witnessed a powerful linguistic and cultural revitalization among the Eastern Cherokees, including the regional spread of a noticeable linguistic landscape. This paper, drawing on linguistic and ethnographic research and analysis by Bender and collaborators Tom Belt (United Keetoowah Band) and Hartwell Francis, will describe three aspects of this wide-ranging semiotic (sign-based) reoccupation of the Cherokee homeland: 1) the increased and contested use of Cherokee writing in potentially global social media, 2) the increasing distribution of Cherokee syllabic writing in the graphic landscape of and around the Cherokee community; 3) the reoccupation and semiotic recharacterization of the regional geographic landscape, especially in the Tuckaseegee corridor (Cherokee's principal ancestral waterway). In all of these dimensions of the Cherokee linguistic landscape, it is not just the Cherokee language but Sequoyah's unique syllabary, indecipherable to those who do not know any Cherokee, that increasingly occupies public space. We argue that these linguistic expansions represent an expression and embodiment of Cherokee sovereignty. In addition, we argue that this resurgent sovereignty in part expresses a rejection of neoliberal economics; though largely funded by casino revenue, Cherokee's local linguistic landscape and semiotic reoccupation represent an exchange of universal capital for a very local and particular system of signs and structures. The world brought into relief through this linguistic landscape has inherent autochthonous value, rather than global exchange value.

You Can't Get There from Here. Are Colonial and Indigenous Cartographies Irreconcilable? *Bernard Perley, U Wisconsin, Madison*

The power of place-making as an imaginary of belonging (Basso 1995) is fraught with contesting imaginations and experiential worlds when colonial/settler societies transplant their old-world cartographic conceptualizations onto indigenous ancestral worlds. Place names are just one component of alienation indigenous peoples must endure. Indigenous First Nations must also resist collateral alienations enforced through colonial histories and new world landscape configurations. Despite centuries of colonial cartographic erasure Indigenous First Nations of the Americas are exercising their cartographic sovereignty by re-inscribing themselves back into their ancestral lands. Will emergent indigenous cartographies make it possible for Colonial/settler societies to finally arrive in indigenous ancestral worlds? This paper explores the prospects of reconciling cartographies of erasure with indigenous re-

inscription in Wolastoqi traditional land. I examine the conceptual tensions between cartographic imaginaries of Canadian colonial/settler societies and Maliseet community members of Tobique First Nation. The preponderance of English names in Maliseet traditional homelands perpetuate the alienation of Maliseets from their own lands while Maliseet efforts to re-inscribe Maliseet names and stories challenge colonial complacencies of transplanted place-making certainties. Are these mutually exclusive worlds? Can both worlds coexist? Or, are the differences irreconcilable?

056. Transnational Settler Colonialism and Indigenous

Crosscurrents

Panel

4:00 to 5:45 pm

InterContinental: Boyle Heights Room 522

This panel seeks to explore how settler colonialism constitutes itself as a naturalized transnational project and asks how different accounts of Indigenous transnationalisms refuse to be absorbed in this framework, exposing it in its limited, inherently colonial logics. Building on seminal scholarship on the transnational dimension of settler colonialism (Byrd, Wolfe, Veracini, Morgensen, etc.), this panel asks for the specific discourses, practices, and materialities through which nation-states across the settler-colonial archipelago construct their social, political, and economic formations as the status quo of a globalized modernity disconnected from any history of ongoing colonization. This serves the functions of a) reconciling statist nationalisms with transnational agendas as reciprocal strategies of legitimizing and securing settler sovereignty and b) effacing any alternative, non-statist articulations of transnationalism formulated and practiced by Indigenous peoples, thereby voiding their political claims not only on a transnational but also a national and local level. Beyond explicating this settler framework, however, we seek to explore how exactly these accounts of Indigenous transnationalisms operating beyond, across, or against statist formations work to expose seemingly self-evident liberal principles of a transnational modernity as rooted within and supportive of the colonial logics of settler states. Whether in the form of individual or collective political actors, or varieties of cultural production conventionally registered outside of the political sphere, Indigenous engagements with the settler state as part of a globalized modernity work to pry the two apart and offer avenues of imaging the transnational and global sphere otherwise, beyond the workings of empire.

Chairs:

Rene Dietrich, University of Mainz

Alex Trimble Young, Arizona State University

Participants:

Indigenous Women Migrants: Embodying Transnational Settler Capitalist Vulnerability **Shannon Speed**, UCLA

This paper departs from the stories of indigenous women migrants to consider the working of settler capitalism in Central America, Mexico and the United States. These indigenous women move through various settler states as they migrate, and in each the particularities of racial and gender logics render them vulnerable to violence in various forms. My concern is why indigenous women, at home and in migration, are so profoundly vulnerable to violence, and in what ways the multiple violences that they experience are interrelated and mutually generative. In particular, I ask in what ways are the violences they suffer – from domestic violence through social violence to state violence – are indicative of the enduring nature of settler capitalist structures of power in all of the states that they transit. I consider how settler ideologies of race, class and gender render these women multiply vulnerable, and move through one woman's story to consider the intersectional nature of violence and the fundamental place of the state in structuring that violence. Ultimately, I make an argument about the enduring presence of settler structures, and suggest that, long after neoliberalism has faded into some new phase of capitalist exploitation, settler tropes of race, gender, class and belonging will continue to structure the conditions of possibility for women's lives, and render them *vulnerable* in

multiple ways.

"Pando/Pando": Transnationalizing Settlement and Decolonial Crossing **Rene Dietrich**, University of Mainz

In Alison Hedge Coke's 2015 poem "Pando/Pando," Pando is, in one instance, the site of a 2008 massacre in Bolivia, in which thirteen Evo Morales supporters, many Indigenous, were killed by a militia backed by the right-wing opposition, in turn supported by the U.S. While this support clearly illustrates the longstanding exertion of U.S. influence over Latin American countries, it also moves across related sites of colonial settlement to reaffirm in Bolivia the structures of racialized hierarchization and Indigenous elimination as the very grounds of socio-political legitimacy and normativity through which the U.S. itself continues to function. This paper wants to show how Coke's poem engages with this transnational settler connection while redefining the linkage between the two sites as a decolonial crossing. For, secondly, "Pando" refers to a giant clonal colony in present-day Utah: a forest-sized tree and the "largest living organism on earth." The poem links this form of Indigenous growth at a site of colonial violence via "Pando" to Morales and the Indigenous political movement he signifies. Through strategies of metonymy, the poem connects these different forms of Indigenous (political) life through their rootedness within their specific lands which disrupts the normativity of any territorial settler claim. Beyond the limited settler state conceptions of politics as a centralized project of hierarchization, "Pando/Pando" envisions instead a multi-scalar structure of relationships as the normative principle of socio-political formation, in which transnational settler colonial connections are redrawn as decolonial crossings of Indigenous territorialities and dimensions of political life.

Indigenous Resurgence and Settler Indigenization in the Extractive Zone: The Westerns of Ivan Sen and Taylor Sheridan **Alex Trimble Young**, Arizona State University

This paper will compare how two filmmakers engage the conventions of the Western genre in order to tell complex stories about the relation between Indigenous peoples, rural working class settlers, transnational migrants, and the extraction industry. Indigenous Australian filmmaker Ivan Sen, in "Mystery Road" and "Goldstone," inverts Western genre tropes in narrating the efforts of Indigenous cowboy detective Jay Swan to uncover crimes related to Indigenous communities in rural Queensland. Sen imagines Swan's sovereign violence as a mode of Indigenous resurgence positioned in complex relation to the struggles of other non-normative subjectivities in the contemporary "frontier" towns in which these films unfold. Sen uses these representations to imagine the modes of decolonial relation that might unite arrivants and dissenting settlers with Indigenous peoples against the ecological and necropolitical violence of the extraction industry. U.S. white settler Taylor Sheridan's films "Hell or High Water" and "Wind River" stand as uncanny U.S. analogues to Sen's films, differing markedly in the allegorical resolutions they propose. Both films, despite plots that would seem to endorse a trajectory of Indigenous resurgence, argue for extralegal settler violence as the only force capable of saving both Indigenous peoples and working class settlers from the machinations of transnational capital. By comparing and contrasting the work of these two filmmakers, I hope to demonstrate how settler sovereignty in the "extractive zone" (Macarena Gomez-Barris) is erroneously imagined as a mode of liberty, but also how one Indigenous filmmaker has imagined the struggle against the violence of the transnational extraction industry.

Comment:

J. Kēhaulani Kauanui, Wesleyan University

057. Reconstruction of Self-governmental Subjectivity of Taiwan's Indigenous Peoples in the Decolonization Context

Panel

4:00 to 5:45 pm

InterContinental: Broadway Room 615

This panel adopts 5 distinct approaches in analyzing the self-government policy in Taiwan. The Taiwanese aborigines were officially recognized in the 1997 Constitutional Amendment. In 2005, the government further passed the Indigenous Peoples Basic Law to stipulate the form of its responsibility and their relations with indigenous peoples. The Basic Law is undoubtedly a step forward in the protection of indigenous rights. Nevertheless, indigenous rights to self-government, including the status, political participation, educational rights of aborigines, land and natural resources far have not had any concrete legislations. Indigenous peoples in Taiwan are still waiting for the materialization of their final goal, self-government. Under the incumbent government, the passage of Indigenous Self-Government Act is high on its agenda. It is widely believed that the establishment of self-governments is on its way and will soon change the form of the Taiwanese government forever. Given the complexity of the issues involved, this panel analyses the progress in Taiwan through a comparative lens. We believe that a view from outside will enrich the field and help us to rethink our ways of government.

Chair:

Awi Mona, Chih-Wei Tsai, National Dong Hwa University

Participants:

Reconceptualization of Indigenous Rights, with Focus on the Indigenous Traditional Territory Claims *Awi Mona, Chih-Wei Tsai, National Dong Hwa University*

In 2005, the Legislature enacted the Indigenous Peoples Basic Law to protect, promote, and enhance indigenous rights. Article 20 affirms that "the government recognizes indigenous peoples' rights to land and natural resources." Nevertheless, indigenous rights to land and natural resources, including the concept and type of control, manage, use, and profit from the indigenous traditional territory, indigenous reserved land and other accompanying rights, thus far have not had any concrete legislations. In addition, there are not enough court's judgments, precedents, and theoretic viewpoints to substantiate indigenous rights' concretization. As a result, indigenous customary practices within traditional territories have not accord a legitimate title for indigenous peoples. Thus, the nature and content of indigenous traditional territorial claims need to be clarified. Based on the aforementioned, how to position and construct indigenous traditional territorial claims and its formations are important legal issue at stake. This paper begins with the active development and presentation of indigenous traditional values, institutions and processes. Next, to take the stand of indigenous human rights with a comparative study approach, which aims at exploring whether the existing legal design on indigenous rights, corresponding to the cultural conceptualization of traditional tribal governance, in conformity with constitutional entrenched value of cultural diversity.

Comparative Institutional Research for Tribe Public Juristic Person in Taiwan *Chin-Wen WU, Associate Professor, National ChengChi University*

This research begins the new system of tribe public juristic person in Taiwan since 2015. In the domestic law's side, this research will study the relation between the center and local government under the sovereignty of a unitary State. In the other word, as local self-government is a system guaranteed by the Constitution, this article will study if tribe public juristic person under this system achieve the goal of the self-determination of Taiwan's Indigenous Peoples. Since there are only few research in law or in politics on this field in Taiwan, I will compare the system in New Zealand and France (Nouvelle Calédonie), especially both countries adopt unitary state system in the relationship between the central and local governments despite of being European law system and the other being common law system, to find out the possible and better way in Taiwan.

Indigenous Educational Right in Taiwan *CIWAS PAWAN C,*

Hungkuang University

"Indigenous Peoples Basic Law" was announced and implemented in 2005. Educational rights in "Indigenous Peoples Basic Law" regulate in Article 9. The government legislates for "Indigenous Peoples Education Law" in 1988. However, indigenous peoples' educational rights cannot be protected. Therefore, this study mainly investigates educational rights on Article 9 of "Indigenous Peoples Basic Law" and "Indigenous Education Law". There are 5 purposes in this study: 1. to systematically analyze and discuss the historic contexts on "Indigenous Peoples Basic Law" and "Indigenous Peoples Education Law", 2. to sort and analyze other countries' studies on related policies and case studies, 3. to sort and analyze Taiwan's studies on relevant policies, 4. to investigate and analyze current situations, difficulties, and solutions of case studies (e.g., Indigenous Language Immersion Preschool, Tribal Experimental Elementary School, Indigenous Comprehensive Junior-Senior High School, College of Indigenous Studies, etc.), and 5. to use case studies to analyze current situations, difficulties and solutions on "Indigenous Peoples Basic Law" and "Indigenous Education Law". In order to reach above 5 goals, this study will use literature reviews in Taiwan and in other countries, case studies' observations, in-depth interviews, and focus group discussions as the study method to analyze the content of "Indigenous Peoples Basic Law" and "Indigenous Education Law", in order to address constructive education policies to implement the spirit of educational rights of "Indigenous Peoples Basic Law" and to be the references for legislation.

508. Navigating Diasporic Archives: Researching and Representing Dispersed Indigenous Archival Collections Panel

4:00 to 5:45 pm

InterContinental: Echo Park Room 516

Native American and Indigenous scholars often consult archival holdings in multiple sites and collections. Archival materials are often split, scattered, or dispersed in various institutional repositories. Experienced researchers acknowledge this as one of the main challenges of conducting archival investigations that can be solved by better planning and resource allocation. Scholars have developed practical ways to tackle the constraints of archival research. Meanwhile, other scholars look at this experience from a theoretical standpoint, seeing archival dispersion as a lens to examine the vary nature of archives. What are the challenges and opportunities of studying the stories and context of dispersed collections? As scholars interrogate the nature of scattered collections, this panel will explore, articulate, and critique current approaches to capturing and representing archival dispersions for scholarly, public, and Indigenous audiences. Weaving together interconnected experiences in navigating the complexities of access, use, processing, and representing dispersed archives, members of the panel will suggest the benefits and limitations archives that have been scattered over space, time, formats, and entities.

Chair:

Ricardo Punzalan, College of Information Studies, University of Maryland, College Park

Participants:

The Knowns and the Unknowns: A Case Study in Dispersed Collections from 1860s New Mexico *Hannah Abelbeck, Photo Imaging Specialist, The Palace of the Governors Photo Archives, New Mexico History Museum*

Historical and contemporary practices, including both the ideological and the material, influence what items are available for researchers to study today. The lifespan of archived material often includes multiple stages and varied histories, ranging from original processes of creation and circulation; later use, ownership changes, and reevaluations of importance; and ongoing care and record keeping, including digital access and discovery (or lack thereof). While many students and scholars

studying the past may have some familiarity with how works crucial to their studies had been created originally or how they appear cited by others in scholarship, an ability to access and think through “intermediate” histories of archival collections is often more difficult. These histories frequently include dispersion and (re)collection, and they present challenges for archivists and scholars in discovery, access, and interpretation, even when these histories occur inside a single institution, which they usually don’t. An active imagination, both about historical actors and social and institutional processes, is critical to asking new questions of archival collections. Sometimes this frustrating, laborious work leads directly to a confrontation with inherent problems in historical and archival practices, including colonialism, biases, and incoherence. Sometimes it also leads to new discoveries, new questions, and new understandings of misidentified, misunderstood, or unappreciated sources. This paper discusses a collaborative attempt to investigate an album of 1860s photographs donated to the Photo Archives and the archival challenges that followed, which involved consulting dispersed collections, collectors/hobbyists, and descendants of historical people across New Mexico, the US, Mexico, and Europe.

Understanding Users and Improving Discovery at the National Anthropological Archives *Diana E. Marsh, Postdoctoral Fellow in Anthropological Archives, National Anthropological Archives, Department of Anthropology, Smithsonian Institution*

The Smithsonian’s National Anthropological Archives (NAA) is the nation’s largest archival repository dedicated exclusively to collecting and preserving records documenting the history of anthropology and cultures of the world. Tracing their history to disparate colonial collecting practices of the Smithsonian’s U.S. National Museum and the Bureau of American Ethnology (BAE), these archival collections have been separated from related archival materials and object collections internally, as well as from related collections at other repositories. NAA materials—manuscripts, fieldnotes, audio recordings, drawings, maps, and still and moving images—are increasingly used by source community researchers to help answer questions that range from the communal (i.e., language endangerment) to the global (i.e., human-environmental relations). Information-seeking for these community-based and traditional scholars alike is hindered by current descriptive tools and lack of clear pathways to discovery. This paper will discuss the pilot phase of a new three-year project at the NAA that seeks to make NAA collections more accessible, usable, and discoverable. The goal of the 2017-2018 pilot is to understand researcher needs, information-seeking behavior, and current interests to shape a wider second phase study and survey. As part of this panel we hope to engage with other repositories’ and researcher strategies for improving access to scattered anthropological content.

Archival Diasporas: Dispersed Ethnographic Photographs in the Age of Digitization *Ricardo Punzalan, College of Information Studies, University of Maryland, College Park*

Ethnographic photographs often appear in multiple copies, versions, or formats. Photographs by the same creator are often found in various locations or housed in several institutions. Understanding the context of format diversity, duplication, and dispersion can help archivists and scholars in their efforts to represent, access, and study ethnographic images. This presentation will discuss the contexts of archival dispersion—geographical, temporal, provenancial, and material—that simultaneously act as barriers to the discovery, use, and interpretation of dispersed ethnographic photographs. Understanding the context and nature of dispersion is key to effective representation and discovery of photographs in archival custody. I will discuss the issue of “archival diaspora” by focusing on the case of Dean C. Worcester’s ethnographic

photographs of the U.S. colonial Philippines. Worcester served as a U.S. administrator in the Philippines from 1899 to 1913. The photographs, which were taken during “ethnological surveys” to document the Indigenous communities of the islands, are currently dispersed among ten libraries, museums and archives in North America and Europe. As cultural heritage institutions facilitate digitization and online access to the Worcester images, the ethics of online displays and the digital returns of ethnographic images pose concerns for scholars, archivists, and Indigenous source communities. Understanding “archival diasporas” will help frame these ethical issues.

Navigating Digital Collections and Dispersed Archives *Melissa Stoner, University of California, Berkeley*

In the context of my work as a Native American librarian, I realized that many students and researchers have not completely grasped that archival collections are often dispersed in several institutions. Digitized collections and digital archives are taken at face value and are also seen as a “one stop shop” to primary resource needs. Yet, what the students are viewing online is not the end all be all of a digitized collection, instead it is only a portion of what the entire collection embodies. Behind the content management systems, and behind the metadata are factors that need to be considered, such as issues of access, navigating systems of power, item originality, and institutional collaboration. With the advancement of digitization and mass digitization many institutions and organizations are jumping at the chance to display their collections for all to access. As a librarian it is my job to inform students and researchers of resources that will help enlighten and further their research, this also includes being able to navigate these systems. Which poses the question, how do we as librarians, archivists, and educators bring forward these issues with students but also challenge them to think about the true nature of what they are accessing?

059. Ethics and Methods in Histories of Indigenous Health and Sexuality

Roundtable

4:00 to 5:45 pm

InterContinental: Gem Room 612

Panelists will discuss the productive pauses, tensions, and negotiations that arise when researching and writing histories of Indigenous communities and individuals, particularly histories of health, sexuality, and cultural performance. In many cases, these historical subjects were incarcerated, underserved, or overexposed by colonial institutions, while their living descendants and communities of interest remain stakeholders in histories we produce. What ethical strategies and methods have we found useful to avoid reproducing epistemic, institutional, familial, or settler-colonial violence in our studies? How do we weigh the protection of individual or kinship privacy in relation to the public narration of collective histories? Among the arguments the panel makes is that the specific Indigenous/racial/class/sexuality of our sources point toward diverse, yet grounded, ethical decisions about the use of names, images, and narratives from genealogical, community, medical, and state records. Beginning with guiding principles of engagement from our research, the panel envisions a conversation with audience members about interpreting historical records that centers the subjectivities of Indigenous and other subordinated individuals while remaining accountable to past, present, and future communities and decolonial futures.

Chair:

Adria L. Imada, University of California, Irvine

Presenters:

Aaron J. Salā, University of Hawai‘i-West O‘ahu

Ashlie Duarte-Smith, University of Boston

Adria L. Imada, University of California, Irvine

060. The Future is Cut and Pasted: Zine-Making as a Native Feminist Practice

Roundtable

4:00 to 5:45 pm

InterContinental: Hancock Park A Room 514 West

Despite the never ending advancement of digital technologies, the practice of zine-making is alive and well. Many public libraries have and continue to add zine collections to their circulations, and there are zine fests and zine conferences across the nation. Zines have also infiltrated the academy, with universities building zine libraries and instructors using zines in the classroom. A body of zine scholarship also continues to grow, most of which centers zines as counterhegemonic sites and practices from which social justice work can be done. In this roundtable and hands-on workshop, we intend to briefly explore Indigenous zine-making as both a contemporary Native feminist "artist" practice and a practice rooted in a history of subversive Indigenous publications, and posit the potential of zines as an Indigenous activist practice to imagine and create the decolonial worlds we want to live in. We would like to chronicle the many ways in which Indigenous peoples have utilized self-publication as a means to reinvent the enemy's language and, as Deborah Miranda suggests, to "decolonize the alphabet." Most importantly, we will facilitate a zine-making workshop and discussion that invites participants to construct knowledge with us and utilize the format of zine-making to offer a space for creativity as self-care. All roundtable/workshop participants will be afforded the opportunity to begin, and possibly even finish, what is called a "pocket zine."

Chair:

Kimberly Robertson, Assistant Professor, California State University: Los Angeles

Presenters:

Kimberly Robertson, Assistant Professor, California State University: Los Angeles

Jenell Navarro, Assistant Professor, California Polytechnic State University: San Luis Obispo

Laura Harjo, Assistant Professor, University of New Mexico

061. Resilience and Resistance: Indigenous Women's Decolonial Practices in Conversation

062. ACC presents Post-Reality NDN Art: Disrupting Indigenous Art and its Cannon

Roundtable

4:00 to 5:45 pm

InterContinental: K-Town Room 523

The Aboriginal Curatorial Collective hosts a conversation between artists, art historians, and curators considering, what is NDN art in a post-reality world? NDN is shorthand/slang used online in place of "Indigenous." A term that has made its way outside virtual spaces and into Indian country, NDN provides a parallel to the content discussed on this roundtable. Namely, what defines reality, when the digital world profoundly affects the physical? Indigenous thinkers and creators extend ethical relationality throughout post-reality worlds, having always been industrious, adaptive, and technological leaders. It's not what's real, or where the virtual begins, but how can we use webs of connection for kin-making? Post-reality has facilitated multiple perspectives in fields traditionally monopolized by non-Indigenous peoples and/or hegemonic structures, including Indigenous art. Indigenous artists, curators, and academics embrace post-reality, and its multiple forms of truth that escape dominant discourses about Indigenous art and its cannon. What does it mean that Inuit peoples don't identify as "NDN" and are constantly battling the conflation of "First Nations" with "Indigenous" -- leading to their marginalized status within Indigenous thought in Canada? And how are Inuit engaging internet cultures to open give voice to their realities and contest their erasure within Indigenous communities? How do we account for the monumental changes in public opinion that result from new forms of digital activism such as online "calling out" of appropriation? Has the internet facilitated spaces for Indigenous LGBTQ2+ artists to speak their truth and take up space, in ways they were unable to in previous decades?

Chair:

Lindsay Nixon, McGill University / Canadian Art

Presenters:

Heather Igloliorte, Concordia University

Julie Nagam, University of Winnipeg / Winnipeg Art Gallery

Ryan Rice, Ontario College of Art and Design

Aylan Couchie, Ontario College of Art and Design / Art Gallery of Ontario

Adrienne Huard, Ontario College of Art and Design

063. Host Committee Selected Film: Tribal Justice

Film

4:00 to 5:45 pm

InterContinental: Ladera Heights Room 521

Tribal Justice follows two tribal judges - Abby Abinanti, Chief Judge of the Yurok Tribe, and Claudette White, Chief Judge of the Quechan Tribe - as they apply traditional practices in their courtrooms. The film won Best Feature Documentary at the American Indian Film Festival in November, and the Grand Grand Prix Rigoberta Menchú at the Montreal First People's Film Festival.

Presenter:

Anne Makepeace, Makepeace Productions

064. 'I Believe in Indian Rights, but...': Confronting Settler Colonialism in the 'Deep North'

Roundtable

4:00 to 5:45 pm

InterContinental: Lincoln Heights Room 525

Indigenous organizers on Lummi, Nooksack, and Coast Salish territory in the northwesternmost corner of the contiguous area claimed by the United States have taken to referring to the area north of Seattle and south of the border with Canada as the 'Deep North.' This term marks both the region's cultural marginality as a predominantly rural area out of any media spotlights and the persistence of white supremacist violence here stretching from the beginnings of Euro-American occupation in the 19th century to today. In this roundtable, we survey the work being done by local organizers, Native and non-Native, to defend the sovereignty of local nations, enhance the well-being of Indigenous people in the area, and protect the natural environment from hyperexploitation, with a focus on alliance building across difference, strategies for confronting anti-Indian sentiment, and the contentious work of addressing latent colonial logics in ostensibly progressive and radical movements. We look specifically at the Lummi struggle against a proposed coal export terminal at Cherry Point, subsequent organizing against fossil fuel development and exports, and the recent uptick in 'property rights' advocates seeking to undermine Indigenous sovereignty to discern the challenges and potential of doing this work in the geographic margins of the settler state. Our ultimate goal is to honor the contributions of often-ignored leaders in the community in order to encourage a transformation from the mindset of 'I support Indian Rights, but' to 'I support Indigenous sovereignty, period.'

Chair:

Theresa Warburton, Brown University

Presenters:

Josh Cerretti, Western Washington University

Michelle Vendiola, Red Line Salish Sea

Michael Vendiola, WA Office of the Superintendent of Public Instruction

065. Overcoming Violence

Paper Session

4:00 to 5:45 pm

InterContinental: Majestic Room 635

Chair:

Allison Hedge Coke, University of California Riverside

Participants:

Disembodied Experts, Accountability and Refusal: An Autoethnography of Two (ab)Original Women **Michelle Bishop**, UNSW Sydney; **Lauren Tynan**, UNSW Sydney

As two Aboriginal women from the lands now known as Australia, we seek to combine our disciplinary knowledges of education and community development to offer an Indigenous autoethnographic account on the daily conflict of working 'for' our communities, yet 'under' the highly acclaimed white, Aboriginal 'expert'. We conceptualise this expertise as 'disembodied', paying homage to Moreton-Robinson's (2004, p. 81) work on whiteness, resulting in "the assumption of a racially neutral mind and an invisible detached white body". We all know the archetype: white, male, heterosexual, educated, with no shortage of social and cultural capital. Especially now he works 'tirelessly' in this industry of 'Aboriginal affairs'. Yet, the "disembodied mind" of expertise becomes detached from the corporeal form, particularly the feet which connect to Land and Mother beneath; this detachment results in a severing of accountability to community, ancestors and Country. What dangers does this pose to Aboriginal self-determination when disembodied, unaccountable 'experts' are Lawless and Landless and operate from 'non-raced' and 'objective' epistemologies of positional authority? Finally, we consider the actions necessary to employ 'refusal' as an analytic practice (Tuck & Yang, 2014) and continue our ancestors' tradition of resistance, calling out 'wrong way', in the face of ongoing settler colonialism.

A Sideways Glance at Maya Domesticity: Sujuy k'iin/Día sin mancha *Arturo Arias, University of California, Merced*
Yukateko Maya novelist Sol Ceh Moo's second novel is *Sujuy k'iin/Día sin mancha* (2011; A day without stains). It was written as a response to those who criticized Ceh Moo for not writing about traditional or regional customs. This issue inspired her to write about a young Maya woman, Socorro, lacking opportunities other than becoming a housewife, and the perceptions of Socorro's mother, Mila. Ceh Moo took it as a challenge to write a text that seemed regional, yet with a new twist. She staged the gender difference in Maya society. Ceh Moo's novel works with coloniality of gender to represent "tradition" as synonymous with subjection. The novel "fluidifies" affect, to convey how this works out in daily life. Within what could be configured as a "Maya episteme," we witness the delexicalization of the gender difference, at a time when "contemporary Maya literature" is still a shaky notion. Ceh Moo's critical reflection depicts a passionate critique of how the of the coloniality of gender is structured around the intermeshing of racialization and decolonial struggles. It is thus a turning point in the emergence of Indigenous heterosexism as a key to explain systematic racialized gender violence. The novel obliterates all possible claims for the construction of a new rustic Indigenous arcadia that simplistically presents itself as non-Western, as if in the twenty-first century it could still be possible to keep Westernness at bay.

Journey from Heartache to Hope. An Australian Indigenous Perspective on the Survivors of the Stolen Generations *Christine Valma Doolan, University of South Australia*
I am an Indigenous woman, of Arrente descent, from the Northern Territory of Australia. I am a teacher of Indigenous studies, and a community representative of the Stolen Generations, which I am a survivor. I wish to discuss how we have survived the years of ongoing trauma due to colonialism, and authoritarian dictatorship over Indigenous people, when governments were removing babies and children from their culture and families, under the Protection and Assimilation policies, that destroyed our Aboriginality, connections to land, Culture and families. I am a strong advocate for the many Stolen Generations in South Australia, in working towards empowerment for our survivors, in finding justice, truth and healing, from the policies that ripped families apart from their cultural birthrights, land rights and cultural obligations as Indigenous people. My paper, will deliver new knowledge to highlight this tragedy of Australian history and offer Indigenous

solutions to finding our way back home, through resocialisation yarning groups that offer hope and healing towards individuals long journey back to the Indigenous way of being, for empowerment and health. I have had successful outcomes in educating non-Indigenous groups, on working with our people, by many acknowledging culturally safe approaches to Indigenous healing, that has changed many to view history through Indigenous eyes, which allows for empowerment and justice for Indigenous people. It is important to understand the inquiry, from an Indigenous survivor, as it allows for more international exposure and support acknowledging this ongoing tragedy in Australia.

Violence and Ecstasy: Tanya Tagaq's "Retribution" *Laura Terrance, UC Los Angeles*

Violence & Ecstasy: Tanya Tagaq's "Retribution" While violence is often understood as a counterproductive course of action, this paper will approach the representation of violence as a narrative genre in Indigenous media reflecting the complex nature of social relations in a settler colonial society. As a result, it demonstrates the ways violence often acts as a productive representational form of resistance to colonial ideologies. By approaching Tanya Tagaq's 2016 album, "Retribution," as an auditory and, occasionally, visual form of narration or storytelling, this paper will examine the album's representations of violence, paying particular attention to the title track and its accompanying video. The auditory and visual experience of Tagaq's video, as a form of narration, provides many moments of aggressive and violent sounds and/or movements. As the video/song progresses through its story, Tagaq's corporeality displays a relationship between the retributive violence being represented and foretold and an ecstatic response. This paper asserts that the ecstatic movements in "Retribution" follow a logic wherein the viewer/listener experiences joy or pleasure at the idea of violence enacted in response to colonialism. Consequently, it understands the connection between anti-colonial violence and pleasure as way to re-examine the role of violent resistance to colonialism and imperialism.

066. Self-representation

Paper Session

4:00 to 5:45 pm

InterContinental: Metropolitan Room 623

Chair:

Ashley Holland, University of Oklahoma

Participants:

Performing Sovereignty in Quandamooka Territories *Maryrose Casey, Monash University*

This paper examines performances by Quandamooka people from the 1850s through to the early twentieth century as significant encounters in the cross cultural context. These performances embodied sovereignty over the land, intellectual control in the recounting of events and a satirical response to the colonisers' claims of authority and control. The Quandamooka region in south-east Queensland, Australia, now known primarily as Moreton Bay and its islands, was the site of violent frontier conflict across the nineteenth century. Colonial newspapers regularly represented the 'Moreton Bay Blacks' as murderers for defending their land. At the same time Aboriginal communities and colonists traded and negotiated with each other. Throughout this period the people of Quandamooka, the Ngugi (Moreton Island), the Goenpul and Nunukul (North and South Stradbroke Islands), continued their performance practices for entertainment. These were created in the first instance for their own communities. They were also on occasions presented for the white audiences. In this paper I examine five performances across a seventy year period created by different Aboriginal people at different times that engaged with the colonial encounter. I argue that these cross cultural performances were

presented with intent to challenge the imperial notions about Aboriginal Australian people that were foundational to the colonial enterprise.

Replaying Colonialism: Indigenous Sovereignty and Its Limits in Strategic Video Games *Marc James Carpenter, University of Oregon*

In the intersection between Indigenous Studies and the emerging field of Game Studies, scholarship has tended to be sharply split. Many critique the ways that video games encourage players to reproduce and even celebrate colonialism; some instead emphasize the potential within video games for players to challenge the teleology of colonization and embrace the possibilities of indigenous sovereignty and power. In this project, I attempt to bridge the gap by examining changes over time within two long-running computer game series, *Civilization* and *Europa Universalis*. These game series, as their titles imply, began from an exclusively imperial Eurasian or European perspective. More recent iterations have included more and more indigenous polities—where the first *Europa Universalis* had no playable indigenous polities, for example, *Europa Universalis IV* has sixty-nine. The newer games now encourage players to imagine themselves fighting against colonialism, and to imagine indigenous peoples as sovereign historical actors. However, the mechanics of play within the games reinscribe nation-state and imperial hegemony, and render non-state actors as either invisibly absent or dangerously Other. I argue that these new games do encourage players to consider indigenous sovereignty, but remain freighted with a colonizing vision that “sees” only national and imperial power as legitimate, and thus allow for indigenous power only within that lens.

Technology and self-representation: the American Indian Newspapers digitisation project *Erin Fehr, University of Arkansas at Little Rock; Hannah Phillips, Adam Matthew Digital; Hannah Davison, Adam Matthew Digital*

A collaborative project between the Sequoyah National Research Center, educational publishers Adam Matthew Digital, Tribal Councils and newspaper producers, this paper will explore the aims and challenges of the American Indian Newspapers digitisation project, including enhancing access and discoverability for diverse content, how to elevate search algorithms and automated processes from the anonymous to the accountable, and how repatriation and accessibility will be facilitated, including the provision of free access to all Tribal Colleges and Universities (TCUs). The original Cherokee Phoenix published in 1828 was the first newspaper to be produced by a North American Indigenous nation. Although intertwined with the Indian Removal agenda, its formation was an enormously significant event in the history of Indigenous representation and language preservation. The previous creation of the Cherokee syllabary by Sequoyah and the use of the mechanical printing press to publish this bilingual Cherokee and English newspaper can be seen as an example of self-representation being enabled and enacted through technology. The newspaper was revived after the Cherokee government's official reformation in 1975 and publication continues, now as an independent monthly periodical generating print, online and mobile editions, enacting further opportunities for self-representation through technology. The retrospective digitisation project discussed in this paper will make available more than 400 editions of the Cherokee Phoenix (including those published in New Echota as well as contemporary editions) and related Cherokee Nation publications the *Indian Advocate* and the *Cherokee Advocate*, as well as nearly 50 other newspapers published by and for American Indian communities.

Virtual Reality as Performed History in Blake Hausman's *Riding the Trail of Tears* *Cassandra Krauss, University of Kent, UK*

In his 2011 novel *Riding the Trail of Tears*, Blake Hausman explores the concept of history, asking what is remembered and how, and what purpose the things remembered serve. Hausman's novel creates a world in which the Cherokee Trail of Tears can be re-experienced via virtual reality. Although ostensibly educational, the virtual Trail, or TREPP (short for Tsalagi Removal Exodus Point Park) is marketed primarily as an exciting afternoon adventure that includes enhanced breasts for the women and convincing “tans” for everyone entering the virtual reality in their role as temporary Cherokee. This paper argues that by engaging with the possibilities of virtual reality, Hausman critiques a world in which the past is commercialized and inscribed as commodity. The traumatic ordeal of the Trail of Tears devolves into a “choose your own adventure” style fiction, highlighting Hausman's claim that “history [only] exists to the degree to which we (consciously and unconsciously) perpetuate it, recreate it and make it live in the present”. While making indigenous past accessible, the TREPP also participates in a version of history that can be adjusted and monetized. This paper thus argues that *Riding the Trail of Tears* exposes the hyper-commodification of indigeneity, underlining the ongoing exploitation of Native peoples and the concurrent malleability of history.

067. Markets and Materials

Paper Session

4:00 to 5:45 pm

InterContinental: Mission Room 614

Chair:

Kristine Kay Ronan, Independent Scholar

Participants:

Reindeer Slaughter and Reindeer Product Marketing as Colonial Modernization Project in Post-War Swedish Sápmi *Corinna Röver, KTH Royal Institute of Technology Stockholm*

This paper discusses the reforms in reindeer slaughter practices and the marketing of reindeer products as colonial modernization project in the Swedish part of Sápmi after 1945. From the 1950s onwards, Swedish state authorities increased their efforts to integrate Sami indigenous reindeer herding into the economic system of the Swedish welfare-state. The paper applies a critical discourse analysis in order to explore how the key actors presented reindeer husbandry and reindeer slaughter. A more loosely applied systems theory approach helps to shed light on the interconnections and interdependences between the actors, institutions and regulations involved in the attempt to build up a new, purportedly more modern system of reindeer slaughter. The driving actors in this endeavor included the Swedish veterinary board, public health authorities, the national slaughter association, the national Association of the Swedish Sami and the so-called ‘Lapp Administration’, a regional authority with the purpose to control reindeer husbandry and its practitioners. Especially indigenous slaughter practices fell under the critical scrutiny of the state authorities. Reindeer husbandry, and reindeer slaughter, were presented in a narrative of existential crisis. Drawing from Linda Tuhiwai Smith's reasoning about ‘research through imperial eyes’, this paper argues that the crisis-narrative and notions of cultural superiority helped to justify far-reaching transformations in slaughter, processing and marketing procedures, which continue to affect Sami self-determination up until the present day.

The Five Village Alliance and Numak'aki Buffalo Robes, 1781–1837 *Kristine Kay Ronan, Independent Scholar*

This paper presents my findings regarding Numak'aki [Mandan, now Nu'eta] painted buffalo robes from the Five Village Alliance period (1781–1837) along the Upper Missouri River. Closely looking at materials and designs, a pattern emerges that suggests these robes bore cosmological imagery that was then overlaid with political meanings during the Five Village Alliance, a

political and military agreement between five earthlodge villages of Numak'aki and neighboring Minitari [Hidatsa] peoples that emerged after the smallpox epidemic of 1781. Utilizing ka-ka (elder) interviews from the 1830s and 1910s as well as historical Nu'eta language, this paper advocates for a "local art history" (Fred Myers, *Painting Culture*) that seeks to understand historical Native-made objects through the terms and beliefs of a specific local community. In contrast to the dominant iconographic methods of Native art history, where a symbol has a singular interpretation and political possibilities have been ignored, this paper analyzes these robes as creative material records that bear the marks of specific Native historical experience and practice. Created during a period of massive historical change and survival pressures, Numak'aki robes potentially visualized the political and social creativity, flexibility, and adaptation that underwrote Native survivance and the Alliance itself.

Introducing Hoopstyle Greenhouse Gardening in the Wapekeka

First Nation as an Extension of Land Based Food Practices
Heather Anne Thompson, University of Ottawa; Michael Robidoux, University of Ottawa

Northern rural Indigenous communities in Ontario are suffering from higher rates of food insecurity compared to the rest of the Canadian population. Throughout northern Canada, the primary reasons for food insecurity include the high cost of market food, restricted availability of nutritious foods, and lack of government support for nutritious food programs. In response, researchers often identify the need to increase capacity for sustainable food procurement. However, Canada has a particularly destructive history of colonization, warranting sensitivity towards agricultural initiatives in Indigenous communities. The residential school system in Canada began in the nineteenth century as part of a systematic, aggressive assimilation policy that enacted the destruction of Indigenous sociocultural structures, including food practices. The intersection of food and abuse within residential schools is well documented. Curriculum included the denigration of Indigenous food practices, paired with the acclamation of European dietary habits and agriculture. With this in mind, researchers questioned whether or not projects that build gardening capacity would be accepted by the community as complementary to traditional food practices. This presentation reports on the results of a community-based participatory project in the Wapekeka First Nation to help build local food capacity. Despite the dark history of imposing western agricultural practices on Indigenous peoples, people of all ages in the Wapekeka First Nation were not only welcoming to the idea of a community greenhouse, but also considered food procured in the garden to be an extension of existing traditional food practices.

Exhibiting an Indigenous City: A Case Study from the Untangling Indian Hemp: Understanding and Identifying Common Plant Fibers Used in the Woodlands Region

Nora Frankel, National Museum of the American Indian; Susan Heald, National Museum of the American Indian; Thomas Lam, Museum Conservation Institute; Renee Dillard, NA; Michael Galban, Seneca Art & Culture Center; Crystal Migwans, Columbia University

Bast fibers from North American plant species make up a significant portion of textiles produced by Woodlands cultures. These fibers, which are derived from the inner stems of certain plant species, are a traditional and important resource to many nations in this region, yet have received little attention from Western-focused academia. Much of the literature on fiber processing and identification can be unclear, incorrect, or based on a Western perspective, and often uses the generic term "Indian hemp." This research aims to collaborate with Indigenous community members to identify traditional fiber producing plants and to understand processing methods. Three Native American experts in fiber preparation were invited to the National Museum

of the American Indian Cultural Resource Center to share knowledge and discuss harvesting, processing and weaving, as well as the cultural and material significance of these fibers. A handling collection of physical samples and photomicrographs will be created to aid in understanding of both the macro and micro properties of these materials. The physical and online reference collections and appropriate associated cultural information will be made available to conservators, curators, and Native and non-Native researchers to improve accuracy of fiber identification, enhance material understanding, and reinforce cultural knowledge. By understanding both the physical and cultural context of materials, conservators can make more appropriate decisions about the care of our collections. Allowing indigenous voices to be the authority on their own cultural heritage not only begins the decolonization process of museums, but enriches the institution as well.

068. Host Committee Panel: Where We are Today: Past, Present and Future

Native American and Indigenous Studies Association (NAISA)

Paper Session

4:00 to 5:45 pm

InterContinental: Olympic Room 617

069. Reparations, Indigeneity, and Decolonial Frames

Panel

4:00 to 5:45 pm

InterContinental: Palace Room 628

Inspired by Eve Tucks' discussion of reparation, repatriation and rematriation, this panel features scholars thinking through notions of reparations and its connection to rematriation and repatriation. The concepts of reparation, repatriation and rematriation are not new to indigenous decolonial discourse in turtle Island, but for other indigenous peoples, it is a recent legal discourse. While maintaining a conversation with its use in North America, we are particularly interested in papers that deal with these terms, their genealogies, and their potential use more globally. Without being prescriptive, we are interested in addressing the following questions: How do colonial legacies influence nation-states' discourse around reparations? How do ongoing settler colonial projects actively foreclose repatriation as an option? How does gender transgress these differences or not? How does migratory movement, especially those of refugees and "undesired" subjects, throughout settler colonial transits challenge decolonizing projects? This panel promises a discussion around the potential of decolonial confrontations at a moment where indigenous calls for sovereignty, neoliberal and neocolonial strengthening holds domestically and globally, and the faltering politics of belonging that denies native rights and migratory justice necessitate asking questions on how to dismantle colonial logics and demand accountability.

Chairs:

Gloria E. Chacon, UC San Diego

Jennifer C. Gómez Menjivar, University of Minnesota

Participants:

The Parameters of In/justice: Indigenous Lands and Reparations in Belize
Jennifer C. Gómez Menjivar, University of Minnesota

The October 2015 decision made by the Caribbean Court of Justice ordering Belize to pay reparations to Maya communities in the Toledo District of Belize was nothing short of groundbreaking. Strategically, it came on the heels of a finding by the same court that the Maya did indeed possess land rights. The second decision, then, was a means of providing redress for British colonial and Belizean national governments' infringements on those same rights. Notably, the decision did not extend to the Yucatec Maya communities or Mopan/Kekchi communities living in districts outside of Toledo District. This presentation engages with the question of the limits of judicial law vis-à-vis indigenous peoples in Abya-Yala. It first considers

the geographic limits of reparations in Belize, specifically in the context of colonial and post-colonial decisions made as to the use and stewardship of lands. It then considers how African slavery and Indian indentured servitude, both features of the British colonial legacy in the Caribbean, were positioned in arguments proposed by the plaintiffs and defendants in the case. As I argue, the unique question of Toledo Maya land tenure in the context of the British logging and Belizean agro-export/tourist economies influenced nation-state and indigenous discourse around reparations. Ultimately, this led the court to play a discursive move when it emphasized that it would not award damages but rather require Belize to establish a \$300,000 fund as reparations to the Maya peoples of the Toledo District, long known as the “forgotten district” of Belize.

Exploring the Idea of Reparations in Mesoamerica *Gloria E. Chacon, UC San Diego*

This presentation explores the idea and implementation of reparations in Mesoamerica. In 2013, the Salvadoran state, in an effort to repair their historical debt with surviving Nahuatl speakers offered them \$1,000 as an incentive to maintain and pass on the language. Following international parameters about indigeneity and language, the state’s move marginalized other communities who have suffered language loss. Nonetheless, this is an unprecedented acknowledgement of the state’s debt with indigenous peoples. In 2016, the High-Risk court of Guatemala ruled in favor of the Q’eqchi’ women who had been enslaved, murdered, and raped by members of the military. The court convicted two former military officers, and also ruled that the women and their community receive reparations. The second component of this presentation explores the Mayan novel, *Solo por ser mujer/ Chen tumeen chu’upen* by Marisol Ceh Moo, which I read as an indictment of Mexican society and a call reparations of indigenous peoples, particularly, in Chiapas. I underline that the themes represented in the novel such as violence against indigenous women, immigration, and the limits of the law in relationship to indigenous communities represent recognizable touchstones across nation-states. While the notion of reparations is new to indigenous literatures--and deftly introduced by Ceh Moo--, the potential repercussions would be critical across nation-states for indigenous futurities in both countries.

“Imperium in Imperio: States’ Rights, Recognition, and Place-Based Politics” *Kathryn Walkiewicz, UC San Diego*

Recent Indigenous studies scholarship has questioned the efficacy of recognition politics as a strategy for decolonization and the affirmation of Indigenous epistemologies and ontologies. As Glen Coulthard argues, the current model of recognition fails to truly destabilize colonial structures because current discourses of recognition are entangled with and beholden to colonial logics of sovereignty, citizenship, and settler forms of political and cultural visibility. By how and why did current models of recognition become so dominant in the first place? This paper takes up this question through an analysis of states’ rights and state sovereignty in the U.S., arguing that Indigenous decolonial efforts must include a thorough critique of the ways in which states rights and federalism are necessary logics for the perpetuation of U.S. settler occupation. In response to the Trump administration’s political agenda, states like California are insisting on states’ rights as a way to affirm a more progressive worldview. But the rhetorical genealogy of states’ rights arguments is indebted to a long legacy of colonialism and slavery, as evidenced by Georgia officials’ assertion of state sovereignty to justify Indian Removal and slavery in the nineteenth century. A better understanding of the role different scales of power play in sustaining colonialism can help us begin to think in place-based ways more attuned to Eve Tuck’s concept of “rematriation” and the significance of place.

“Transgression as Decolonial Method: A Comparative

Approach to American Indian and Palestinian Movements” *Eman Ghanayem, University of Illinois at Urbana-Champaign*

Approaching North America from a global indigenous perspective, and building on a growing consensus of the United States and Israel as two examples of active settler colonial states, this paper adopts a comparative approach to analyze “transgression” in American Indian and Palestinian narratives. “Transgression” here is meant to connote native movements, in both physical and political forms, that disrupt settler boundaries. American Indian urbanism and modernity, the making of Palestinian refugee camps into new city formations, indigenous activists’ responses (represented through #NoBanOnStolenLand) to Trump’s administrative ban on immigration, especially the one that targets refugees and vulnerable people, and the Palestinian delegation that protested against the Dakota access pipeline at Standing Rock are some of many examples of transgressive, anti-colonial movements. This paper unpacks the transnational formations of settler colonial violence, on the one hand, and native responses through physical and discursive dissent, on the other. I frame examples of transgressive movement within a comparative indigenous and settler colonial critique, and as contemporary forms of decolonial resistance that have adapted to neoliberal and neocolonial structures of population control and boundary-making. Ultimately, this paper hopes to attach itself to the growing discussion on decolonial methodology and hopes to contribute to a global indigenous framework that can grasp global native liberation movements and their similarities.

070. Drawing a Constellation of Stories: Transformative Practices in Reclaiming History, One Place at a Time Panel

4:00 to 5:45 pm

InterContinental: Roxy Room 611

It is no secret that the development of the United States’ historical narrative for itself required the concept of the “Indian” to be malleable enough to fit the needs of the moment and place, and then disappear. Town by town, river by river, and state by state, local settler colonial histories have endeavored to erase Indigenous presence. This session demonstrates through several examples of site-based work the ways in which recovering Indigenous histories and stories helps to rhetorically re-establish Indigenous presence, whether in terms of a university, a city, or a museum. Yet this work is not easy, and each site demands a different kind of work, a method suited to the situation, and knowledge of how to build relationship with the peoples and stories of that place. The presentations in this session therefore highlight the unique cross-disciplinary and community-based approach each site requires, and in total the session presents a constellation of recovered and reclaimed Indigenous stories.

Participants:

The Truth About This Story: Taking Back the Settler-Colonial Story in a Place Called Satucket *Joyce Rain Anderson, Bridgewater State University*

“The redmen have passed/Like the strewn leaves of autumn dispersed by the blast” (Emory Washburn in 1856) This presentation begins with the “firsting and lasting” as Jean O’Brien describes, incorporates some lesser-told stories of Satucket, MA, and moves to discuss the ways in which relationship-building, place-based scholarship, and working with local Native communities has convinced administrators at the local university to provide space to tell the more accurate story. A quintessential settler-colonial town, Bridgewater was the tenth such town “bought” as part of the Satucket purchase at Sachem’s Rock in 1656. Battles in King Philip’s War were fought here and nearby, and toward the end of that war, King Philip’s wife and son were housed in the saltbox parsonage of Reverend James Keith. Down the road is Plymouth and twenty-five miles north is Boston. Now, Bridgewater is a college town of twelve thousand students. Few know of the continuous presence of Native

peoples. At the university, we're working to change that, to tell a story that includes and, dare one say, privileges Indigenous peoples of southeast Massachusetts. The university's powwow is a community event and the Ethnic and Indigenous Studies Program works to reclaim Native space through speakers, book clubs, and growing a Three Sisters garden each year. All work to strengthen the university's relationships with local Indigenous peoples, acknowledging we are built upon their lands. By far the most powerful marker of this relationship will be our 2020 Wampanoag history conference to tell the story from a Wampanoag perspective.

(Re)move to the City: Wampanoag Survivance in 19th Century Massachusetts *Kerri Helme, Mashpee Wampanoag*

Chimamanda Adiche tells us that if we only tell a single story about a people, we "rob them of their dignity." History books tell little beyond the 1621 Thanksgiving myth even while Wampanoag people's survivance continues to today. In the 19th century, many Wampanoag people relocated to New Bedford, Massachusetts. Following the revolutionary war, the state, considering their governance a failure, took away the Wampanoags' right to self-govern. Consequently, this time period finds Native people from all over the region flooding into the city for work. In some cases, the result was running up debt, thus forcing Native workers into indentureship, or worse; David Silverman writes, "with marked consistency throughout the eighteenth century the system churned out one underage servant after another." Yet these are not the only stories. Another story about whaling offered Wampanoag people a different opportunity. It is deeply embedded in the beliefs and traditions of Wampanoag peoples from early stories of Moshaupe, the giant catching whales, to Amos Smalley's catch of a white whale. Russell Handsman observes, "Wampanoag men from the Cape and Islands helped build the whaling industry, providing skilled labor and knowledge, and developing contacts, that were passed down along family lines." From indentureship to the helm of a whaling vessel, individual stories revise the single story and tell how different life was in Wampanoag households at the time. Through family photographs, period newspaper articles, and handwritten letters from Wampanoag people, this presentation focuses on place-based stories of these New Bedford Indians.

Changing the Story's Path: Rhetorical Revisions to Meet Audience Needs at the NMAI and the Ziiibiwing Center *Lisa King, University of Tennessee*

Storytelling matters, and the teller always has to keep the audience in mind. In this respect, the intersection of rhetorical and communication studies and Native and Indigenous studies has yielded important insights into how both Indigenous and non-Indigenous audiences can be effectively taught about Indigenous histories, identities, and sovereignties. Because museums are powerful sites for public education, this presentation discusses the first and then revised attempts to tell stories of Indigenous self-representation at two Indigenous museum and cultural center sites: the Smithsonian's National Museum of the American Indian (Washington, D.C.) and the Saginaw Chippewa Indian Tribe of Michigan's Ziiibiwing Center of Anishinabe Culture & Lifeways (Mt. Pleasant, MI). First, by examining the context, target audiences, intentions for the inaugural exhibits, and the exhibit's actual effects at each site, we can trace both the rhetorical power these exhibits have and the need for reflective rhetorical and story-telling practices to meet different audiences' needs. Second, by looking at the revisions each institution has made at its 10-year anniversary, we can see how Indigenous self-representation can be reframed in response to audience reaction. Finally, in recognizing the efforts of each institution side by side, we can see the unique role each institution plays within its given context. Through drawing on the concepts of "rhetorical sovereignty" (Lyons 2001) and "rhetorical legibility" (Dickinson, Blair, and Ott 2011), this presentation ultimately seeks to

articulate what a "legibly sovereign" communicative practice looks like over time, such that Indigenous peoples' stories will be heard and audiences will understand.

071. Leveraging Native Culture: American Indian Activists, Actors, and Artists in Modern America
Panel

4:00 to 5:45 pm

InterContinental: Royal Room 620

Scholars in American Indian history have increasingly turned their attention in recent years to self-representation, or the ways that Native peoples have sought to negotiate the many images and ideas about American Indians embedded and perpetuated through United States culture and society. Moreover, some scholars have argued that these efforts have been central to broader strategies for achieving economic, political, social, and cultural gains, particularly in the 20th century as Native peoples have sought sovereignty and self-determination within the structures of modern American society. This panel continues such trends with three case studies exploring how American Indian activists, actors, and artists each worked to engage modern American culture, in pursuit of both individual and community goals, with varying results and long-term implications.

Participants:

The Greatest Powwow That Never Was: Pageantry and Politics in the Cleveland American Indian National Congress of 1930
Andrew H. Fisher, College of William & Mary

This paper examines an abortive attempt to stage a major "Indian Congress" in Cleveland, Ohio, under the auspices of the Women's National League for Justice to the American Indian. Why talk about a non-event? Because it reveals much about the tensions that pervaded the Indian reform movement during the waning days of the Americanization era. By 1930, growing public fascination with Native cultures and rising concerns over federal policy had generated a host of new reform organizations and fresh opportunities to shift the discourse concerning Indian affairs. Recent studies by Philip Deloria, Lucy Maddox, and others have shown how Native Americans in this period attempted to leverage spectacle into concrete economic and political gains for their people. The failed Cleveland congress is a prime example of the possibilities and perils of that approach. Planners found it necessary to maneuver within the dominant tropes of romantic primitivism and the "Vanishing Red Man" in order to attract donors. Competition with other reform groups complicated fundraising efforts just as the Great Depression tightened purse strings and diverted attention to other problems. Meanwhile, Indian communities asserted their own priorities, and League leaders became embroiled in identity politics and petty squabbles. The failure of their "Big Affair" thus furnishes valuable insights into the conflicted world of reformers on the eve of the Indian New Deal, while also showcasing the role of Indian congresses as transcultural forums in which Native peoples engaged in dialogue with the dominant society regarding their place in the modern United States.

Urban Native Presence in The Exiles: Through the Lens of Native Women *Liza Black, Santa Barbara City College*

The pseudo-documentary *The Exiles* (1961) sought to explore the inner world of urban Indians of Los Angeles. The film was shot exclusively in Los Angeles, on the streets of downtown and at nearby Chavez Ravine. With virtually no studio shots, this film presents a window into the world of urban Indians relocated to Los Angeles in the late 1950s. Not only does *The Exiles* attempt to capture the lived reality of urban Indians, urban Indians who were not actors appear in the film as characters. Through an exploration of the Native "actors" in the film, this paper will demonstrate how Native people sought to be seen on screen. It will particularly explore the representation of Native women and seek to understand how they wished to be represented. The tension between how they were depicted and how they intended to be depicted will be carried through to the present with an

additional focus on their perspective on the film today. Indeed, *The Exiles* remains a relatively unknown film, yet its sophisticated presentation of gender in urban Native communities remains unique and unheralded – even with recent additions such as *Wind River* whose intention was to represent the rape and disappearance of vast numbers of Indigenous women.

Regional Scenes and Urban Networks: American Indian Artists, Cities, and Native Art *Nicolas Rosenthal, Loyola Marymount University*

Recent scholarship in American Indian history has included a handful of case studies examining the experiences of American Indians in specific urban areas. Despite some attempts to move beyond the local context, however, these works feature little comparative analysis or reference to national trends. For the next wave of studies on “Indian Cities,” scholars will need to more consciously grapple with the dynamics linking local, national, and international experiences of American Indian urbanity, to better understand the relationships between Native people and cities in North American history. Examining the spread of American Indian artists and art provides an opportunity to forge such a comparative analysis. Specifically, beginning in the early twentieth century, American Indian painters settled in places like Santa Fe and Tulsa, where museums, educational institutions, and tourist sites encouraged American Indian art. Following World War Two, increasing urbanization, access to higher education, and new interest in Native American issues led to the development of “regional” American Indian art movements in cities throughout the country. This paper will trace these developments and argue that the vibrant and distinct American Indian art scenes of the postwar decades provide an opportunity for comparative analysis of American Indian urbanization, by showing how regional art movements centered in metropolitan areas – from the Northwest Coast of British Columbia, to Northern California, to Eastern Oklahoma – reflected the perspectives of Native artists that were often specifically local or regional, but could also define and address broader issues of concern to Native peoples.

072. Council Invited Roundtable - The System Isn't Broken, It Was Built This Way: Seeking Justice for Colten Boushie and Tina Fontaine

Roundtable

4:00 to 5:45 pm

InterContinental: Silver Lake A Room 515a

Chair:

Robert Alexander Innes, University of Saskatchewan

Presenters:

Tasha Hubbard, University of Saskatchewan

Mylan Tootoosis, University of Saskatchewan

Jade Tootoosis, University of Alberta

Dallas Hunt, University of Manitoba

Gina Starblanket, University of Manitoba

Erica Violet Lee, University of Toronto

FRIDAY, MAY, 18

073. We Now Speak for Ourselves: Asserting Native Worldviews in Western Spaces

Panel

8:00 to 9:45 am

InterContinental: Beverlywood Room 520

Covering a variety of topics, this panel explores the importance of and the methods for decolonial scholarship that challenges harmful Western representations of Native American traditions and belief systems. The members of this panel will explore this topic through an examination of the

ideological chasm between Western individualism and Native understandings of community, especially within Apache theory; methods of ethical historical research that can honor and privilege the ancestors voices, specifically in the study of the Pre-contact Nahua; and directions for future study of “World Religions” that would include Indigenous philosophies, ceremonies, and theories, which are still lacking in the academy. In each of these papers, we will consider how, through challenging dominant anti-Native paradigms, we may begin to heal the historical trauma brought on by continuing colonization, but how this healing may also benefit our larger global communities.

Participants:

Decolonizing the Readings of Our Ancestors' Texts and Sacred Narratives *Felicia Lopez, UC Santa Barbara*

In the study of ancient Nahua people of central Mexico, Western academics continue to privilege the voices of the colonizers. And while a handful of Nahua sacred narratives and glyphic texts remain, those who examine them within academia often fail to include indigenous perspectives or ethics. This paper presents methods for doing ethical research that centers Native voices even within the study of a historical time where such methods are difficult to achieve. This presentation will model how such research may be effective and may serve as a framework for the study of other ancient Native cultures.

Apache Religious Aesthetics for Creating Ceremonial Space in Defense of Our Sacred Lands *Ines Talamantez, UCSB, Department of Religious Studies*

As contemporary Native Americans have tried to situate themselves into the idea of American Society, tensions continue to arise between the concept of Western individualism and Native understandings of community. For Indigenous peoples the challenge is looking back at our histories and remembering the responsibilities left to us by our ancestors as we move forward in the struggle for survival as a people. Apache theory holds that wisdom consists of a heightened mental capacity for avoiding harmful events by detecting threatening circumstances when none seem to be apparent. This capacity for prescient thinking is produced by three conditions of mind; smoothness of mind when chanting, singing, telling sacred narratives and through the movement of dance. In Apache this is called *bíni godlkooh*. The second is resilience of mind: *bíni gont'iz*, and the third is steadfastness of mind *bíni gon?dzil*. Each must be cultivated in a conscientious manner: by acquiring religious bodies of knowledge and applying them critically to one's mind, one acquires wisdom. This panel presents an argument for maintaining the integrity of the religious expressions of indigenous peoples. The goal is to organize the ideas about the loss of land, languages and theologies, for the purpose of defining the current order of spiritual relationships among Native American religious phenomena, narratives, chanting, singing, and dances, as symbolic forms of religious meaning that allows for the creation of sacred landscapes.

Power vs Sacred Power: Reading Michel Foucault and Giorgio Agamben through an Indigenous Lens *Delores Mondragon, UCSB, Department of Religious Studies*

Looking at Foucault's suspension of nature in power/surveillance and Agamben's development of the *Homo Sacer*, and reimagining the *zoē* not biopower in indigenous peoples' worldview, we examine the exclusion of Indigenous philosophies, ceremonies, and theories within the context of Glenn T. Morris' urging of Deloria Jr.'s desire of “taking the fruit of his work and expanding and extending it.” Introducing preliminary inquiries to insert and shift the discussion to be inclusive of indigenous peoples allows further understanding of the importance of complex thought of people long thought of as irrelevant and not worthy of consideration in “enlightened” philosophically legitimate scholarship.

074. Militarization

Paper Session

8:00 to 9:45 am

InterContinental: Boyle Heights Room 522

Chair:

Tina Taitano DeLisle, University of Minnesota-Twin Cities

Participants:

The Continuing Occupation Function of U.S. Military Bases in

Hawai'i *Zoltán Grossman, The Evergreen State College*

U.S. military bases in Hawai'i are usually depicted only as installations on sovereign U.S. territory, used to project military force into Asia. Anti-militarization movements also critique the bases for contaminating the local environment, exacerbating houselessness, and desecrating Kānaka Maoli (Native Hawaiian) sacred sites. Only rarely studied is the bases' continuing role in hosting a foreign military force occupying Hawai'i, and a major landholder of Crown and Government properties illegally seized from the Kingdom of Hawai'i. This presentation presents research conducted as a Visiting Scholar at the University of Hawai'i-Mānoa Department of Geography in Spring 2016, on the effects of U.S. military installations on Kānaka Maoli communities, homeland, and culture, and the history of opposition to particular bases and firing ranges. The research included visits to the sites of Keawala'u o Pu'uloa (Pearl Harbor) and Mākua Valley on O'ahu, the Pōhakuloa Training Area on Hawai'i, the Haleakalā military surveillance observatory on Maui, and the Kaho'olawe Island Reserve. It included interviews with base fenceline community organizers, and those involved in base and firing range restoration projects. The research also includes requests for internal military documents on Kānaka Maoli movements for land returns, sovereignty, or independence. The requests seek to determine if the Pentagon continues to view Kānaka self-determination as a threat to its property assets and perceived "national security" or "homeland security," or seeks to usher self-rule down a path of "federal recognition." The research will be used in a forthcoming class and book entitled "A People's Geography of American Empire."

Young's Scouts and the Structuring Narratives of US Colonial Violence *Stefan Aune, University of Michigan*

This paper will argue that the Philippine – American War was directly influenced by the US experience with continental colonial violence. Perhaps geographic distance has served to mask the temporal proximity of these connected periods of US military expansion, because this is a connection that has remained surprisingly tenuous in the literature on American history. A handful of scholars have noted that many of the generals who served in the Philippines had prior experience in wars with Native people, but little has been done to demonstrate how that influence manifested, if at all. Other scholars have noted the prevalence of paternalistic racial ideologies rooted in settler-colonialism and anti-black racism from writers justifying the US occupation. But a careful examination of whether and how the so-called "Indian Wars" went global at the turn of the century has been lacking, if not outright rejected by scholars of US empire. This paper will show that such a connection exists and can be charted if one is willing to take an interdisciplinary approach that examines the interaction between imperial culture and military violence. US soldiers in the Philippines drew directly on their experiences in wars with Native people, they narrated their time in the Philippines as an Indian war, and they validated their actions by discursively positioning themselves and their troops as "Indian fighters." I will demonstrate these connections by focusing on "Young's Scouts," an ad-hoc unit of soldiers that served in the Philippines, celebrated as "frontiersmen" and "old Indian fighters."

Decolonizing Special Education: Politics of Normativity, Critical Pedagogy and the Military Industrial Complex
Sandra Yellowhorse, Diné

This paper focuses on the discourse of disability and neuro-diversity within the Navajo Nation. I examine praxis and ideology of special education initiatives in immersion programs for Diné students. I assert that Western social and cultural reproduction are replicated in current Diné initiatives for special education as they align with Western epistemologies that segments disability through the logics of capitalism and hegemony. I utilize Diné perspectives, and kinship teachings as a counter-narrative to rethink the politics of ability/disability, belonging and conceptions of normativity. I critically examine mainstream pedagogy, curriculum, and geopolitics of the classroom, to trace the colonial logics that underwrite state-mandated schools and its direct links to the military industrial complex. This analysis makes visible the structural violence in enacting education predicated on forced disciplining practices and coercion of the mind and body, which are intimately linked to upholding normative discourses related to special education.

The Trans Savage: Security and Nation in the Making of the Border *Roberto Flotte, Doctoral Candidate*

Using field work footage, archival material, and maps, this paper explains changes in immigration control and militarization across Indigenous Territories in Mexico's southern border and beyond. Relying in the history of extractivism and border control in Mexico, as well as ethnographic research conducted across immigration corridors, towns, and cities, this paper traces the emergence of border imperialism and its relationship to Indigenous territorial dispossession and refugee criminalization. Relying on two years of field work as a trans indigenous person, traveling and living with trans indigenous refugees, the paper explains how national security, border imperialism, and organized crime becomes evident in the bodies and territories of queer indigenous migrants.

075. Seed Sovereignty Stories: From North America, Latin America, and Oceania

Panel

8:00 to 9:45 am

InterContinental: Broadway Room 615

Throughout the world Indigenous peoples' rights to maintain cultural traditions, including access to traditional foods and relationships with the land, are being threatened by state and corporate actors. Seed sovereignty as a global movement connected to the broader food sovereignty campaign seeks to reclaim seeds and biodiversity as a public good, ensuring farmers' rights to preserve and exchange open source seeds that are not patented, genetically modified, owned or controlled by corporate interests. This panel will explore how Indigenous communities in what is now known as North America, Latin America, and New Zealand are defining heritage seeds and seed sovereignty, and how they are shaping the struggle to reclaim, preserve, protect, and propagate these relatives. Through discussions about food governance; the preservation and perpetuation of traditional environmental knowledge and agrobiodiversity; and the politics of biopiracy this panel draws on community-based research to illustrate how movements both local in scale and global in scope contribute to the continuance and revitalization of cultural practice. In addition, this panel steps outside the usual limitations of discussions of seed sovereignty to domestic seeds, expanding the concept to including Native efforts to protect wild seeds, through ecocultural restoration and the maintenance and reinvigoration of traditional seed gathering practices. This panel will conclude with a discussion of the politics of who controls seeds, and efforts to both "rematriate" (bring home) heritage seeds as well as decide who should have access to them.

Chair:

Elizabeth Hoover, Brown University

Participants:

"Our Living Relatives;" Seed Sovereignty in a Native American Context *Elizabeth Hoover, Brown University*

Heritage seeds are often discussed as the foundation of the food sovereignty movement, living relatives to be protected, but also

tools for education and reclaiming health. This presentation begins with an analysis of how “seed sovereignty” has been considered in the broader literature (across 69 academic articles and books.) I then move to community-based definitions of seed sovereignty, as well as impressions about what constitutes an heirloom or heritage seed, based on interviews with participants from 39 Indigenous community-based food sovereignty projects across the US. Many of the definitions they provided highlight the importance of heritage seeds for connecting them to previous generations of seed keepers; as a symbol of how tribal governments and citizens needed to better protect their cultural property; and as a token of the “relationality” that many Indigenous people feel to aspects of their food systems. A major concern expressed by participants working with heritage seeds was how to protect what they saw as both living relatives and community intellectual property from tampering with or patenting by multinational corporations. Seeds were described almost as intergenerational relatives-- both as children that need nurturing and protecting, and as grandparents who contain cultural wisdom that needs guarding. I conclude with a description of the growing network of Indigenous seedkeepers that is coalescing to not only provide education to tribal people around seed planting and saving, but also to push for the “rematriation” of Indigenous seeds from institutions who have collected or inherited them, back to their communities of origin.

The Significance of Maize as a Cultural Keystone Species
Kaylena Bray, Braiding the Sacred Network, the Cultural Conservancy

Threats to the genetic diversity of maize represent an important example of the social, environmental, political, and economic influences on local conservation of keystone species. They also offer an opportunity to understand how adaptation can happen when critical components are in place for customary laws and governance systems, norms and practices, and access to lands to exist in ways that support the maintenance of genetic diversity of all plant species (Alfieri and Merrick 1987.) Moving toward a resilient future will require an understanding of how to safeguard the genetic diversity of seeds and plants in ways that promote local Indigenous knowledge systems and leverage economic and political frameworks toward the protection of cultural keystone species, including maize and the wide diversity of culturally important genetic varieties (Garibaldi and Turner 2004.) By tracing the historical routes of maize archaeologically, geographically, and historically, this paper exposes the deep cultural linkages behind the spread of maize, and the importance of networks as embedded entities within local governance structures. This paper further examines the Indigenous polycentric governance of the Haudenosaunee to propose a powerful blending of contemporary and traditional theoretical frameworks in the formation of strong polycentric contemporary networks necessary for maintaining maize diversity moving toward the future.

Seed Sovereignty: ‘He kai kei aku ringa’ – ‘The food is in my hand’ *Mariaelena Huambachano, Brown University*

“Seed is life, it is a gift from Mother Earth, and when we cultivate our seeds, we dance, sing and rejoice together with all our relatives: mountains, lakes, animals, stars, sun, and moon.” This quote gathered in the highlands of Peru embodies the critical role that seeds play for both the Quechua and Māori people of Aotearoa I studied with. Peru has some of the highest levels of biodiversity in the world-- Andean people cultivate over 2,500 varieties of potatoes, as well as other unique crops. The longstanding relationship that Māori have with food dates back to pre-colonial times, for example, the kūmara (sweet potato) is regarded a sacred crop for Māori. This study provides research-based evidence how Native seeds and agricultural biodiversity are endangered by biopiracy that inhibits their traditional approaches to preserving the sacredness of their foods. This

research argues that the sanctity of seeds for Quechua and Māori relates to their Indigenous self-determination to restore their cultural origins and relationships with all beings, and to ensure that food security remains under the control of their communities. Research findings make a case for seed sovereignty acting as a contributor to a group’s collective well-being/Buen Vivir and self-determination to preserve cultural heritage and knowledge. This study concludes that seed sovereignty goes beyond the rights-based approach to food; rather, it is a tool for revitalizing Indigenous peoples’ food systems, for advocacy and policy change in food systems, and for moving beyond colonial approaches to food and culture.

The Politics and Poetics of Protecting Wild and Cultivated Native Seeds *Melissa Nelson, American Indian Studies, San Francisco State University and the Cultural Conservancy*

Through an examination of two case studies, one involved with Native California wild seed gathering and the other with the politics of protecting cultivated Native American seeds by the Slow Food movement, this presentation will illuminate and problematize the politics and poetics of seed sovereignty. Most Native California Indian communities historically practiced a form of indigenous resource management called “tending the wild.” This “tending” included great reliance on Native seeds, including staple foods like chia, acorn, bay nut, and grass seed from meadows and coastal prairies. Today, these Native California seeds are endangered for various reasons yet contemporary Native California Indian communities seek them for food and medicine and to enact their seed sovereignty. Additionally, these seeds are used for ecological and cultural restoration projects as they are the botanical foundation of many food webs and ecosystem processes that help to restore Native landscapes. The poetry of this wild seed gathering practice comes in the form of Traditional Ecological Knowledge and the associated worldviews and practices that embody this Native seed tradition such as harvesting songs and oral traditions. . The second case study looks at how national Native American seed keepers are working both autonomously, with other tribes and organizations, and with the Slow Food movement to protect Native American heirloom seed and food varieties such as wild rice and tepary beans. These collaborative efforts are complex as they require a deep examination of concepts of ownership, intellectual property, collective heritage, and the very meaning of seed sovereignty.

076. All My Relations – The Significance of Family in Indigenous Resistance and Resilience

Panel

8:00 to 9:45 am

InterContinental: Echo Park Room 516

The phrase “all my relations” demonstrates not only the significance of interconnectedness to many indigenous worldviews, but also the centrality of family to our ways of knowing and doing. It is, perhaps, for this very reason that settler colonial nations states have attempted to undermine the sovereignty and self-determination of indigenous peoples and nations through targeting indigenous families. Yet, in response, indigenous peoples have continued to draw on “family” as a means of not only resisting settler colonial domination, but also building resilience in their nations and communities. In her paper, Dr. Robyn Bourgeois (Cree, Assistant Professor, Brock University) examines how the concept of “family” has been deployed as a colonizing strategy in state-based anti-violence responses in Canada since the 1980s but, more importantly, how indigenous women have redeployed family to disrupt these efforts. In her paper, Kitty R. Lynn (Onondaga - Masters student, Wilfrid Laurier University) demonstrates the importance of informal intergenerational knowledge transmission in ensuring the survival of indigenous ways of knowing and doing, focusing particularly on indigenous women in their fifties and sixties who might not necessarily be considered “Elders” in their communities. Finally, in her paper, Adrienne Lickers Xavier (Onondaga - Doctoral candidate, Royal Roads) explores the critical role that family

plays in developing community-based food security/sovereignty initiatives, with a specific example from the Six Nations of the Grand River.

Participants:

Family Matters: Conceptualizations and Deployments of “Family” in State-sponsored Antiviolence Response in Canada Since the 1980s *Robyn Bourgeois, Brock University*

This paper examines the deployments of family in state sponsored anti-violence responses in Canada since the 1980s. Through an examination of the Canadian state politics of family violence as well as the current public inquiry into murdered and missing indigenous women and girls (MMIWG), I argue that while the Canadian state has deployed family in order to undermine indigenous sovereignty and self-determination, indigenous women involved in these anti-violence responses have also used family as a way to disrupt these colonizing efforts and end violence in their communities.

The Contributions of Older (But Not Necessarily Elder) Indigenous Women to Intergenerational Knowledge Transmission *Kitty R Lynn, Wilfrid Laurier University*

This paper examines the experiences of older (aged 45-65) indigenous women who, while not necessarily being recognized as Elders, have important knowledge to share within their indigenous communities. In particular, this paper demonstrates the important role that these women play in the intergenerational transmission of indigenous ways of knowing and doing.

The Family that Grows Together Stays Together: A Case Study from Six Nations *Adrianne Lickers Xavier, Royal Roads University*

This paper examines a community-driven food security initiative based at the Six Nations of the Grand River, focusing on the involvement of families and intergenerational knowledge transmission. Drawing on a framework informed by the Haudenosaunee teachings of the three sisters and mound gardening, this paper demonstrates how family involvement not only strengthens the initiative, but also these families and, by extension, the whole community.

077. Unsettling Environmental Justice: Toward Sustainable Collaborations on Indigenous Land

Panel

8:00 to 9:45 am

InterContinental: Gem Room 612

As local efforts address the violence of various forms of environmental degradation, communities continue to resist and build movements for self-determination and resiliency. These quotidian experiences are symptoms of colonialism and in order to properly address how government officials, agencies, and industry can be held accountable the movement calls for solidarity. From many contemporary examples that continue to demonstrate the threats posed upon indigenous communities, it is clear that the futurity of this work relies on these communities. Members of the Sacred Places Institute, East Yard Communities for Environmental Justice (EYCEJ), local tribal members and community-based scholars are amongst those attempting to building a collaborative decolonized movement beyond traditional narratives of the environmental justice movement. Panelist will be discussing a framework that decolonizes the concept of “environmental justice” and puts forth traditional ways of learning and building upon contingent collaborations with the original caretakers of this land. With experiences grounded in the foundational work of indigenous peoples, we hope to demonstrate the linkages that make this work central in the critical discourse of settler colonialism as seen in current scholarship that places itself in land-based epistemologies. In addition, panelists will dissect the importance of a movement led by the people being directly affected and grounded in traditional worldviews. As organizers and tribal members on Acjachemen, Chumash, Tataviam and Tongva territories, panelists hope to show how this localized movement has the potential to support the work of native nations while building solidarity among communities of color and indigenous peoples.

Chair:

Oscar Antonio Gutierrez, University of California, San Diego

Comment:

Lopez mark!, East Yard Communities for Environmental Justice (EYCEJ)

Angela Mooney D'Arcy, Sacred Places Institute

078. Mele: A Continuum of Hawaiian Activism and Aloha II

Panel

8:00 to 9:45 am

InterContinental: Hancock Park A Room 514 West

This panel will focus on the various modalities in which mele (song, poetry, dance, music) form the foundation of Native Hawaiian activism and aloha. In addition to focusing on mele, these presentations will be grounded in our mo'olelo (histories and literatures), along with our political discourses and cultural practices, from our distant past through to the contemporary era. At every point in time and place, mele have been and still are a space for expressions of resistance to imperialism, colonialism, and assimilation, along with expressions of enduring aloha for our lāhui, our 'āina, and for each other. These panels serve as a continuation of that tradition.

Chair:

Jamaica Heolimeleikalani Osorio, University of Hawai'i at Mānoa

Participants:

Hōpoe i ka poli o Hi'iaka: Poetry, Translation and the Radical Practice of (Re)membering Aloha *Jamaica Heolimeleikalani Osorio, University of Hawai'i at Mānoa*

Between the 1860s and 1920s, Hi'iakaikapoliopole was one of the most popularly published Mo'olelo (history, literature) in all of Hawai'i. Hawaiian scholars today have examined the ways the publishing and republishing of different mana (versions, forms) of this Mo'olelo has served a diverse set of political purposes. In this presentation, I will explore the way contemporary composition (poetry & mele) can serve as an important bridge for 21st century Kanaka to return to an important Mo'olelo that in many cases may seem foreign and alienating to us today. Specifically, I will examine the function of composition as an act of translation and resistance that functions by making anew and reimagining the current relevance and significance of this ancient Mo'olelo. Within the Western academy we are taught to think of history and mo'olelo as something historic and dissolving. However, this paper explores the potential effects of approaching ancient embodiments of aloha in our mo'olelo and reviving them into contemporary poetic translations. By using the example of Hi'iakaikapoliopole, this presentation will discuss the way this Mo'olelo, Mele and contemporary poetry can challenge imported practices of heteropatriarchy and heteronormativity within our own communities, and explore some of the many ways returning to aloha can be a radical form of resistance.

Haku Mele: Personal and Priceless *Jonathan Kamakawiwo'ole Osorio, University of Hawai'i at Mānoa*

This paper examines the nature of haku mele (composing of mele) historically and the conflict between its existence as a gift or the honoring of a person and its existence as a property and its importance to commerce in Hawai'i. The author describes his own attempts to compose in his mother tongue, and using personal examples compares the commercial value of a song with other timeless and precious values that continue to define Hawaiian music. Ultimately Haku Mele, like so many other 'Ōiwi cultural practices comprehends its exploitation and nevertheless reserves a space for its own meaningful expression.

Nā Hīmeni Hawai'i: Transcending Kū'ē, Promoting Kūpa'a *Zachary Lum, University of Hawai'i*

This presentation examines a genre of mele called hīmeni Hawai'i and its contribution to the notion of aloha 'āina – a love

for one's land – as a fundamental sentiment of Hawaiian identity. Hīmeni Hawai'i, identified by characteristic textual and musical attributes, finds prominence in the late 19th century, perhaps the most tumultuous period in Hawaiian political history, with the overthrow of the Hawaiian Kingdom and the events surrounding it. Consequently, this period produced a myriad of mele lāhui (nationalist songs), collected and published by F. J. Testa in 1895. These mele lāhui bolstered political support for the deposed queen and related issues. However, in stark contrast, hīmeni Hawai'i, equally popular during the time seemingly show no trace of this political sentiment, in either lyrics or music. Through textual analysis, I suggest that hīmeni Hawai'i, though lacking overt political sentiments, promotes Hawaiian epistemologies of aloha 'āina through the use of what I term the nahele (forest/wilderness) motif. With influence from the musical structures of Christian hymns, hīmeni Hawai'i is also the result of a hybridized practice that has been localized and eventually accepted as a Hawaiian tradition. Hīmeni Hawai'i allows readers, performers, and listeners to transcend notions of political status and engage foundational ideals of Hawaiian essentialism. By understanding this, I hope to contribute to the ideals of aloha 'āina, not only to include the kū'ē (resistant) sentiments of mele lāhui, but the kūpa'a (steadfast) sentiments of hīmeni Hawai'i. This strain of aloha 'āina finds significance in both its initial and contemporary contexts.

079. At Archival Odds? Contributions at the Convergence of Indigenous and Dance Studies

Panel

8:00 to 9:45 am

InterContinental: K-Town Room 523

How have Native dance makers and scholars in Indigenous and dance studies negotiated and combated settler colonial archives and narratives? What does the convergence of Indigenous and dance studies contribute to each of these fields? This panel brings together three papers, at the intersection of Indigenous and dance studies, which delineate the interventions that Native artists have made to Eurocentric discourses. Through the lens of North American hand talk, dances, and martial arts, Tria Blu Wakpa examines the vital and, at times, uneasy linkages between Lakota human and nonhuman persons' sovereignties. She argues that centering Native embodied language and art is essential to correcting archival accounts and contributing to our collective survival. Applying a self-ethnographic approach, Sam Mitchell (Yaqui) discusses his dance work with choreographer Rosy Simas (Seneca). He identifies ongoing attempts to invisibilize Native peoples as a "settler colonial move towards innocence" and posits that Simas's praxis of dance making and performing combats such constructions and Hegelian dialectics by asserting Indigenous presence. Jacqueline Shea Murphy provides a comprehensive analysis of Indigenous and dance studies, each of these emerging fields working within and against Eurocentric epistemologies. She describes notable discrepancies between the two fields—such as the tendency of scholarship in Indigenous studies to overlook the embodied production and enacting of knowledge and dance studies to omit the colonization and commodification of bodies—and illuminates how their nexus enhances both. Lisa Wymore, Chair of UC Berkeley's Department of Theater, Dance, and Performance Studies, will chair and comment on the panel.

Chair:

Lisa Wymore, UC Berkeley

Participants:

Buffalo Dance, Buffalo Nation: Indigenous Embodied and Interconnected Sovereignties *Tria Blu Wakpa*, UC Riverside

Because Indigenous peoples' very presence undermines U.S. authority, settler colonial discourses have sought to invisibilize Native peoples and nations through physical and cultural genocide and misrepresentation. Unearthing the relationship of Indigenous cultural productions to Native sovereignties therefore becomes an important political project. This talk critically examines the vital and, at times, uneasy linkages between Lakota

human and nonhuman persons' sovereignties through the lens of North American hand talk (sign language), dances, martial arts, and their convergences. Since unequal power dynamics have hindered Native peoples' ability to access or control depictions of themselves and nonhumans indigenous to North America, Eurocentric misrecognitions circulate as truth. The two lines of inquiry that enliven this project are: how have written and visual narratives about Indigenous embodiment and sovereignties operated and for what purposes? And what are the implications when we center the languages, bodies, and movements of Indigenous human and nonhuman persons? This paper builds on and extends recent scholarship in Indigenous embodiment to delineate the politics underpinning settler colonial control and Indigenous negotiations of narratives. Drawing on close readings of *Buffalo Dance* (1894), "Standing Rock Buffalo Stampede from the Protest" (2016), and interviews with Lakota savants (2017), I reveal the trajectory, confines, and possibilities of Lakota human and nonhuman persons' interconnected and embodied sovereignty. I argue that centering Native human and nonhuman persons' languages, dances, and martial practices is essential to correcting archival accounts, expanding beyond the ongoing limitations of technology, and contributing to our collective survival by centering Indigenous worldviews on sustainability.

Post Modern Dance and the Move Toward Innocence *Sam Mitchell*, UC San Diego

In this paper, I proffer a self-ethnographic approach tracing my practice-as-research experience while exploring Derrida's influence and methodologies of deconstruction from within the post-modern, Western, contemporary dance world. I show how contemporary choreographer, Rosy Simas (Seneca) provides a strong, clarion voice in the world of Indigenous contemporary dance. I discuss the praxis of Rosy's work and how it simultaneously works through paradigms of process rather than fixed states of being or route choreographic memorization. I employ my own experience of collaborating with Simas for two of her recent works, *Skins* and *Weave*. I discuss the rehearsal process and the experiential approach that Simas takes as a way to offer both performer and spectator an alternative to a commonly employed Hegelian dialectic. I also discuss the ways that Simas both acknowledges and challenges methodologies and techniques employed by contemporary choreographers and dancers. I posit that the rehearsal and performance experience with Simas provided insight into the ways that I, as a contemporary Indigenous dancer (Yaqui), have perpetuated colonial violence, knowingly and unknowingly through the sites of embodiment and practice as research. By investigating the primary texts of Gayatri Spivak and her *Critique of Postcolonial Reason*, I analyze the origins and claims of deconstruction and the connection to a concept known as the settler colonial move towards innocence. Spivak elucidates that the very refusal for Western thought to acknowledge Indigenous presence, which is rooted in a practice of a divide and conquer pedagogy, continues to invisibilize the Indigenous.

Embodying the Archive: Intersections of Critical Dance and Indigenous Studies *Jacqueline Shea Murphy*, UC Riverside

This presentation argues that putting dance studies and Indigenous studies in closer dialogue enriches both. Dance studies and Indigenous studies both place value on bodies and on how feeling, sensing, and perceiving are acts of knowing and sources of vital knowledge. "Our bodies, like compasses, still know the way," writes Deborah Miranda; "Body is the central space in which knowing is embedded," writes Manulani Meyer. In dance studies, "embodied knowledge" and "embodied scholarship" are key terms in much recent scholarship; the broad field of "somatics" focuses on embodied ways of knowing. Each field has also contested the privilege attributed to "artifacts" and writing. Dance scholars explore ways the "archive" is in the live dancing body, including as it shifts and circulates; Indigenous

scholars suggest the archive seeks to contain other-than-human but 'living' entities and ancestors, to be listened to and engaged with respectfully, according to specific terms. And yet, both fields also have blind spots in these discussions. The somatics field posits a universalized "body" linked to European philosophizing, but NOT to European colonizing and resource extraction (despite the ways most 'somatic' practices draw from non-Western / Indigenous practices). Indigenous studies scholars call out the import of bodies (and of dance), but most often stop at naming this, rather than attending to how bodies do this embedded knowing—an area where dance studies has a developed discourse. I suggest some of the tools each of these vibrant, emerging, fields offers the other as each navigates the colonial institution of the University.

080. Mele Murals: A Documentary on the Transformative Power of Graffiti Art & Ancient Culture for a New Generation of Native Hawaiians

Film

8:00 to 9:45 am

InterContinental: Ladera Heights Room 521

Mele Murals is a documentary on the transformative power of modern graffiti art and ancient Hawaiian culture for a new generation of Native Hawaiians. At the center of the story are two renowned street artists - Estria Miyashiro (aka Estria) and John Hina (aka Prime) - a group of Native Hawaiian youth, and the rural community of Waimea. Set against the resurgence of Hawaiian language and culture of the past twenty years, Estria and Prime tell how their street art has taken them on personal journeys to discover their history, identity and responsibilities as Hawaiian people. Estria, who left Hawai'i to study art in San Francisco, made a name for himself as an internationally known graffiti artist before returning to reconnect with his Hawaiian roots. Prime, who grew up in the projects and became one of the first kings of the Honolulu graffiti scene, left a life of hustling and drugs after the birth of his first child and returned to the art when he realized it was a way to help youth. Through the stories of these two graffiti artists and their joint quest to uphold Hawaiian culture through mural-making, Mele Murals shows how public art rooted in underground graffiti unexpectedly but powerfully fuses with Native Hawaiian traditions and contemporary life to impact the students, the town of Waimea, and most of all the artists.

Chair:

Tadashi Nakamura, UCLA Center for EthnoCommunications

Presenter:

Keoni Lee, 'Ōiwi TV

081. Redefining the Terms of Indigenous Feminist Research Methodologies

Panel

8:00 to 9:45 am

InterContinental: Lincoln Heights Room 525

This panel brings together emerging Indigenous scholars to discuss how Indigenous feminist approaches to research can work to redefine the terms of research itself. Indigenous feminist research takes the fact that research is not an innocent activity as a starting point (Barker, 2017; Goeman, 2017). These approaches resist the use of research in ongoing colonization and other invalidations of Indigenous ways of knowing (Absolon, 2011; Smith, 2012). By engaging Indigenous feminist research methodologies, the papers examine the use of the terms two-spirit (Marie Laing), ethnic fraud (Sandi Wemigwase), historiography (Rebecca Beaulne-Stuebing), and intellectual property (Maria Fernanda Yanchapaxi) in research. Each paper analyzes how Indigenous feminist perspectives allow for the reconsideration of not only the methodologies of research, but also foundational concepts that may seem self-explanatory or may have become taken for granted. The papers question how these terms are used, refused, reimagined, or destabilized by Indigenous people and why this matters in research. A range of methodologies are taken up in this panel, from interviews and Indigenous storywork (Archibald) to community-based research. Together, the papers demonstrate new ethical relations into which

scholars and communities might enter, thereby re-framing what is at stake in Indigenous research. Two notable commentators, Dr. Linda Tuhiwai Smith (Maori) and Dr. Eve Tuck (Unangax) will discuss the four papers, engaging the audience in a deeper appraisal of the interventions Indigenous feminist research can make into multiple fields.

Chair:

Sandi Wemigwase, University of Toronto

Participants:

Two-Spirit as Understood by Queer, Trans, and Two-Spirit Indigenous Young People in Toronto **Marie Laing**, University of Toronto

This paper discusses findings from a series of qualitative interviews with young queer, two-spirit, and trans-identified Indigenous people in Toronto on the topics of how individuals and communities use and understand the term "two-spirit." Although the term two-spirit is frequently used both in Indigenous contexts and as part of the LGBTQ2S umbrella, there is rarely explicit discussion of to whom the term two-spirit refers. Using an Indigenous feminist methodological framework, this research attends to the slippages between these highly contextual uses of the term by co-theorizing with research participants and foregrounding the perspectives of young people. Describing both the findings of the research, and the methodology implemented during the research process, the paper builds on foundational scholarship in queer and Indigenous studies (Driskill, 2016; Wilson, 2007) and on the ongoing organizing efforts of two-spirit community members in Toronto. While the relationships between Indigenous feminist scholarship and two-spirit, trans and queer Indigenous theorizing appear as though they would be easily traceable, it is not necessarily so. Part of the work this paper does is elucidate the overlaps and the frictions between feminist scholarship, two-spirit community writing, queer Indigenous studies, and qualitative research, in order to suggest new collaborations across disciplines and between communities and the academy. This paper argues that Indigenous feminism is a useful analytic for interpreting the ways in which the term two-spirit is used by mainstream media, Indigenous communities, and the research participants.

Identity Theft: Indigenous Students Examine Ethnic Fraud **Sandi Wemigwase**, University of Toronto

This paper will discuss the possibilities of ethnic fraud occurring within student enrollment at various public universities in Michigan. Michigan is one of few states offering a tuition waiver for Indigenous students to attend any public university or college who meet two specific criteria including, residency for one year and documentation proving ¼ blood quantum through tribal enrollment or the Bureau of Indian Affairs. Students may also identify themselves as Indigenous through checking the appropriate box on admissions forms. Because Indigeneity is identified through two different processes, Michigan is a unique case in which to understand self-identification approaches. Through a series of one-on-one interviews, Indigenous higher education students have shared their thoughts and concerns about the discrepancies between self-identification and document-based practices through which Indigenous students are identified and served at their universities. This paper will discuss their thoughts on how they interpret university admissions questions about Indigeneity. This paper asks more about the advantages and disadvantages to box checking and documents-based approaches to undergraduate admission. Furthermore, this paper will also ask the questions of how can we support our Indigenous students better? How can university administrators do better? What changes need to be made in self-identification forms?

Indigenous Feminist Historiography **Rebecca Beaulne-Stuebing**, University of Toronto

This paper considers what Indigenous feminist historiography can look like in relation to Indigenous philosophical

understandings of nonlinear time. It foregrounds a review of Indigenous women's scholarship (Lisa Brooks, Susan Hill, Alyssa Mt Pleasant, Margaret Noodin, Leanne Simpson) in conversation with other Indigenous scholars (Vine Deloria, Jim Dumont, Elmer Ghostkeeper, and Scott Lyons) whose work destabilizes the discipline of history to recast relationships between place, knowledges, Indigenous communities and temporalities. The paper questions how to do research about "the past" when time is conceptualized as in flux, malleable, and/or circular. The theoretical and methodological considerations addressed in this paper are applied to research exploring stories of Anishinabe community-controlled schools developed in the 1970s, within and alongside Indigenous social and political movements of that era. The research engages Indigenous storywork methodology (Archibald) to understand what still needs to be learned about Indigenous self-determination in schooling and how it relates to activist movements. This paper concludes that Indigenous feminist approaches to research are vital to reconsidering historiography, and that Indigenous philosophical understandings of time (and its relations) have consequence in how researchers "do" history. This paper contributes to conversations within and between Indigenous historiography and Indigenous feminist research.

Decolonizing Intellectual Property *Maria Fernanda Yanchapaxi, University of Toronto*

This paper discusses the widespread illegitimate access to and misappropriation of traditional knowledge in research. From studies of the medical and/or spiritual use of plants to patent registrations, researchers often use misleading explanations of their research purpose in order to access to traditional and Indigenous knowledge, leading to profound transgressions of trust and community protocols, and the misappropriation and theft of Indigenous knowledge. In an attempt to regulate this, a new set of laws for the protection of traditional knowledge was passed in Ecuador as part of a new intellectual property bill. Throughout the process of writing the law, elected representatives, government officials, intellectual property experts, researchers and pharmaceutical representatives, as well as Indigenous leaders and community members wrestled with a variety of crucial questions: What does Indigenous, ancestral and traditional knowledge mean? How do we protect it? What should governments and community be responsible for and who are the responsible to? Which research protocols should be considered appropriate? What are the implications of using an individual-based Western intellectual property framework and system to protect Indigenous and collective knowledge? This paper examines and reflects on the debates around these questions, and uses both the law and Indigenous knowledge to open up new lines of discussion about the possibilities and limitations for decolonizing intellectual property. The paper identifies the stakes of and the path towards Indigenous knowledge sovereignty (Smith, 2012) in research.

Comment:

Linda Tuhiwai Smith, University of Waikato
Eve Tuck, OISE, University of Toronto

082. Healing Mother Earth, Healing Communities: A Conversation with a Teacher Collective, Los Angeles Basin to Inland Desert Regions

Roundtable

8:00 to 9:45 am

InterContinental: Majestic Room 635

This panel of an Indigenous and non-Indigenous teacher collective, including members of the Mother Earth Clan such as Elder Barbara Drake, will present and discuss action-based community work that centers connections to land in the Los Angeles basin and inland desert regions of Southern California. Their/our work pays careful attention to Native plants who offer themselves as healthy traditional foods and medicines while

communicating the importance of cultural practices that encourage relation-making with Mother Earth. As a grassroots community, their/our work does more than provide utilitarian methods of processing plants—it protects and restores the land, provides the 'general public' access to community harvesting and gathering of Native plants, and provides those who may not otherwise be able to access them, such as elders and tribal community members, with healthy traditional foods. Based on years of intertribal collaborative work and the establishment of a Native food bank, the panelists share the importance of creating space for Indigenous/non-Indigenous collectivity and the sharing of land-based practices and ethics that honor the wisdom of our/their ancestors. Additionally, the panelists will discuss the ways in which fellow communities may choose to imitate a similar approach to healing land, which includes our bodies, and the challenges that are faced in the process.

Chair:

Krishna J Hernández, University of California, Santa Cruz

Presenters:

Barbara Drake (Tongva), Mother Earth Clan; Preserving Our Heritage; Chia Cafe Collective

Craig Torres (Tongva), Traditional Council of Pimu; Ti'at Society; Preserving Our Heritage; Chia Cafe Collective

Abe Sanchez (Purepecha), Chia Cafe Collective

Deborah Small, California State University, San Marcos; Chia Cafe Collective

083. Native Americans & Public Lands: Reflections on Reclamation, Representation, and Relationship Building in National Parks & Forests

Roundtable

8:00 to 9:45 am

InterContinental: Metropolitan Room 623

Indigenous peoples maintain significant cultural ties to public lands across the United States that stem from both ancestral and contemporary connections. Using various legal and political pathways, Native nations are asserting their ongoing relationships to such lands in order to influence policy, management, and educational outreach within National Parks and National Forests. The goal of this roundtable is to examine and discuss the current state of relationships between Indigenous nations and the federal government in the context of Native American practices on, and representation within, public lands in the United States. We draw from our experiences as citizens of diverse tribal nations (Tsalagi, Anishinaabe, and Diné) working with various federal and tribal entities regarding resource access, gathering rights, and the revision of interpretive materials within public spaces. Panelists will reflect on the following questions: How are tribes exercising their sovereignty and treaty rights to assert their voices within public lands management? How are Indigenous land management and knowledge systems informing management strategies on public lands? What types of partnerships are being built between Indigenous nations and/or communities and the National Park and Forest Services? What are obstacles to such partnerships and what might they say about the current state of federal-tribal relationships? Participants in this roundtable will bring diverse methodological perspectives—including ethnobotany, policy analysis, and a tribal "outdoor industry" business model—to discuss both the ongoing challenges of collaborative public lands management and how Native peoples are leveraging their distinct political status to reclaim and reconnect with ancestral lands.

Chair:

Clint Carroll, Assistant Professor Department of Ethnic Studies University of Colorado Boulder (Cherokee Nation)

Presenters:

Jessica Lackey, PhD Student Natural Resources Science and Management Program University of Minnesota- Twin Cities (Cherokee Nation)

Natasha Myhal, PhD Student, Ethnic Studies, University of Colorado Boulder (Sault Ste. Marie Tribe of Chippewa Indians)

Nicholas Reo, Assistant Professor Native American Studies and

Environmental Studies programs Dartmouth College (Sault Ste Marie Tribe of Chippewa Indians)

Len Necefer, Founder of NativesOutdoors Doctorate in Engineering and Public Policy, Carnegie Mellon University (Diné)

084. Ho‘oulu Ko‘olau: Partnerships that Grow Native Hawaiian Student Opportunities

Roundtable

8:00 to 9:45 am

InterContinental: Mission Room 614

This roundtable explores the creation of pathways for Native Hawaiian students entering into university studies. The presenters are from a range of academic and educational contexts that work directly with Native students and negotiate alongside higher education institutions to develop contexts that are conducive to Native Hawaiian students. Each presenter will bring to the roundtable a discussion of their contribution to a partnership that have collectively a target to support one of the largest cohorts of Native Hawaiian students within the higher education sector and which include a large number focused on Indigenous studies, in particular ‘Ōlelo Hawaii (language regeneration) and cultural practices. The project is an example of an Indigenous co-designed space where Hawaiian educationalists come together across organizations to support an aspiration to increase and retain Native Hawaiian students.

Presenters:

Jamee Mahealani Miller, Hawai‘i

Georgianna DeCosta, Hawai‘i

Ardis Eschenberg, Native American

085. Indigenous Data Sovereignty: Global Progression

Roundtable

8:00 to 9:45 am

InterContinental: Olympic Room 617

Indigenous data sovereignty is the right of Indigenous peoples to govern the collection, ownership, and application of data about Indigenous communities, peoples, lands, and resources. Indigenous nations have the right to governance of the data about them, regardless of where it is held and by whom. They also hold the right to the generation of the data. Indigenous peoples require to support nation rebuilding. Over the past three years, within this framework, Indigenous data sovereignty has become a globally active movement, with activities expanding from raising awareness within Indigenous nations and nation state data entities to instituting Indigenous data governance principles and protocols. This roundtable includes primarily Indigenous scholars from Indigenous data sovereignty networks in Aotearoa/New Zealand, Australia, Canada, Mexico, Sweden, and the United States. Discussion will focus on the current state of Indigenous data sovereignty in each of these nations. Topics will include: progress toward principles for the governance of Indigenous data; interactions with Indigenous nations, communities; negotiations with organizations that hold/control Indigenous data, such as national statistic offices and foundations; and on-going efforts to influence the Indigenous data policies of global organizations such as the United Nations and scientific bodies. Dialogue will also encompass how Indigenous networks are connecting strategically, domestically and internationally, to share resources and knowledge.

Chairs:

Stephanie Carroll Rainie, University of Arizona

Maggie Walter, University of Tasmania, Australia

Presenters:

Per Axelsson, Umeå University, Sweden

Maui Hudson, University of Waikato, Aotearoa

Jennifer Walker, Laurentian University, Canada

Oscar Figueroa-Rodríguez, Campus Montecillo, Colegio de Postgraduados, Mexico

086. Revisiting the Possibilities and Future for Pacific Islander Studies in the Continental United States: A Roundtable

Roundtable

8:00 to 9:45 am

InterContinental: Palace Room 628

This transdisciplinary presentation revisits a 2010 NAISA roundtable that articulated the multifaceted potential for an anti-colonial Pacific Islander (PI) Studies pedagogy attentive to various constituencies across the Pacific Diaspora. Originally grounded in the experience of organizing the first PI Studies conference at the University of California, Los Angeles that assembled undergraduate and graduate students, scholars, and community members and elders, our current panel assesses the challenges and potential of constructing an engaged PI Studies praxis across diverse epistemological landscapes. Many of the original panelists have since moved on from their position as graduate students and will discuss how they have incorporated the original insights outlined in 2010 into their new positions within four year universities, community colleges, and secondary education, teaching in History, Gender Studies, and Asian American Studies departments. Additional topics of discussion, based on our new pedagogical and community-based experiences, will include situating PI Studies within the confines of the academic institution; building productive alliances with Indigenous, Ethnic, Gender/Queer Studies programs; cultivating a pipeline between campus and community to promote access and equity in education; and the relevance of PI Studies in a new political era that has witnessed a resurgence of white supremacy and renewed questions about sovereignty.

Chair:

Jean-Paul deGuzman, Windward School

Presenters:

Juliann Anesi, UCLA

Alfred Flores, Riverside Community College

Kristopher Kaupalolo, UCLA

Brandon Reilly, Santa Monica College

Christen Sasaki, San Francisco State University

Joyce Pualani Warren, University of Oregon

087. Sports, Athletes

Paper Session

8:00 to 9:45 am

InterContinental: Roxy Room 611

Chair:

Dr Bevan Blair Erueti, Massey University, Palmerston North, New Zealand

Participants:

“More than a song and dance”: Team cohesion, belonging and personal athlete identity (re)formations and (re)conciliations.
Dr Bevan Blair Erueti, Massey University, Palmerston North, New Zealand

This presentation clarifies and critiques the implementation of mātauranga Māori, a Māori (indigenous person of Aotearoa New Zealand) term that encompasses Māori knowledge and cultural practices in sport contexts. In recent times mātauranga Māori (e.g., haka) has become common place in producing a unified identity that sets Aotearoa New Zealand apart from the rest of the world (Erueti, 2014; Erueti & Palmer, 2013) when participating at mega sporting global events. Mātauranga Māori is defined pinpointing its contemporary integration in sport that can be confidently expressed by the concept kaupapa whānau (family philosophy) (Te Rito, 2006). The term kaupapa whānau is defined as “a number of people with complementary skills who are committed to a common purpose and share sets of performance goals” (Te Rito, 2006, p. 14). Utilising an indigenous form of narrative inquiry referred to as pūrākau (Māori storytelling), I provide examples of how mātauranga Māori provides an opportunity for Māori elite athletes to negotiate and create meaning of their multifaceted identities in elite sport and contribute to positive Māori identity (re)formation and (re)conciliation. Additionally, I describe how the

implementation of mātauranga Māori in sport encourages notions of kaupapa whānau and the potential to create mutual personal connections and inter-relationships between athletes, coach and management staff, resulting in an increased perception of team cohesion, identity and belonging for both Māori and non-Māori athletes. I conclude that the tensions that may exist between Māori athlete identity and their participation in elite sport can possibly be positively amalgamated.

Yarning about Sport: Indigenous Research Methodologies and Transformative Historical Narratives *Gary Osmond, The University of Queensland*

This paper adopts the Indigenous research methodology of yarning in a collaborative research project with former sportswomen in the Australian Aboriginal community of Cherbourg, Queensland. Australian sports historiography has privileged Western, reconstructionist methodologies to narrate histories of Aboriginal sport. While these works have exposed histories of racism, and publicized feats of athletic prowess by Aboriginal athletes, they have largely overlooked Indigenous research methodologies that give Aboriginal people a voice in the research process beyond that as passive interview subjects. This paper, which emerged from a long, collaborative relationship between the researcher and Cherbourg Elders, is intended to be part of a transformative narrative process that repositions researcher and researched in Aboriginal sport history. The focus of the paper is competitive marching, a popular sport for young women throughout Australia in the 1950s and 1960s, during which Cherbourg, a Government-controlled settlement, fielded several teams. The project, which included former 'Marching Girls' under the guidance of a community Elder as 'meaning maker', was structured around research topic yarning sessions. Yarning combines oral history approaches with Indigenous research methodologies as a culturally respectful way of eliciting memories and valuing expression of Indigenous voices. The aim of the sessions was to allow women to talk freely in unstructured sessions. These sessions revealed profound insight into the women's experiences and memories that are missing from the empirical, archival record, and allowed the exploration of feelings of agency and autonomy, acts of resistance, and complex intersections of nostalgia and trauma.

Surf Tribes: Indigenous Erasure and Cultural Appropriation in American Surf Culture *Dina Gilio-Whitaker, Center for World Indigenous Studies and Cal State San Marcos*

For a century, American surfers have narrated a subversive, apolitical, and radical subculture simultaneously inside and outside the discursive framework of dominant society. This has often manifested in the explicit language and imagery of a "tribe" with all the attendant semiotic meanings such imagery and language conveys. Building on research that deconstructs mythical surf culture narratives, this project is part of an emerging literature within sports studies generally referred to as critical surf studies. Critical surf studies seeks to understand surf culture within broader sociopolitical contexts, extracting it from the constraints of pop culture to understand it as both constitutive and productive of broader social processes. This paper interrogates the twentieth century's rise of modern surf culture, analyzing the ways racist tropes and stereotypes continually provided the vehicle for Hawaiian cultural appropriation (always driven by its obsession with authenticity) as the emerging white, heteronormative, male-dominated surfing industrial complex continually remade the sport in its own image. It argues that the discursive erasure of Indigenous peoples from beach landscapes in Southern California created the condition of possibility for the budding subculture. Tying together the histories of Indigenous dispossession with a textual analysis of popular surf culture literature and film, it exposes circuits of erasure and appropriation that circumscribe surf industry and culture.

Explaining Aboriginal and/or Torres Strait Islander Children's

Participation in Sport and Physical Activity *Huw Peacock, University of Tasmania*

The health research literature has long indicated that participating in sport and physical activity promotes healthy children, families and communities. The positive effects of sport participation and physical activity are likely replicated with Aboriginal and Torres Strait Islander children. There is currently only limited research available on Aboriginal and Torres Strait Islander children's sporting participation, yet what data are available suggest that Aboriginal and Torres Strait Islander children are less likely to be participating in sport than their non-Indigenous counterparts. This paper presents findings from an investigation of Aboriginal and Torres Strait Islander children's sporting participation using data from the longitudinal study of Indigenous Children (LSIC). The analysis identifies a number of key factors, cultural and socio-economic, that influence Aboriginal and Torres Strait Islander children's participation in organised sport. Results indicate that culture, racism, family and life events, as well as gender, geographic location, health and socio-economic status are predictive of sporting participation. The results further suggests that organised sport in Australia may not be configured in a way that meets the needs of Aboriginal and Torres Strait Islander children.

088. Indigenous Rights

Paper Session

8:00 to 9:45 am

InterContinental: Royal Room 620

Chair:

Walther Maradiegue, Northwestern University

Participants:

The UNDRIP, US-Russia Relations, and the De-Colonial Politics of Internationalism *Colton Brandau, University of California Davis*

When the United Nations Declaration on the Rights of Indigenous Peoples was passed in 2007, only four settler states directly opposed the bill: Australia, Canada, New Zealand, and the United States. In the ten years since, international and domestic pressure from indigenous groups and allies pushed those four nations towards non-binding endorsement. However, in the same period, less attention was paid to the multiple countries who chose to either abstain or remain absent from the vote. A permanent member of the Security Council, the Russian Federation is also a settler colonial power whose absence of legally-codified rights for Northern and Siberian indigenous peoples coupled with its long international rivalry with the United States perpetuates continued abstention from endorsing the UN declaration. This paper engages with the US - Russia conflict since 2007 and the lack of UNDRIP implementation internationally as interlocking systems of global colonization(s). Over the last ten years, relations between the US and Russia have become troubled through proxy conflicts, propaganda, and economic sanctions as both nations, despite conflicting positions on the UNDRIP, continue their colonization(s) of indigenous lands, peoples, and cultures. These differing imperial trajectories across the UN vote reveal the Declaration's limitations in addressing global indigenous needs during struggles between conflicting settler states and the possibilities of its co-option within international debates. By grappling with the UNDRIP beyond voting results, this paper argues that international decolonial movements must address these tensions within "Cold War II" politics to enact the possibilities of the Declaration domestically and worldwide.

Hidden in Plain Sight: Indigenous Knowledges in the Relaciones geográficas of Colonial Mexico *Kelly McDonough, University of Texas at Austin*

Scholarly focus on the Florentine Codex overshadows another

rich source of knowledge about early colonial Mexico, particularly indigenous life: the written responses to the 50-question survey, known as the Relaciones geográficas (RGs), ordered by Phillip II in 1577. Spanish officials gathered indigenous elites to provide information on all aspects of colonial life. While the data was collected in a context of unequal power, and sure to have been challenged by multiple languages and translations, the testimonies nonetheless remain an overlooked cache of indigenous voices. The testimonies—particularly those related to histories of conquest, pre-Hispanic religious beliefs, artisanal practices and herbal knowledges—parallel, complement, and even surpass the data found in the Florentine Codex. I argue to reframe the indigenous participants as intellectuals, not informants. By extension, the RGs should be (re)considered as important repositories of indigenous knowledges.

A “United Nations of native peoples”: Transnational Solidarities and (Canadian) Indigenous Rights at the Fourth Russell Tribunal *Cathleen Clark, University of Toronto*

In November of 1980, more than a hundred Indigenous representatives from around the world came together in Rotterdam to present at the Fourth Russell Tribunal on the Rights of the Indians of the Americas. The tribunal’s participants, which included Indigenous delegates from Canada, hoped to bring international attention to ongoing rights violations and violence against Indigenous peoples by nation states, and also bring greater clarity to definitions of Indigenous rights in international law. The event also represents an important moment in a longer trajectory of 1970s transnational Indigenous organizing, whereby Indigenous peoples used international rights-based language, anti-colonial ideologies, and transnational alliances to articulate their aspirations in both national and international forums. Drawing on the testimonies and reports of the tribunal proceedings, and Indigenous and non-Indigenous news coverage and policy documents, this paper examines Canadian Indigenous participation at the tribunal and its simultaneous contributions to both a Canadian Aboriginal rights campaign and a global Indigenous rights movement. The Russell Tribunal came at a time when Indigenous peoples in Canada were especially concerned with the protection of their special status and rights amidst debates on the patriation of the Canadian Constitution. It was also a profoundly global period in history when Indigenous peoples around the world increasingly looked to and identified with one another as they found common history, sense of identity, and purpose through comparing and sharing their colonial experiences and decolonial imaginings. Almost forty years later, many of the struggles and hopes of the tribunal still resonate.

Una Bruja en la Ciudad: Reflexiones Sobre Indigeneidad y Género *Walther Maradiegue, Northwestern University*

Esta presentación analiza cómo desde el género se revelan construcciones discursivas de indigeneidad en los Andes del siglo XIX. Al mismo tiempo, esta perspectiva descubrirá espacios de crisis discursiva en que estas construcciones demuestran sus límites. Busco responder cómo mi caso central revela las formas particulares en que la indigeneidad femenina era entendida como subjetividad proscrita en el Estado liberal andino, en tanto subjetividad comunitaria, controladora de su trabajo reproductivo, y agente de sistemas no-occidentales de conocimiento. Analizo los textos escritos acerca de la incineración de una mujer indígena acusada de ser bruja y de haber envenenado a un hombre en 1888, evento de trascendencia histórica y cultural en los Andes Norte del Perú. Explicaré cómo la confluencia de identidades vetadas en el Perú del siglo XIX, ponen en crisis y urgencia los discursos letrados, y fuerzan la re-disciplinización de las mismas para que luzcan como excepción dentro del país moderno que se imaginaba. Estas tres identidades son mujer, india y bruja. Cada una de estas tres identidades tiene

una historia particular en los Andes que se asimila y a la vez diverge de concepciones globales. La concurrencia de éstas dentro de un evento trágico y espectacular, produce la ya mencionada urgencia dentro de una región habitada por una economía liberal basada en haciendas de azúcar y minas de plata, economía que necesitaba de mano de obra indígena, de trabajo doméstico-reproductivo de las mujeres indígenas, y de la acumulación de excedentes de capital en las elites de esta región.

089. Urban Indigenities 1

Paper Session

8:00 to 9:45 am

InterContinental: Silver Lake A Room 515a

Chair:

Kirby Lynn Brown II, University of Oregon

Participants:

The IRA & The FHA: Intersections of Indian Policy and Housing Policy *Kasey Keeler, University of Virginia*

In this paper, I juxtapose federal Indian policy and federal housing policy during the 1920s and 1930s. In particular, I examine the 1934 implementation of the Indian Reorganization Act (IRA) alongside the 1934 creation of the Federal Housing Administration (FHA). I demonstrate the complexity of federal policy – housing and Indian – during the first decades of the century. This is particularly poignant as American Indians’ access to affordable and functional housing off-reservations during the Great Depression era, yet over a decade ahead of the Indian Relocation program, has long been overlooked. By focusing on the early twentieth century, I argue that Indian people actively worked to assert their dual citizenship status as members of tribal nations and as US citizens as they navigated the housing market in growing metropolitan areas. I reveal the tensions in federal policy and spending between the FHA, widely recognized as the federal government’s first official intervention into the housing sector, and the IRA at the same political moment. I pay close attention to the ways the Snyder Act of 1921 worked to consolidate earlier treaties while allowing for federal spending on Indian people for social services just ahead of the 1924 Indian Citizenship Act that granted US citizenship to American Indians. Taken together, I contend these shifts in policy should be viewed as contributors to the movement of Indian people towards metropolitan areas where they were able to access more efficient and affordable housing, a movement that mirrored that of other Americans.

Urban Clan Aunties in Nkwejong: Sustaining networks of support in an urban Indigenous space *Estrella Torrez, Michigan State University*

This paper will focus on the work of Nkwejong’s (Lansing, Michigan) “urban clan aunties” as they create and sustain meaningful spaces for sociocultural and linguistic healing practices. Accordingly, I will specifically illustrate how urban Indigenous women “create community” in an urban setting that, although primarily Anishinaabeg, includes representatives from multiple Indigenous communities across Turtle Island. Expanding on Susan Lobo’s research on urban-Native community in Oakland, this paper explores how urban clan aunties are “fulfilling culturally-based traditional roles that have been adapted to urban environments...activating widely shared values regarding the role of elders and women in assuring the well being of the community overall through the sharing and circulation of resources and knowledge (2003, 519).” The use of a community-based participatory action research framework serves to assist in responding to the following questions: How do Indigenous communities come together in spaces that marginalize – or intentionally erase – their existence? Working alongside the Anishinaabekweg (women) highlighted in this paper, the author carefully records the practices employed to establish an Indigenous and intergenerational sustaining network.

Recognizing the heterogeneity and intertribal history of the local Indigenous community, the author argues that it is imperative to recognize the efforts of the women honoring those differences and actively sustaining a sense of community despite removal from their traditional lands. It is through decolonizing and community-based practices led by the urban clan aunties, that both youth and elders have come together to embrace (and respond to) the changing landscape of Indigenous identity, cultural practices, survivance, and sovereignty.

‘Street’ Hockey? The Poetics of Sport-for-Development among Homeless Men in a divided Western Canadian ‘inner city’
Jordan Koch, McGill University; Jay Scherer, University of Alberta; Nicholas Holt, University of Alberta

Since the ascendance of neoliberalism in the 1970s, a growing underclass of precariously unemployed men, women, and youth have been left to live and die in conditions of spatially concentrated racialized poverty. As is well known, under these conditions, various sport-for-development projects continue to be deployed as common sense ‘solutions’ to what are complex matters of structure. However, despite several illuminating sociological critiques of these programs, there exists little research that examines how participants experience these programs against a backdrop of neoliberalism. In this presentation, we examine the role of weekly floor hockey games in the lives of low-income (often homeless) men in the distinct settler-colonial context of downtown Edmonton, Canada. These weekly hockey games were introduced by local health workers in 1996 as part of a broader sport-based intervention/corrective aimed, in part, at reforming Edmonton’s urban ‘underclass’, one that is decidedly Indigenous. In so doing, we examine how these weekly sporting interludes served as convivial, safe, and consistent events that nurtured the development of long-term relationships with other participants and social workers, as well as a genuine sense of community. At the same time, we also demonstrate how this group of men conceived, negotiated, and oftentimes contested the exploitative conditions of neoliberal labour through their involvement in weekly floor hockey games. Our analysis is drawn from over three-years of ethnographic field notes and interviews with eight men aged 25-42 years who had attended the hockey program for at least four years.

Indigenous Research and Resurgence in Gichi Kiiwenging/
Tkaronto/ Toronto Julie Tomiak, Ryerson University; Christian Wells, Ryerson University

Now known as Toronto, Canada’s largest and most ethnically diverse city is an Indigenous place and on the territory of the Anishinaabe, Haudenosaunee, and Wendat peoples. Settler practices and discourses have sought to erase Indigeneity as part of the ongoing settler-colonial project of dispossessing, displacing, and disappearing Indigenous peoples. In our research project, we look at the role of research in asserting a collective Indigenous presence and visibility in the city. We have analyzed the available research literature produced or commissioned by Indigenous organizations and have carried out interviews with Indigenous leaders and community workers to map out the role of knowledge production in Indigenous community-building and reclaiming the city. We argue that community-driven research is an important aspect of resisting the settler-colonial frames of invisibility (of trans/local Indigenous communities and connections to land and nationhood) and hyper-visibility (of Indigenous people as problems and out of place) through which urban Indigeneity is seen. Still work in progress, our project seeks to highlight the connections between knowledge production and urban Indigenous resurgence.

090. Contact Zones

Paper Session

8:00 to 9:45 am

InterContinental: Silver Lake B Room 515b

Chair:

Sandra Littletree, University of Washington

Participants:

Native Diaspora and Confluence in Gold Rush California:

Indian Emigrants, Aboriginal Argonauts, and the Pacific World
Andrew Shaler, University of California, Riverside

The California Gold Rush era is often remembered for the thousands of immigrants who traversed continents and oceans for a chance to gain quick wealth. Often lost in this narrative are the rich histories of indigenous peoples that faced an emerging system of settler colonialism in California. California Indians saw thousands of emigrants exploit and occupy their lands, bringing catastrophic levels of violence to their communities. Native people actively responded to this settler colonial violence, sometimes with adaptation, sometimes with peaceful negotiation, and sometimes with violent resistance. Meanwhile, California Indians were not the only indigenous peoples to experience violence and discrimination in the California Gold Country. This paper discusses California as a site of indigenous diaspora and confluence, considering the migrations and experiences of Cherokees and Wyandots from the American Midwest, Yaquis from Mexico, Aboriginal Australians, and Māoris from New Zealand, who converged upon California Indian lands. With primary focus on cultural exchanges that resulted from this diaspora and confluence, and the varying ways each of these peoples reacted to and resisted settler colonial violence in California, this research serves to complicate standard narratives of indigenous-white relations in California and the Pacific world.

Can a Critical Indigenous Approach to Medieval Studies

Defang the Alt-Right? *Tarren Andrews, Confederated Salish and Kootenai Tribes & CU Boulder*

Current political climates have emboldened alt-right groups who, in fervent searches for justification, often locate their roots in the European Middle Ages. In doing so, these groups bastardize medieval histories in an attempt to locate the origins of supposed white homogeneity, legitimize their white supremacist beliefs, and naturalize the excessive violence of heteropatriarchy. In an effort to disrupt such erroneous rhetoric, this paper uses critical Indigenous studies to re-examine oral and written literature produced in Anglo-Saxon England (400-950 CE), demonstrating that the vision of the Middle Ages depicted in Breitbart columns and promoted by alt-right adherents is deeply antithetical to the reality of Medieval English communities. By re-centering Indigenous epistemologies of land and land-use, this paper suggests that Indigenous ways of being are the default modus operandi for all human kind. To be clear, I am not claiming that Anglo-Saxon people are Indigenous. Rather, I use, among others, Mark Rifkin’s articulations of the erotics of sovereignty, to explore the ways in which Anglo-Saxons’ sophisticated and pervasive relationships to the natural world show important similarities to modern understandings of Indigenous land ideologies, revealing that these communities are not the heteropatriarchal utopia of alt-right fantasy. This paper emerges from my larger dissertation project which suggests capitalism is a form social psychosis that develops as communities divorce themselves from Indigenous ways of being. My approach reverses the problematic methodology of many English Literature scholars—who rely on Euro-Western theory to analyze Indigenous literature—by using Indigenous critical theory to analyze Euro-Western literature.

Disciplinary Knowledge and the Pursuit of Archival Ethics, or, Three Allotment Stories *Jenna Hunnef, Independent Scholar*

Taking its cue from social science scholars Crystal Fraser (Gwich’in) and Zoe Todd (Métis/otipemisiw), this paper advocates the creative reading of colonial archives and state documents by applying a “decolonial sensibility” to archival materials. According to Fraser and Todd, this approach

simultaneously attempts to uncover the presence of Indigenous voices in the margins of colonial documents while acknowledging the role of archival institutions in building settler-national narratives at the expense and exclusion of Indigenous voices, bodies, histories, and social structures. Drawing upon my scholarly research in the field of allotment-era Cherokee Nation literature, this discussion borrows its case studies from the Dawes enrollment and allotment records of three Cherokee writers with whose work my research is engaged: the outlaw and autobiographer Henry Starr (1874-1921); novelist, essayist, and short story writer John Milton Oskison (1874-1947); and playwright R. Lynn Riggs (1899-1954). My engagement with these records—which continue to play a role in determining tribal citizenship today—is not intended to validate the indigeneity or tribal status of this set of writers. Instead of reading these writers’ work through the lens of the colonial archive, my goal is to read between the lines of the colonial archive using the lens of these writers’ work. This paper honours NAISA’s interdisciplinary commitment in its argument that a complicated relationship exists between the anticolonial politics expressed in the memoirs, fictions, and dramatic works of these authors and the authors’ (self-)representation (or lack thereof) in these historical documents.

"Indian Arrival Day": On Questions of Indigeneity, Labor, and Racialized Settlers' Coloniality in the Caribbean *Shaista Patel, University of Toronto*

How do we theorize histories and presence of dislocated racialized people who facilitate the ongoing dispossession of Indigenous peoples in white settler colonies? I situate this question in the context of the Caribbean (more specifically Guyana and Trinidad) which witnessed a large influx of Indian and Chinese indentured laborers after 'Emancipation' of enslaved Black people in 19th century. In particular, I study the contemporary discourse of the "Indian Arrival Day," a national holiday celebrating the first arrival of Indian indentured laborers to the Caribbean. I will argue that the figure central to this celebration is that of a hardworking, able-bodied, cisgender, hetero, caste Hindu man who claims that his labor legitimizes the possession of land which continues to be read as empty, thus denying the resilient presence and resistance movements of Indigenous peoples, and Black people who worked on the plantations for centuries. Paying attention to the category of "involuntary colonials" (Jackson, 2012), and the colonial logics of indenture, I examine the horizontal relations of power between Indigenous, Black, and other racialized people which are neglected by framing the presence of non-Black PoC along the binary of indentureship versus slavery. Centering Indigeneity and ongoing colonial violence, I argue that labor has been a site for (re)enacting the logic of white settler colonialism. Located at the nexus of critical Indigenous, Black feminist, and transnational studies, my presentation studies speeches, government papers, contemporary magazines and literary works by Indo-Caribbean writers to examine questions situational and active complicity of descendants of Indian laborers.

091. Expanding Linguistic Science by Broadening Native American Participation: Applying and Disseminating Project Findings

Panel

8:00 to 9:45 am

InterContinental: Westwood Room 526

Despite the increasingly large interest in Native American languages within the discipline of Linguistics, Native American and other Indigenous scholars remain heavily underrepresented in the field. A related problem is that Native American needs and views of language are rarely centered in research “on” Native American languages; rather, the field follows its colonial origins (Errington, 2008) by describing, categorizing, and valorizing language “data” around Euroamerican views and categories. Within this practice, Western science’s concepts are taken as norms whose

use does not warrant special justification, while Native American epistemologies of language, if included at all, get reduced to “ideologies” rather than valid intellectual tools. The papers in this panel report on the development, themes, and selected lessons of a National Science Foundation-funded project, Expanding Linguistic Science by Broadening Native American Participation, created to respond to the shortcomings summarized above and organized by the three Native American linguists who are presenting papers in this panel. Held at the Linguistic Society of America (LSA) annual meeting in January 2018, this four-day event brings Native American community scholars to Linguistics’ premier professional gathering to directly present their ideas about language. It revolves around a one-day workshop for about 50 selected participants, along with several additional activities (including a three-hour symposium for all LSA meeting attendees) to explore how Native American views of language can and should be centered in linguistic science. The workshop participants are Native American language practitioners (both linguists and other language professionals) and non-Indigenous linguists whose work involves project themes.

Chair:

Wesley Y. Leonard, Miami Tribe of Oklahoma; University of California, Riverside

Participants:

Decolonizing the Field of Linguistics: A Report on a Workshop *Wesley Y. Leonard, Miami Tribe of Oklahoma; University of California, Riverside*

As one of a small but growing number of Native Americans who completed Ph.D.s in Linguistics with a goal of serving Native American language reclamation needs, this paper’s author has experienced a frustration common among Native American and other Indigenous linguists: While the field of Linguistics provides valuable tools that can be employed for Native American language reclamation, it tends to recast Native American knowledge systems in ways that reproduce colonial logics and power structures. For example, Native American languages are often described following current norms in linguistic science, with structural (grammatical) units that are disembodied from the cultural, historical, ecological, and spiritual contexts that underlie the way many Native American communities view language. For this reason, the author proposed a project to call attention to Native American epistemologies of language to current practitioners in the field of Linguistics. Expanding Linguistic Science by Broadening Native American Participation, a National Science Foundation-funded workshop, brings Native American language practitioners to the primary conference of North American linguists in order to directly share Native needs and views of language, and to promote decolonization of the field. This paper provides an overview of this project, highlighting its goals of centering Indigenous ways of being and knowing in the sciences throughout its development and implementation: the grant writing (spring 2017), the call for participation and participant selection (fall 2017), and the design and major outcomes of the four-day event in January 2018, held at the 2018 Annual Meeting of the Linguistic Society of America.

What Has Linguistics Done for You Lately?: Toward a Community-Centered Linguistics for Native American Scholars *Megan Lukaniec, Huron-Wendat Nation; University of California, Santa Barbara*

In the discipline of Linguistics, Native American scholars are typically integral members of their community language reclamation projects. These projects, which aim to document and revitalize heritage languages, are increasingly featured in mainstream media and academic venues (see Davis 2017). Despite this increased visibility and recognition of community-centered language projects, however, Native linguists are often not given adequate support to participate in community-based work. Too frequently, responsibilities shouldered by Native

linguists are considered by colleagues and other academics to be “extracurricular” or simply, “side projects”. As is true for Native American scholars across disciplines, the undervaluing of community research initiatives represents only one of the ways in which linguistic science is not structured to value the needs of Native American communities and their associated epistemologies. This paper addresses some of the current challenges facing Native linguistics students and faculty in order to foster wider discussions about the need not only for a re-evaluation of academic “credit” in Linguistics, but also for a fundamental shift in the discipline. Drawing upon discussions and experiences shared by participants at the 2018 Expanding Linguistic Science by Broadening Native American Participation Workshop, this paper presents possible solutions for recognizing and supporting the invisible, un(der)recognized, “extracurricular” work of Native linguists. As a Native American linguist working on language reclamation for the past decade, I will offer practical ways in which the field of Linguistics should and needs to transform in order to better serve Native American communities and its scholars.

Decolonizing Linguistic Fieldwork Training: Restructuring Indigenous-Academic Collaborations *Adrienne Tsikewa, Zuni Pueblo/University of California Santa Barbara*

As with many disciplines, Field Linguistics has historically operated under colonial models of research, in which members of language communities are “informants” for academic experts and their goals. Examining changing research models in this work, Cameron et al. (1992) recognized the following frameworks in Field Linguistics: 1) Fieldwork ON a language, whose primary purpose is to advance science; 2) Fieldwork FOR the language community, also known as the “advocacy” framework; and 3) Fieldwork WITH speakers of the language community, emphasizing “equal” partnership between linguists and communities. Grinevald (2003:58) adds an additional framework: 4) Fieldwork BY speakers of the language community, heralded as the “ultimate goal of fieldwork.” This framework recognizes native speakers as collaborators and strives to incorporate community needs and goals in research outcomes, often including training for community members. Although each successive research framework gets farther from the original colonial model, even this last framework implies a unidirectional flow of knowledge from academics to community members. A truly decolonial framework would engage first with existing Native intellectual tools in order to shape the research questions and desired outcomes. Incorporating insights from the 2018 Expanding Linguistic Science By Broadening Native American Participation Workshop, this paper explores implementing a decolonial research framework into a year-long graduate-level Linguistics Field Methods course. As a Native American Ph.D. student, the author spearheaded efforts to decolonize the ongoing fieldwork training with a community collaborator who is a native speaker of Mixteco (San Martín Duraznos, Oaxaca, Mexico).

Comment:

Jocelyn Ahlers, California State University, San Marcos

092. Identity

Paper Session

10:00 to 11:45 am

InterContinental: Beverlywood Room 520

Chair:

Jean Dennison, University of Washington

Participants:

Biologizing Authenticity: Diabetes and the Partial Indian
Meredith A Palmer, UC Berkeley Geography

In the first half of the 20th century, US physicians often wrote that Native American people could not get diabetes. When type 2 diabetes was measured in the Pima peoples for the first time in

1955, and at higher rates than in the general US population, medical researchers strove to make sense of the prevalence of a so-called “disease of civilization” in a population classified as primitive. Reiterating centuries-old colonial claims about the natural weakness of Native physiology, Minnesota geneticist James V. Neel hypothesized that Native people were genetically pre-disposed to type 2 diabetes, calling the gene the thrifty gene. The newly-measured prevalence of diabetes among Native American peoples became a sign to settler researchers that this population was no longer authentically Native American, and only ‘partially Indian’. In this paper, I bring archival research and interrogations of contemporary population genetics research alongside a critical reading of Ojibwe poet Heid E. Erdrich’s work, to confront multivalent iterations of the thrifty gene concept. Through this, I explore the role that biomedical and public health research has played in categorizing people as ‘partially Indian’ and bolstering assimilationist narratives of the mid-20th century Termination Era. I argue that settler science plays a role in disenfranchising people of a right to sovereign self-government – both government of the self as individual and of the self-determining collective. I take Erdrich’s poem, “Thrifty Gene, Lucky Gene”, as a poetic instantiation of indigeneity imagined otherwise, in which she builds Ojibwe futurity over and against such taxonomies of domination.

The Meaning (or Meaninglessness) of Indigeneity under U.S. Law *Addie Rolnick, University of Nevada, Las Vegas*

Recent lawsuits have attacked indigenous Pacific Islanders’ self-determination and land rights using federal civil rights laws. The U.S. has argued that the Chamorro Land Trust violates the Fair Housing Act, and a white resident of Guam has argued that a planned vote to determine whether the Native inhabitants of Guam will seek decolonization under international law is illegal because he, a non-Native resident, is not allowed to vote in it. These cases rest on an overly broad reading of *Rice v. Cayetano*. Their premise is that the 14th and 15th Amendments forbid consideration of race, and so any legal classification based on ancestry is illegal. Lower federal courts seem to have extrapolated from *Rice* a rule that ancestry “is” a proxy for race, as opposed to its actual holding that ancestry “can be” a proxy for race. Opponents have also challenged laws that protect Indian tribes, but those lawsuits are easier to defend; it is well-settled law that Indian classifications, which enshrine the federal government’s relationship with recognized tribal entities, are not illegal racial classifications. Native people in Hawai’i and the territories are not “Indian tribes,” so they cannot deflect the lawsuits so easily. My article argues that this over-reading of *Rice* could ultimately endanger any recognition of indigenous rights outside the limited context of federally recognized tribes, and it pushes back against this trend by considering directly the role of ancestry in identifying colonized peoples and challenging the Court’s disingenuous use of post-Reconstruction voting cases in its ancestry cases.

Marching for ‘Assimilation’: Australian Indigenous Identity, Sport, and Politics *Murray Phillips, The University of Queensland*

The Government policy of assimilation of Aboriginal people in Australia had its heyday in the 1950s and 1960s. The Australian states, which were primarily responsible for Aboriginal affairs, adopted many different forms of assimilation. In one specific State, Queensland, assimilation was predominantly carried out through the extensive system of missions and settlements that the State had heavily invested in since the late colonial era. This presentation examines the role of extra-curricular activities, particularly sport, that emerged out of Queensland’s Aboriginal institutions in the government-driven strategies to promote assimilation. The focal point is the women’s only sport of Marching Girls and the marching teams that were formed at the government settlement of Cherbourg, north-west of Brisbane.

Using spatial history and document analysis, the Marching Girls are a case study to examine the complexity of assimilation as the policy was filtered through the Queensland government apparatus, to investigate the intersection between sport, space, gender and assimilation, and to explore how women's participation in extra-curricular activities provides insights into the assimilation project at local, state and even national levels.

“This is what a Native Looks Like”: Academic Feminist Spaces and the “Logic of Elimination” *Judy Rohrer, UC Berkeley*

I write to share ways I have seen native colleagues and their knowledges (native, feminist, and otherwise) denied and rejected in progressive/feminist academic spaces. The attempts I witnessed to eliminate/disappear/erase these colleagues fell into three broad categories: not being recognized as “real” natives; not being seen as adequately feminist; and disappearing behind/into a near totalizing Black-white racial binary. These occurrences are homegrown demonstrations of the structural persistence of settler colonialism manifest in the “logic of elimination.” Overall, this paper argues that progressive/feminist academic spaces are often hostile territory for native scholars who face attempts at elimination upon entering them. “Radical compassion,” “survivance” and “resurgence” assist these native academics in their navigation of these territories, in their refusal of erasure, in their struggles for decolonization. Non-natives wishing to facilitate that navigation and native presence in the academy can learn to recognize these acts of resurgence and deepen our understanding of, and commitment to, decolonization.

How Native Culture and Power Travels from and into Otavalo, Ecuador to Help Runa Villagers Reimagine and Transform Society. *Raul Quichi Patlan Martinez, Graduate Student*

This presentation focuses on how Native culture travels from and into villages in Otavalo, Ecuador. I will focus on how Cree and Ojibwe sweatlodge and hand-drum songs are influencing a new genre of Runa healing songs among junior healers in Otavalo. In Otavalo's marketplace, Runakuna (Quichua) people are “transnational peasants” (David 2000) who market their indigenous musical and material culture to tourists from all parts of the world (c.f., Meisch 2002; McDowell 2010). However, textiles and Andean folk music are not the only things being exchanged here, one of the most important entities for sale is Runa verbal power to spiritually heal. In my research to understand how the Quichua language is becoming a part of the global indigenous healing market of which Otavalo is a prime example, I will show ethnographic, linguistic and ethnomusicological evidence that Runa chaskikuna (travelers/messengers) seize the opportunity to culturally exchange (i.e., songs; seeds; material culture) with other tribes such as the Yoeme and Diné in Arizona, Cree and Ojibwe in Canada, and Southern Andean tribes like the Aymara and Mapuche. These “fourth world” (Manuel and Posluns 1974) intertribal experiences and pan-indigenous discourses are motivating junior chaskikuna, both men and women, to become global purveyors of a brand of indigeneity (Graham and Penny 2014). This research is based on four years of preliminary research for my dissertation that examines how rural Runakuna use verbal art to bring political and economic power back into some of Ecuador's most historically marginalized areas.

093. Te Ata Kura Educators – A New Dawn of Indigenous Political and Citizenship Education in Aotearoa New Zealand Panel

10:00 to 11:45 am

InterContinental: Boyle Heights Room 522

In Aotearoa, despite a proliferation of significant protest and conscientisation initiatives 1960s-1980s, neoliberal developments in the 1990-2000s saw a dissipation of many of these efforts as the focus of Māori

communities turned to addressing the corporate requirements of treaty settlement negotiations and widespread negative effects of socio-economic restructure (Rogernomics). Co-option by governments of the Treaty of Waitangi discourse through marginal recognition and the advent of ‘Treaty principles’ over this same period has led to a citizenry largely confused and resistant towards the realisation of Māori indigenous, treaty and citizenship rights. Te Ata Kura is a young Māori-led political and citizenship education group committed to conscientisation for the purposes of greater social justice for our communities. This panel presents some of the pedagogical work and research being undertaken by our members, including Te Ata Kura's particular pedagogical approach to address the needs of today's citizenry, the specific challenges of different teaching and learning environments, and the political-spiritual role of elements including land, water bodies and language.

Chair:

Veronica Makere Hupane Tawhai, Massey University

Participants:

Critical Indigenous Citizenship Education in Colonised Contexts - The Case of Aotearoa New Zealand *Veronica Makere Hupane Tawhai, Massey University*

Over the past year there have been increased calls in Aotearoa for New Zealand schools to better reflect a locally-relevant education, including compulsory te reo Māori (Māori language) lessons and curricula on the New Zealand land wars. Arguably these are elements of what would constitute a critical citizenship education agenda relevant to the needs of citizens in colonised contexts, including both indigenous notions of citizenship as held by the language and indigenous experiences of citizenship under colonial rule including oppression, alienation from homelands and identity, assimilation attempts and ongoing discrimination. This paper presents the findings of doctoral research conducted with pakeke (learned expert) indigenous politics educators identifying evidence-based best practice with regards to curricula, pedagogy and praxis in this field, with a particular focus on their thoughts regarding citizenship and what would constitute citizenship education from a critical decolonising indigenous framework.

Resistance, Liberation, Love: Treaty Educator Experiences and Strategies Engaging the Colonised and Coloniser in Aotearoa *John James McKenzie Carberry, Massey University*

As with other colonised nations across the globe, overrepresentation of indigenous peoples in Aotearoa (New Zealand) across a range of negative social, economic and cultural measures has been acknowledged as a direct result of colonisation and the removal of our pillars of wellbeing such as connection to land and traditional medicines, family and community structures, language and knowledge and value systems. To that end there has been general societal acceptance of the need for redress, such as treaty settlements comprised of monetary compensation and the return of management rights over lands and resources. What is less accepted, however, is an understanding of this overrepresentation occurring as a result of significant prejudice and disadvantage still experienced by Māori and the privileging and advantaging of white/Pākehā New Zealanders. This paper explores the challenges for those teaching about these matters in a compulsory context in Aotearoa, and in particular what might be different strategies to help learners overcome resistance to these notions so they might be free and able to accept their roles and responsibilities as transformation agents.

“Te Whenua Nui Nei E,” The Great Land Before Us: The Struggle for Land and Water in Our Political-Spiritual Awakenings *Karena Leona Jazmin Karauria, Waikato University*

Intimately connected to Māori struggles for conscientisation and decolonization of self and society is our relationship to whenua (land) and wai (water bodies). For Māori, entities such as land

provide mana whenua (sustenance drawn from where our ancestors presence is imbued) and physical manifestations of korero tuku iho (traditional narratives) central to our knowledge of self, political society, health, wellbeing, and so forth. Whenua and wai therefore are 'first teachers' and must be central to our conscientisation efforts if our efforts are to be effective. Yet, with the near totality of Māori land alienated from Māori communities – that is, less than 5% of Aotearoa currently in Māori ownership – and oppressive imposed governance structures, our ability to connect to our lands is greatly restricted. The purpose of this paper is to share the findings of postgraduate research examining the perspectives arising from one kaenga (community) on the East Coast of the North Island as to the role of whenua and wai in conscientisation, and the efforts of community members to navigate imposed governance structures in order to reclaim greater tino rangatiratanga (Māori authority and control over Māori futures).

A Legacy of Activism: The Fight for the Māori Language in the Class and Hearts of the Nation *Krystal Te Rina Fain Warren, Massey University*

Although an official language of Aotearoa New Zealand since 1986, the relevance and value of te reo Māori (the indigenous Māori language) in today's society is still questioned by a large majority of New Zealand citizens. The Te Reo Māori claim to the Waitangi Tribunal in 1985 highlighted the near extinction of te reo Māori (the Māori language) resulting from oppressive colonial policy, and since this time significant initiatives have been launched focusing on education, broadcasting, and the home. However, the 2010 review by Te Paepae Motuhake – an independent panel appointed to review the Māori language sector and strategy – found that the language is still in decline. Given the centrality of te reo Māori to indigenous thought, values, knowledges and systems in Aotearoa, a lack of understanding of te reo Māori is a significant impediment to greater realization of tino rangatiratanga (indigenous independence). Drawing upon the author's experience as an educator of Māori immersion trainee teachers, this paper reflects upon the value of te reo Māori to conscientisation efforts in Aotearoa, and the opportunities to draw upon Kaupapa Māori principles and Te Aho Matua (the philosophy underpinning Māori language immersion schools) as an avenue for greater te reo Māori informed political education in schools.

094. Navigating Pacific Islander Values of Language and Culture Through Culturally-Sustaining Education

Panel

10:00 to 11:45 am

InterContinental: Broadway Room 615

This panel presents research with and for Indigenous Pacific Islanders that comes from a success perspective by giving voice to leaders and community members to address educational needs of children and families. The chair and panel members were brought together to assess the feasibility of establishing a Micronesian culture-based charter school in Hawai'i by request of community organizations who serve families connected with the Micronesian diaspora. Two other qualitative research projects document culturally-sustaining academic success models for Pacific Islander students and address the needs of indigenous learners in different ways. First, a Marshallese Indigenous Learning Framework was developed based on interviews with master cultural practitioners in the Marshall Islands and Hawai'i. Next, the experiences of successful Micronesian college students at the University of Hawai'i, Hilo informed the identification of strength-based student support services. All studies involved the development and use of research methods that were appropriate for the indigenous participants.

Participants:

Documenting a Marshallese Indigenous Learning Framework
Natalie Nimmer, Pacific Relevance Consulting

While many Marshallese learners thrive in school environments,

far more have struggled to find academic success, both at home and abroad. While this has been documented by educational researchers for decades, there is a dearth of research about how Marshallese students learn most effectively. Examining culturally-sustaining educational models that have resulted in successful student outcomes in other indigenous groups can inform strategies to improve educational experiences for Marshallese students. Understanding how recognized Marshallese experts in a range of fields have successfully learned and passed on knowledge and skills is important to understanding how formal school environments can be shaped to most effectively support Marshallese student learning. This study examines the learning and teaching experiences of recognized Marshallese holders of traditional and contemporary knowledge and skills, in order to document a Marshallese indigenous learning framework. This research used bwebwenato (talk story) as a research method, to learn from the experiences of ten Marshallese experts in knowledge and skills ranging from sewing to linguistics and from canoe-making to business. Findings include the four key components of a Marshallese indigenous learning framework: relationships, motivation for learning, teaching strategies, and extending networks.

Utilizing Successful Micronesian College Students in Hawai'i to Develop Strength-based Student Support Services *Vidalino Raatior, Raatior Consulting*

Since the ratification of the Compact of Free Association between the Federated States of Micronesia and the US, large numbers of Micronesians have migrated to the US in search of better education, healthcare, and economic opportunities. While there is a growing number of Micronesians in higher education in Hawai'i and other states, little research has been conducted within this population. Student support services for Micronesians are framed by deficit-oriented models reflecting data such as low retention and graduation rates. Robust and culturally appropriate data collection methods are lacking. This qualitative study applies the Positive Deviance framework to understand behaviors enabling success for Micronesian students at the University of Hawai'i at Hilo. What emerged from the study were strategies and attitudinal adjustments about individual academic success, cultural adaptations to communal obligations, maximization of limited resources, and self-regulating behaviors to build self-efficacy. The results of this study have significant implications for practice in institutions of higher learning particularly to support Micronesian students. It provides strategies for institutions to utilize in developing strength-based approaches to support success for migrant students from the Pacific. The findings also provide information for Micronesian students who strive to develop strategies and adjustments to enable their success.

Co-construction of a spectrum of educational programs to serve Micronesian families in Hawai'i *Jerelyn Watanabe, Myron B. Thompson Academy Public Charter School; Ed Noh, Ka'ōhao School: A Public Charter, K-6*

This qualitative study investigated the feasibility of establishing a culture based public charter school to address the growing concerns of families from the Micronesian diaspora regarding their negative experiences in Hawai'i public schools. This study was commissioned by four diverse, community-based non-profit organizations, all focused on improving the quality of life for Micronesian students and their families in Hawai'i. Researchers brought a range of experiences to the project -- from Hawaiian medium education, charter school leadership, and deep connections to the Micronesian diaspora -- and included team members who had no previous experience with those communities. Our research process was informed through understanding the culture of Micronesia, examining models of culture based education, and listening to community leaders' aspirations and experts' wisdom. Through culturally appropriate

focus group protocol, essential themes emerged from participants' collective experiences as parents or former students of Hawai'i public schools: Micronesian values, aspirations, needs, racism, and respect. We recommend that community groups consider a spectrum of educational options based on their needs and resources and hope that our findings may inspire reflection and catalyze change.

095. Returning Birth Traditions to Indigenous Communities

Panel

10:00 to 11:45 am

InterContinental: Echo Park Room 516

This panel explores the recent emergence of initiatives to “bring birth back” to Indigenous communities. Indigenous peoples have long held birthing as the beginning of the spiritual connection to family and community. Under settler regimes, the ceremonial and cultural aspects of birth were often overtaken by the medicalization of this natural life process. For many Indigenous women, birth can now involve evacuation from their reserves to urban hospitals, discomfort and even trauma in sterilized medical settings, and the fear of child removal. This panel considers various ways in which Indigenous birth workers (or “doulas”) are pushing back against these dynamics, and facilitating birthing experiences that are empowering and healing. What does the rematriation of birth traditions look like? What does it challenge and make possible? In exploring these questions, this panel primarily focuses on the Manitoba Indigenous Doula Initiative pilot project. The newly trained doulas serve urban Indigenous women in Winnipeg, as well as First Nations women who travel for birth from northern Manitoba. The first three presentations will consider the doulas' experiences in their first months of their practice. Themes include the doulas' roles as advocates and mediators; the impacts of cultural and spiritual support; and the enactment of bodily self-determination. Enriching this dialogue, Indigenous doula Erynne Gilpin will consider the possibilities of Indigenous healing practices and embodied governance. As communities work to decolonize on various scales, Indigenous doulas play a critical role in restoring traditions that enact bodily sovereignty for Indigenous women.

Participants:

“It’s like something inside you wakes up”: Traditional Birth Knowledge and Empowerment *Caroline Doenmez, University of Minnesota*

This paper contends that Indigenous doulas in Winnipeg are reviving forms of traditional birth knowledge that mutually empower both their clients and themselves. This knowledge is grounded in Indigenous philosophies of care, motherhood and ceremony, providing a model for prenatal care and the birthing process that diverges from standard western institutionalized approaches. Indigenous birth work, and the knowledge it seeks out and produces, has implications far beyond the delivery room. Both historically and contemporarily, Indigenous women's reproductive rights in the US and Canada have been threatened and violated by settler colonial institutions. Winnipeg in particular represents a site of haunting violence against the bodies of Indigenous women and girls occurring on multiple levels, made most starkly visible by the ongoing crisis of child removal and the Missing and Murdered Indigenous Women, Girls and Two-Spirit people (MMIWG2S). Within this space of pronounced vulnerability, Indigenous doulas are making it possible for Indigenous women to experience empowering pregnancies and births, asserting their bodily and motherly sovereignty. Through an analysis of interviews conducted over the course of summer 2017 with the newly trained cohort of the Manitoba Indigenous Doula Initiative, this paper considers the doulas' visions and theories of empowerment, and the many directions that this kind of healing can flow and emanate from. Indigenous birth work represents a mode of care that heals and empowers on multiple scales, transforming both the doulas and the women they work with through the shared practice of honoring traditional birth knowledge.

Birth is Ceremony: Indigenous birth-workers reclaiming traditional responsibilities as contemporary oshkaabewisag *Alexandra Shkotay Makwa Fontaine, University of Victoria, Anishinaabe Ojibwe, Sagkeeng First Nation*

This paper examines the unique roles and responsibilities that Indigenous birth workers or “doulas” are assigned when working with Indigenous mothers and families in prenatal, labour, and postnatal care. Interviews conducted with Indigenous (Anishinaabe and Cree) doulas working within the city of Winnipeg, Manitoba, Canada (Wijiji'idiwag Ikwewag/Manitoba Indigenous Doulas Initiative - MIDI) over the summer of 2017 affirm these roles and responsibilities as being ‘good relatives,’ ‘helpers’ and ‘advocates.’ Mainstream health and social service providers within the province of Manitoba fail to appropriately accommodate the needs of Indigenous women and their families, and are incompatible with traditional Indigenous practices surrounding the ceremony of childbirth. Taking into consideration the historic tensions between settler Canadians and their institutions with Indigenous peoples, communities and nations, I aim to address the contemporary experiences of oppression and discrimination inflicted upon Indigenous women navigating spaces controlled by provincial health and social service providers. As Indigenous doulas reclaim traditional roles and responsibilities surrounding the ceremony of childbirth, they are required to take on new roles in dealings with colonial forces, such as ‘advocates’ and ‘mediators’ for the women and families they are assisting. Overall, this paper aims to highlight how mainstream provincial health and social service providers aid in the suppression of traditional Indigenous practices and how Indigenous doulas in Winnipeg are resisting to this suppression through the resurgence of traditional roles and responsibilities related to childbirth as contemporary oshkaabewisag.

Cultural Based Health Interventions: Indigenous Doulas for First Nations Women Who Travel for Birth *Stephanie Sinclair, University of Manitoba/Research Coordinator, Nanaandawewigamig, Sandy Bay First Nation*

Medical evacuation or confinement has been a practice across Canada for expectant Indigenous women in rural and remote communities. Women typically leave their communities at 36-38 weeks gestation and are placed in hotels or hostels while they wait to deliver their baby. Up until recently, First Nations women were often going unaccompanied or with little support for escorts. The displacement of women during this critical time in their pregnancy has shown to have tremendous psychosocial impacts on mother, child, family and community by removing this important journey away from cultural traditions, land and family. This presentation will focus on the development of Indigenous doulas or birth companions in Manitoba with a specific focus on First Nations women who travel for birth. Wijiji'idiwag Ikwewag (Manitoba Indigenous Doulas Initiative - MIDI) is a group led by Indigenous women focusing on supporting the sacred bonds of women, family and culture to the birth of a new baby who are training women in the city and in First Nations communities to become doulas. They are trained to provide emotional, physical and spiritual support to expectant mothers but do not provide clinical skills for prenatal women, during the delivery and postpartum. This project demonstrates that the support of cultural based doulas or birth workers results in improved birth experiences for First Nations women who travel for birth.

Embodied Governance: Community Health, Indigenous Self-Determination and Birth Practices *Erynne Gilpin, University of Victoria, Saulteaux-Cree Métis*

As many Indigenous voices and perspectives reveal, individual health is inextricably connected to community health. Healthy environments, including territories that encompass land and water, are essential for overall community wellness. In this paper,

I bring together scholarship in Indigenous wellness, governance and gender to counter the notion of the Indigenous body as in need of a health intervention. Instead, we draw the Indigenous body into focus as a crucial site for self-determination as embodied governance. In doing so, we situate the Indigenous body within a self-determination framework that brings together critical Indigenous studies, Indigenous governance and reproductive justice. This framework includes four central pillars which assist in ongoing discussions and investigations of Indigenous governance traditions: accountability, relationship, cultural safety and women's leadership. These concepts provide an embodied governance framework of self-determination to engage in ongoing efforts of personal, community, land/water-based healing for the purpose of protecting future generations. Our analysis celebrates and honours on the ground practices of embodied governance by focusing on rooted examples of community birth work. I begin with an examination of the colonial underpinnings that undermine community healing and wellness and traditions of governance. In doing so, we aim to interrupt the predominant trope of the Indigenous body or community as continuously in crisis. Instead, this paper situates Indigenous healing practices as radical sites of governance. We argue for the reconsideration of self-determination as embodied governance, which begins with the body as a site of regeneration, resurgence and renewal.

096. Mapping the Transformers' Travels: Faculty, Student, and Community Perspectives on Community-Engaged Research Panel

10:00 to 11:45 am

InterContinental: Gem Room 612

We recognize the significance of historian Juliana Barr's observation that ethnohistorians' failure to integrate geography into their methodologies has resulted in "the spatial dimension of Indian assertions of power ... not yet being wholly realized" (Barr, 2011). Our collaborative multi-First Nation research project, Mapping the Transformers' Travels, couples cutting-edge technology – Historical Geographic Information Systems (HGIS) and Indigenous Data Access Management Systems (IDAMS) – with best practices in community-engaged scholarship (CES) to shed new light onto previously overlooked gendered implications of settler colonialism for Coast Salish understandings of territoriality. By examining changes in the content and form of legendary narratives, alongside an assessment of shifting expressions of spousal relationships, our research reveals the extent to which colonial incursions into the structure of Coast Salish family life caused a gender imbalance to develop within Coast Salish historical consciousness. This imbalance has serious implications for contemporary inter-community relations. Elite males' perspectives emphasizing tribal exclusivity that had earlier been equalized by elite females' emphasis on inter-tribal inclusivity has come to be unbalanced. As a result, the male perspective on territoriality has become articulated as though it is a timeless and genderless "community" perspective. This panel explores these themes while highlighting the roles of different project participants – faculty, graduate/undergraduate students, and Coast Salish community members – in the designing and implementation of this community-engaged research project, so as to reveal the larger benefits of collaborative research to Indigenous communities and to the practice of ethnohistory.

Participants:

What Happened To Transformer's Sister?: The Implications of the Erasure of Female Characters in Coast Salish Legendary Narratives *Keith Thor Carlson, University of Saskatchewan*

From Del Hyme's theoretical work analyzing the ethno poetic structures of west coast Indigenous legendary narratives to Nu-chah-nulth scholar Gloria Frank's community-engaged methodologies examining the way publishers expunged sexual content from Indigenous stories to ensure they didn't contravene western sensibilities, ancient legendary narratives explaining the origins and early transformations of the world are re-emerging as subjects of intense scholarly interest. Most of the renewed attention has been directed at discerning ways to pull back the

colonial veil created through western ethnographic and literary structures so as to better reveal the indigenous epistemologies lying beneath the surface of captured oral literature. Building upon this increasingly robust foundation of scholarship, this paper looks less at the colonial forces at play during the recording, translating, and publishing of these stories, than at the more subtle way settler colonialism worked to permeate aspects of Coast Salish society causing those legends (or certain portions of legends) describing powerful female characters to slip from the oral lexicon in the early to mid twentieth century. Inspired by conversations with female Coast Salish elders, and emerging from research being conducted in collaboration with Coast Salish knowledge keepers, this paper presents quantitative findings to reveal the speed and extent to which female characters slipped from roles as powerful protagonists to those of secondary supporting characters in Coast Salish legendary stories, with an eye to interpreting the causes and the implications of this change.

A Ghostly Specter on the Horizon: Unsettling Settler History through Community-Engaged Research *Colin Murray Osmond, University of Saskatchewan*

"Somebody went over there rowing away and all of a sudden there something white standing there, they thought it was a ghost. Then they kept checking and they kept checking, they said he must have a serious illness because he's so white. My mother in law used to say I never thought the day we would be among them, the white people, they were scared to go near him because he might have a serious illness. There was no color in him, they named Powell River after him." This was how Tla'amin elder Rose Louie learned about the first white person to visit Tla'amin territory. The meeting between Louie's elders and this ghostly specter happened at Tees'kwat, the present-day site of Powell River. The Tla'amin understand this man to have been Israel Wood Powell, the Superintendent of the Department of Indian Affairs from 1871 to 1889. His coming to Tla'amin territory prefaced a major shift in Tla'amin history- within a generation, thousands of settlers descended upon the region – seeking work in the newly constructed Powell River Paper Mill (which was the world's largest of its kind in 1910). This paper attempts to 'Unsettle the Settler' by exploring settler history from a Tla'amin perspective. Through my research with the Mapping the Transformers' Travels project, I have been given access to documents that complicate the history of Tla'amin-Settler relations, and I present an analysis of these perspectives here as an example of the transformative power of community-engaged research.

Old Stories, Lost Perspectives: A Student Researcher's Perspective on Stó:lō Swoxwiyám *Tsandlia Van Ry, University of the Fraser Valley*

As a research assistant participating in the Mapping the Transformers' Travels project with Dr. Keith Thor Carlson, I played a significant role in the transcription of anthropological and ethnographic work that was completed by early ethnographers in the Upriver Stó:lō Territory. In conjunction with transcription, I indexed the Swoxwiyám (myth-age stories) within the literature, shared by Stó:lō elders, then analyzed the Swoxwiyám highlighting geographical references and Stó:lō people. There are 198 entries in the index from 13 pieces of literature, and 8 audio tapes. As I worked through indexing the Swoxwiyám, I began to identify a pattern that many, I am sure have before me. A grand narrative started to emerge in bits and pieces from different sources, and different elders. Elders from different communities, even simply within the Ts'elxwéyeqw territory, tell similar variations of the same story. This made me wonder, what influences of modernity, more specifically colonialism, has allowed this narrative to be broken, and even lost to some? Through the lens of colonial gender ideals, the narrative is also significantly impacted in the way the story is told, why it is told, and which figures remain intact. There is so

much more to be told from oral histories of the Stó:lō that may redefine our colonial understanding of such an expansive territory, if we view it from another lens. This paper seeks to view Stó:lō history through this lens by presenting some of my key research findings through my role as a researcher on this project.

Searching for Songs: Community Research and Culture from a Tla'amin Perspective *Drew Blaney, Tla'amin Nation*

In the summer of 2007, I embarked on my first Tribal Canoe Journey - our destination was Lummi tribal territory in Washington State. The Tla'amin had one canoe, paddled by elders and youth, and there was a sense of pride amongst our pullers. The only thing missing was our traditional songs and dances. We sung only one song - a power pulling song composed by Murray Mitchell. We quickly became aware of the cultural strength of other nations when it came to performing their traditional songs and dances. William Wasden travelled through Sliammon that year on a canoe from Port Hardy, and when he heard our story he wanted to help by composing and gifting a song to Sliammon. This was the beginning of a great rediscovery for our people. I arrived home from our journey inspired to bring back the old songs of my people, which lead to an intensive search through both local and distant museum archives. I soon uncovered dozens of old recordings of my great-grandfather in the Royal B.C. Museum. Although the audio quality was poor, with the help of our elders we were able to bring these songs back to life. This paper explores the role of community research in providing cultural and spiritual renewal in the Tla'amin community. Through my role as a researcher on this project, I am able to expand my community's knowledge of their history, while also contributing to a meaningful project that will help preserve Tla'amin history for future generations.

097. Of Blackness and Indigeneity II

Panel

10:00 to 11:45 am

InterContinental: Hancock Park A Room 514 West

This series of panels focuses on rethinking the shared conditions of possibility for Indigenous and Black theorizing, analysis and politics. Panels examine a number of key questions, including: How has racialization been shaped by or exceeded the logics of colonial rule in ways that might complicate conventional understandings of difference, colonialism, and sovereignty? How might theorizing Indigeneity and Blackness require addressing differential systems of value more expansively or beyond racial binaries? How have anti-Indigenous and anti-Black racisms been co-constitutive and/or situated in opposition to one another? What relationship or genealogical entanglements are evident in Native and Black conceptions of and struggles for self-determination and for freedom? This panel is devoted to thematics of memory, memorialization and solidarities.

Chair:

Audra Simpson, Columbia University

Participants:

Fugitive Solidarity *Phanuel Antwi, University of British Columbia*

In North America, the lives of fugitives teach us that their exodus does not give them access to the "promised land." In fact, the archives of slave narratives are also archives of betrayal: as in fugitives were aware of the colonial and racial violence of betrayal. Fugitives even sometimes betrayed one another. The threats of betrayal are not isolated to the history of fugitive. The history of solidarity has its own archives of betrayals. With these archives and histories in mind, why do we maintain a teleological optimism that shelters us away from the violence of betrayal? What are the highly selective affects we mobilize to revise archives about genocide and slavery in the present? To think through these questions alongside the archives of fugitivity and solidarity on the Saint Lawrence River in early Canada, I turn to

Lorena Gale's *Angelique* (, a play that stages the story of "a slave, in a Canadian history book" (3). Through the play, non-hierarchical intimate mode of addressing entangled conflicts and histories in social movements, Gale dramatizes the overlapping histories of settler colonialism, racial and Indigenous slavery on the Great Lakes, ushering readers to encounter the past in the present, that "Then is now. Now is then" (3). In restaging unaligned temporalities and histories together, I explore ways encounters between black and indigenous people on the Saint Lawrence River play out the messy intimacy between settler colonialism and slavery and offer us another mode of being together differently, a state of fugitive solidarity.

Confederate Symbols and Indigenous Identities *Malinda Lowery, University of North Carolina*

Following the white supremacist riots in Charlottesville, VA in August of 2017, commentators noted that Virginia's Indian tribes were not among the anti-racist demonstrators. Organizers admitted that they had not invited the tribes. Monacan Nation Chief Dean Branham said, "we wouldn't have been involved with it anyway. I don't have a problem with those statues... I just don't think it's an Indian issue." His comment reflects frustration with a variety of forces in the American South, including the imposition of racial categories, Indians' erasure from public records and community narratives, and their replacement with caricatures and memorials of Indians' own vanished ancestors. While his conviction may be a reflection of the principles required to assert sovereignty, it could be an implied statement of distance from shared issues with African Americans. This paper examines two examples of indigenous response to the Civil War and its commemoration: Lumbee Indians' violent response to the Confederacy itself during the nineteenth century, and the erasure of Virginia Indian identities in 1924. I discuss Indians' ambiguous relationship to both sides of this current social movement by juxtaposing examples of anti-black racism and positive support for Indian mascots in the Lumbee community with arguments made by Lumbees who wish to remove monuments as a means to further justice. At the same time, Indians' opposition to white supremacy—at least when targeted at them—is clear and indicates how indigenous narratives of heritage have a power that anti-racist protestors cannot harness.

NdNs in the Black Mind: Possibilities, Tensions, & Why We Gon Be Alright *Kyle Mays, University of California, Los Angeles*

In 1920, Carter G. Woodson, the "Father of Black History," wrote, "one of the longest unwritten chapters in the history of the United States has been that treating of the relations of the Negroes and the Indians." More recently, Tiya Miles and Sharon Holland have argued that field of Afro-Indigenous history consists of the themes "pain and loss. Slavery and land." Within this field, however, is a growing tension between Black Studies and Indigenous studies. While some scholars have tried to find common ground, much of the work is either too theoretical or written for historians of the 18th and 19th centuries, or focus on familiar narratives surrounding the Five Tribes or claims to land. Still, how have these relationships existed in the 20th century—and beyond? From the 1960s to the present, Black Americans, in their quest for freedom, have thought about their place on Turtle Island. At times they have reproduced settler colonial ideas of belonging on Indigenous, rendering Native people invisible. At other times, however, they have sought to forge alliances, and get freedom, together. This paper analyzes a few case studies, from James Baldwin to Black Lives Matter, and how Black Americans have thought, represented, and talked about Native people from the 1960s to the present. The paper will conclude with some anecdotes on how, to quote rapper Kendrick Lamar, "we gon be alright!"

Comment:

Malinda Smith, University of Alberta (Edmonton)

098. “Look in the Manual!” Administrators’ Reflections on the Growth of Indigenous Studies as a Discipline

Roundtable

10:00 to 11:45 am

InterContinental: Hancock Park B Room 514 East

The last 10 years of Indigenous studies has seen a veritable explosion in our size, the sophistication of our debates and our capacity to critique. Roughly coterminous with the creation and rise of the Native American and Indigenous Studies Association’s annual meetings over the past decade or so, and despite the work that remains to be completed, Indigenous studies has never been more globally intellectually vibrant than it has right now. And yet, if we think about the field-cum-discipline of Indigenous studies as being characterized by both intellectual (i.e. scholarship) and institutional (i.e. how it fits into any given campus) elements, it is clear that the vast majority of NAISA’s scholarly labour has been spent on its intellectual development. Comparatively little discussion has focused on where Indigenous studies units “fit” on university campuses. Toward that end, this roundtable will focus on a discussion between five Indigenous studies administrators from two Indigenous studies units (the Faculty of Native Studies at the University of Alberta and the Department of Indigenous Studies at the University of Saskatchewan) about the everyday administrative lives of Indigenous studies units. What kinds of things are they required to focus on, how have they experienced the growth of Indigenous studies from an administrative standpoint, and what do they see as the administrative opportunities and challenges to Indigenous studies as we continue to grow as a discipline?

Chair:

Chris Andersen, University of Alberta

Presenters:

Reginald Cardinal, University of Alberta

Beverly Findlay, University of Alberta

Freda Cardinal, University of Alberta

Lana Sinclair, University of Alberta

Michelle Jarvin, University of Saskatchewan

099. Activism, Art and Alliances

Paper Session

10:00 to 11:45 am

InterContinental: K-Town Room 523

Chair:

James Cedric Woods, UMass Boston

Participants:

After Standing Rock: Exploring the Ongoing Potential of Native Nation and Urban Minority Alliances **James Cedric Woods**, *UMass Boston*; **Carolyn Wong**, *UMass Boston Institute for Asian American Studies*

Crisis creates both challenges and new opportunities for alliances between Native communities and non-Native allies from other diverse backgrounds. Via the lens of the battle to stop the Dakota Access Pipeline, new relationships were formed, and existing ones were transformed to deal with one of the most galvanizing environmental justice issues of the decade. While excellent work has been done looking at the connections of Native and white allies recently, such as Grossman’s “Unlikely Alliances: Native Nations and White Communities Join to Defend Rural Lands,” we will look at the experiences and relationships between Native Nations and Asian American and Latino allies from outside of their territories, frequently hundreds of miles away. We want to explore what made the Standing Rock Lakota community open to this type of alliance building as well as what pulled these urban minority activists of the San Francisco Chinese Progressive Association, Hmong individuals from the Twin Cities, and the East Boston Community Ecumenical Council (a Latino immigrant organization) to North Dakota. To begin to answer these questions, we will interview urban Native and Standing Rock Lakota community members,

representatives of the San Francisco CPA, the Twin Cities Hmong community, and the East Boston Ecumenical Council. We believe this preliminary work can help inform future alliances around environmental or other social justice issues.

21st Century Indigenous Territorial Sovereignty: Transnational Collaboration in The Treaty Alliance Against Tar Sands Expansion **Paul R McKenzie-Jones**, *University of Lethbridge*

This paper argues that the Treaty Alliance Against Tar Sands Expansion forces a complete rethinking of the conceptualization of treaties and their role in asserting Indigenous sovereignty. From a non-Indigenous perspective, treaties between Indigenous nations and settler states are often portrayed as historical anomalies. Settler governments have continuously tried to rid themselves of the responsibility of honoring treaty obligations, while Indigenous nations demand that the rights historically recognized in these treaties be reaffirmed in the present day. Many scholars in Canada and the United States argue that treaties were not recognition of Indigenous sovereignty by settler states, but simply the least circuitous route to land acquisition and territorial expansion. Signed by over 150 Indigenous nations across Canadian and the United States, the Treaty Alliance asserts the contemporary rights of Indigenous territorial sovereignty between Indigenous nations, independent of their relationships with their respective settler states. The signatories affirm that “as sovereign Indigenous Nations we enter this treaty pursuant to our inherent legal authority and responsibility to protect our respective territories from threats to our lands, waters, air and climate.” Rather than obligating settler states to recognize Indigenous sovereignty in exchange for land cessions, the treaty obligations are between Indigenous nations promising to protect each other from future settler expansions. Using recent Alliance anti-pipeline victories as the basis for my analysis, I will show that, rather than being historical anomalies, transnational Indigenous treaty collaborations are effective twenty-first century sovereign methods of protecting and preserving Indigenous territories and the environment for future generations.

No Pipelines! No Bans! These are Indigenous Lands **Dylan AT Miner**, *American Indian and Indigenous Studies – Michigan State University*

In this paper, which will be expanded into a book chapter, I will position the important work being done by Indigenous artists to confront the ongoing encroachment and expropriation of Indigenous lands and sovereignties at the hands of settler-colonial nation-states and multinational corporations. Most importantly, I will look at the way that artists confront the extraction industries and Trump’s ongoing Executive Orders that ban immigrants from certain Muslim-majority countries. While I will speak primarily about my own work as an artist, I will also integrate a discussion of the important work done by other artists, such as Melanie Cervantes, Jesús Barraza, Isaac Murdoch and Christi Belcourt, and Sadie Red Wing, among others. An important component of this paper-turned-chapter, particularly in relation to the other texts in this anthology which it will accompany, will be a conversation on the pedagogical power of these works, as well as their ability to agitate, provoke, and assert Indigenous sovereignties in this particularly violent time. As an artist who also works within the art gallery and museum, this paper will also discuss the important distinctions between the functionality of art in distinct contexts and how the agit-prop graphic or poster, created by Indigenous artists, serves an important pedagogical function and has a lasting and transformative impact on the sovereignty of Indigenous nations and the disavowal of settler-colonial control.

Of Keystone, DAPL, and Diamond: Teaching About Standing Rock in Oil—and Indian--Country **Lindsey Claire Smith**, *Oklahoma State University*

This paper provides critical reflection upon a semester’s engagement with #NoDAPL in a Native American Studies

course at Oklahoma State University. “Water is Life: A Standing Rock Syllabus,” was inspired by the NYC #StandingRockSyllabus but deeply engaged with studies of literature and film as well as with abiding local (and contested) histories of tribal water rights in Oklahoma. With Oklahoma second in the U.S. (next to Texas) since 2010 in the number of pipeline spills, leaking over 1 million barrels of hazardous liquids, the connections between Oklahoma and Standing Rock are obvious if not immediately apparent in the public eye. From nervousness of administrators to the skepticism of Devon Energy interns to the resolve of Native student activists, reactions to this course were varied yet encapsulated tensions in Oklahoma over economic and environmental consequences of energy policy, which are playing out in our government and in resistance to pipelines closer to home such as Keystone and Diamond. I have drawn two conclusions most strongly from teaching about Standing Rock: 1. The classroom itself provides perspective on negotiations of authority and community building that are central to the Standing Rock (and broader decolonization) movement and 2. Literature and film are critical to #NoDAPL itself as well as to students’ understanding of the movement. Sandy Grande’s *Red Pedagogy* (2004) as well as the words of filmmakers and poets such as Heather Rae, Layli Long Soldier, and Allison Hedge Coke provide a roadmap for journeying to Standing Rock in the classroom.

100. Rising Voices / Hóthą́ŋiipi - Revitalizing the Lakota

Language

Film

10:00 to 11:45 am

InterContinental: Ladera Heights Room 521

The 55-minute documentary film *Rising Voices/Hóthą́ŋiipi* depicts the exhilarating and multi-faceted effort of Lakota tribal members to revitalize their language. Told through the voices of a wide range of Lakota people and filmed on the Lakota Indian Reservation, the film investigates the myriad of challenges facing the Lakota community and the inexorable ways in which language and identity are intertwined. *Rising Voices* braids together several strands of the Lakota language story including: the struggles of Lakota to learn their tribal language today, the historical attempt by the United States to annihilate the language, and the rise of immersion language schools, to construct an informative and compelling piece highlighting both the difficulty and necessity of language preservation. Linguists predict that barely a dozen Native tongues will survive into the next generation, and with each language death, the world loses a repository of history, community, identity, and human knowledge. *Rising Voices* will work in tandem with commentary by Lakota language educators to articulate this devastating loss and foster awareness for not only the Lakota language battle, but the language battles plaguing indigenous groups across the globe.

Presenter:

Wil Meya, The Language Conservancy

101. Indigenizing Geographies: Articulations of Sovereignty in Physical and Digital Spaces

Panel

10:00 to 11:45 am

InterContinental: Lincoln Heights Room 525

This panel presents means, modes, and manifestations of (re)claiming and (re)mapping Indigenous space, place, and territory. In investigating physical, artistic and digital assertions of Indigenous presence and livelihood, these presentations reflect the breadth of techniques that have successfully constructed spaces for specifically Indigenous peoples and communities. These enactments of place-making are considered within cities, reservation communities, and social media networks. The Ogimaa Mikana Project’s maneuvering across Ontario metropolises, physically and affectively constructing expressions of Indigenous place and presence, powerfully indicates the potentialities of Indigenous (re)mappings outside of settler state affirmations or approvals. The White Earth Nation’s recent installation of signs in Anishinaabemowin offers a claim to Anishinaabe

aki that transcends the eliminatory logics of western possession that have facilitated the ‘legal’ loss of reservation lands. Politicizing geotags and recognizing their role in confronting or perpetuating settler colonial claims to Indigenous lands nuances how scholars and activists engage with platforms frequently relegated as solely ‘virtual’: this analysis demonstrates that the digital arena is yet another area of contestation. Further, in transcending the colonial gaze within galleries premised on overt spectacle (Ogimaa Mikana Project), challenging the primacy of settler authenticity and claims to place (White Earth), and analyzing territorial contentions mediated through digital processes of naming (geotags), these presentations expand considerations of what the map, the sign, and the claim consist of in 21st century physical and digital spaces.

Chair:

Mishuana Goeman, UCLA, Tonawanda Band of Seneca

Participants:

Gego ghazaagwenmishkin pii wii anishinaabemiyin: Introducing the Ogimaa Mikana Project *Hayden King, Ryerson University, Beausoleil First Nation*

Co-founded by Susan Blight and Hayden King, the language arts collective, Ogimaa Mikana Project (“Leader’s Path”) is a group of artists, academics, and Anishinaabemowin language speakers. Originally working in Toronto, Ontario (Canada), but eventually expanding throughout Anishinaabeg territory in the province of Ontario, the project has been prolific since early 2013. There have been a number of distinct, though related campaigns. From street signs, billboards, plaques, banner drops and graffiti, each intervention aims to reclaim and rename roads, streets, and landmarks with Anishinaabemowin versions. These efforts generally do not seek official permissions or permits. They are designed to remind settlers of the presence of Indigenous peoples in an urban landscape that often alienates or erases. But more than that, the Project strives to assert Indigenous presence and promote language revitalization. This presentation is the first of a two-part presentation on the Ogimaa Mikana Project. It considers the genesis of the Project, rooted in the Idle No More movement; the philosophy of anti-recognition pursued by Blight and King, an overview of some of the site-specific Project interventions, as well as methods of the Project. This overview spans the project’s history.

Gii-nameshinog ingiw Anishinaabeg megwaa mamaajiiwaad:

Generating Counter-spaces in Anishinaabe Territory *Susan Blight, University of Toronto, Couchiching First Nation*

Much of the discourse around Ogimaa Mikana has focused on the ways in which the visual/textual properties of the work challenges normative settler colonial notions of space. Existing alongside the centering of Anishinaabe language in the work, and less talked about, is the covert movement of the artists through urban spaces as production and which the work itself reflects. Having the art of Ogimaa Mikana exist exclusively outside of the gallery constitutes an impulse to not be confined by the physical limits of the white cube and to, at least momentarily, evade the colonial gaze. As a settler colonial state, present-day Canada layers physical embodiments of settlement on Indigenous land. These layers of settlement represent an attempt to narrate the land as commensurate with property. The daily and continual invasion of our territories not only facilitates Indigenous dispossession but reminds us of our dispossession, a direct assault on our ability to imagine our future generations on our lands. In this way, we can think of one form of resistance to the state as the making and re-making of Indigenous space - a counter-space inextricably linked to Indigenous freedom and imagination - under conditions of constraint, surveillance, and duress. This presentation considers the physical movement within the body of work produced by Ogimaa Mikana and its relationship to Anishinaabeg sovereignty, knowledge production, and a refusal of the demand for consumable Indigenous images.

“It sits in your spirit and it starts taking root again”:

Anishinaabemowin Postings and Presence at White Earth
*Elan Pochedley, University of Minnesota, Citizen
Potawatomi Nation*

In detailing the relationship between obligations to natural resources and newly inscribed (yet historically respected) demarcations of Anishinaabe aki, this presentation theorizes territory beyond the scope of legal title and property ownership. The White Earth Nation (Gaa-waabaabiganikaag), a sovereign Ojibwe community in northwestern Minnesota, has recently installed bilingual signs in Anishinaabemowin and English for lakes, rivers and streams throughout its reservation. This presentation focuses on the multiple modes of signification made possible via the presence of these signs, particularly in relation to contemporary White Earth territorial claims, language revitalization efforts, and understandings of Ojibwe place. This installation is a manifestation of biskaabiinyang, exemplifying Leanne Simpson's call to "act to create those spaces [of decolonization]—be they cognitive or spatial, temporal or spiritual;" (Simpson 2011). This presentation is informed by interviews conducted with members and employed personnel of the White Earth Nation, focusing primarily on the Nation's Natural Resource Department. With the White Earth Nation currently controlling only 10% of reservation lands secured under the Treaty of 1867, signs in Anishinaabemowin counter legacies of dispossession and disconnection through signaling contemporary relations of Anishinaabeg to lands and natural resources. Building on Mishuana Goeman's assertion that "...the geographies foundational to Native communities have not disappeared but are waiting to be (re)mapped..." this presentation emphasizes that White Earth's (re)mapping is articulating and making manifest a claim to place and home (Goeman 2013).

Geotagged: Claiming Space through the Creation of Digital Place Names
Joseph Whitson, University of Minnesota

This paper interrogates the role of social media geotags in the ongoing process of American settler colonialism. I argue that choosing geotags - digital geographic markers attached to posts - on social media is a political act that can either reinforce or challenge colonial claims to land in the United States. Specifically, I examine outdoor and adventure photography on Instagram, analyzing the ways tourists and the outdoor industry represent environmental spaces as well as the way indigenous people and activists use geotags to reindigenize the landscape. Through a close reading of the geotags in conjunction with a post's images, caption, hashtags, and comments, this paper adds to our understanding of the relationship between digital representations of the environment and political action. Maps and place names are powerful colonial tools, scouring indigenous presence from the land and replacing it with settler values and ways of knowing. Far from a finished project, claiming space through names has accelerated with the rise of mobile technology and social media. Outdoor tourists see themselves as explorers, naming their "discoveries" through the creation of new geotags or choosing from a pool of existing tags that contribute to a growing digital landscape. However, because social media geotags lack the policing and permanence of traditional mapping, they also leave space for native resistance, allowing for the indigenization of digital space as a step towards physical decolonization.

Comment:

Mishuana Goeman, UCLA, Tonawanda Band of Seneca

102. Strengthening of Native Nations and Communities through Indigenous Community Building

Panel

10:00 to 11:45 am

InterContinental: Majestic Room 635

Native peoples and nations are in great need to create healthy and

sustainable communities. The need to empower and build capacity to take on pressing challenges and concerns is paramount for Native peoples in the twenty-first century. Currently, Native peoples are developing dynamic and creative plans to build their communities based on Native values, principles, and ways. One area in need of building and strengthening of Native nations and communities is in the field of education. For many, education helps set the foundation to creating healthy and sustainable communities. This panel will analyze how a variety of Native Nations, communities, institutes, and educational organizations are strengthening and building healthier Native peoples and environments. The range of topics will focus on the pursuit of the Navajo Nation to be a State Education Agency, indigenizing a doctoral education program to help build educational leaders to strengthen Native communities, developing an Indigenous curricular pathway for native nation building, and how a university's institute strengthens and empowers Native communities through research, service-oriented scholarship, and supporting initiatives.

Participants:

Warrior Twins versus the Sun God(s): Navajo Nation's Pursuit to be a State Education Agency
Wendy S Greyeyes, University of New Mexico

This paper will discuss and analyze how the Navajo Nation's Department of Diné Education is going through the process of becoming a State Education Agency.

IFAIR: Strengthening Native Communities through Research, Service-oriented Scholarship, and Supporting Initiatives
Lloyd L Lee, University of New Mexico

This paper will examine the University of New Mexico's Institute for American Indian Research (IfAIR) history of facilitating research contributing to the decolonization, sovereignty, and self-determination of Indigenous peoples, promoting community-inspired, service-oriented scholarship, and supporting all initiatives of the Native American Studies department and coordinating new initiatives.

Indigenizing Doctoral Education through the Formation of an Indigenous Based Doctoral Cohort to Strengthen our Communities
Robin S Minthorn, University of New Mexico

This paper will discuss and analyze how the Native American Leadership in Education (NALE) program is addressing specific needs within tribal and broader Native American educational leadership in New Mexico.

Indigenous Education, Community Core Values, and Decolonizing Curricular Pathways for Native Nation Building
Leola Tsinnajinnie, Native American Studies - University of New Mexico

This paper will examine how Native communities in New Mexico are developing decolonized curriculum tied to a community's core values and educational experiences. This curriculum development is helping to build Native nations.

103. Research Ethics

Paper Session

10:00 to 11:45 am

InterContinental: Metropolitan Room 623

Chair:

Randall Akee, UCLA

Participants:

Kind Faces, Sharing Places: Design, Governance and Conduct of an Indigenous Maternal and Infant Health Research Project in Toronto
Michelle Firestone, Well Living House, St. Michael's Hospital; Sara Wolfe, Seventh Generation Midwives Toronto; Janet Smylie, Well Living House, St. Michael's Hospital

Kind Faces, Sharing Places (the "Baby Bundle Project") is a 3-year community-partnered, Indigenous-led action research project that is being conducted in Toronto to enhance the health

of Indigenous mothers and the integrity and functioning of their families. Colonial governmental policies in Canada have undermined historical Indigenous community systems that supported families during pregnancy, rupturing the intergenerational transfer of Indigenous maternal and infant health knowledge and practice. The goal of this project is to address the underlying causes of adverse Indigenous maternal and infant health outcomes through the provision of upstream, wrap-around supports and service integration. Modeled after the Stronger Families Program that was designed by and for Aboriginal families in Brisbane, Australia, the Baby Bundle Project is a complex, multi-layered, and unique example of Indigenous implementation science in practice. Our project will build on the success of Indigenous midwifery in Canada, including the provision of culturally secure care, using methods that promote collaboration, Indigenous leadership and governance. Anticipated project outcomes include a reduction of infant apprehension, enhanced prenatal care, improved birthing experiences, improved maternal mental health, and strengthened family functioning. In this session, we will provide an overview of the Baby Bundle Project client support and service integration interventions and detail the project methods including our study design, governance structure, theory of change, data collection and data analysis. The presentation will advance the discussion on bridging implementation science frameworks to Indigenous community contexts and Indigenous research methodologies more generally.

Indigenous Research Ethics in Canada: Eradicating the Colonial Paradigm by Using Indigenous Knowledges *Suzanne Lea Stewart, University of Toronto/ OISE; Juan Rodriguez, University of Toronto; Bob Sleeper, University of Toronto*

Research ethics is a major issue for Indigenous health researchers. Current literature demonstrates that significant harm has come to Indigenous individuals and communities through unethical research practices. Unethical conduct on the part of researchers in Indigenous communities is amply documented as a specific cause of and contributing factor to the need for specific ethics and guidelines for research with Indigenous peoples. Little is known about the ethical experiences of current researchers and Indigenous individuals and communities who participate in health research. Existing guidelines and protocols from CIHR (2008) and the Assembly of First Nations (2007) need to be revised and updated to reflect the current context of research, including the increasing urbanization and growing youth demographic of the population. The focus of this project is researchers' and Indigenous peoples' experiences of existing and widely applied national Canadian Indigenous health research ethics and protocols. Using a mixed methods approach that is grounded in an Indigenous knowledges/community-based framework, we asked: What are the strengths and weaknesses of current Indigenous health research ethics and guidelines? This question was answered by data comprising a survey with 300 respondents and individual interview narratives with 20 key informants. Results include metathemes of: Urban/reserve issues; Inauthentic partnerships; Uninformed researchers; Indigenous research capacity; Paradigm shift. These results will be used to update ethical protocols and guidelines and provide new insights to more ethical and effective research practices with communities and academic institutions.

Researcher Responsibilities, Reconciliation, and Environmental Justice: An Indigenous Perspective. *Ranjan Datta, University of Saskatchewan*

We (Indigenous researcher and four co-researcher participants, Elders, and Knowledge-holders) were interested in exploring how researcher and meanings of research were framed in relation to the politics of development. Combining theory from Indigenous, postcolonial theory, and science studies, especially the work of Bhabha, 1985; Battiste, 2013; Code, 2006; Kovach,

2010; Levi-Strauss, 1966; Wilson, 2008, we have examined two main questions. First, how did Indigenous peoples of the Laitu Khyeng Indigenous in Chittagong Hill Tracts (CHT), Bangladesh, view the meanings of research through land as a source of knowledge and understanding for their reconciliation? Second, how are they positioned in relation to the field of land-based reconciliation practice? Our research addressed questions using interdisciplinary approaches for understanding reconciliation in relation to conceptions and practices of land management, and asking how those of us who invoked this term might most effectively address Indigenous ecological, economic, and social challenges. In accordance with research questions specified above, this study guided by the critical concerns of identifying the problems of existing research practice in relation to the everyday land-based practices and traditional experiences in Indigenous regions. This study followed a relational research framing with a focus on the researcher's relational accountability and obligations to study participants and site. Four methods of data collection were used, including traditional sharing circles, individual stories, commonplace book and photovoice. This study situated itself within this context and took a significant step in exploring identity and justice in relation to Indigenous understandings of research as reconciliation and environmental justice.

104. Oh You're Native Too!?: A Conversation on/between/betwixt Indigeneity, Indigenization, & Indigenous Epistemologies

Roundtable

10:00 to 11:45 am

InterContinental: Mission Room 614

Filipinos having Igorot tattoos. Mexicans doing Aztec dancing. Black Americans collecting tribal African artifacts. Whites doing hula. This round table is a conversation on emerging works in critical indigenous studies, indigenization movements, and indigenized identities. Looking at the growing socio-cultural politics around DNA testing to exposure trips to tribal communities outside of the United States, how do diasporic indigenous communities navigate being settlers in the United States, interacting with communities who sees themselves as indigenous yet not attached to a tribal identity, and how cultural (re)appropriation is used as a tool of decolonization while in diaspora. As indigenous scholars, how do we navigate institutions and communities that engages indigenous identities, indigenization, and indigeneity through a capitalist, performative, and genocidal framework? What happens when "know history, know self" means an erasure of your history in order for others to know themselves?

Chair:

Joseph Ruanto-Ramirez, Claremont Graduate University, UC San Diego

Presenters:

Edward Nadurata, UC Los Angeles

Izzy Narvaez, UC San Diego

Burgundy Fletcher, UC San Diego

T. Kaneali'i Williams, UC San Diego

Amrah Salomon J., UC San Diego

105. The Past, Present, and Future of International Indigenous Curatorial Practices

Roundtable

10:00 to 11:45 am

InterContinental: Olympic Room 617

This panel brings together Indigenous curators from a wide range of regions as well as institutional affiliations in order to consider the history and contemporary state of Indigenous curation. What these practitioners have in common is a commitment to developing their practice according to Indigenous perspectives and methodologies. The ultimate goal of our conversation is to develop strategies and networks that will strengthen the capacity for Indigenous curators to work internationally.

Chairs:

Mario A. Caro, Santa Clara University
Megan Tamati-Quennell, Curator of Modern and Contemporary Māori & Indigenous Art, Museum of New Zealand Te Papa Tongarewa

Presenters:

Heather Ahtone, James T. Bialac Assistant Curator of Native American and Non-Western Art for the Fred Jones Jr. Museum of Art, University of Oklahoma
Miranda Belarde-Lewis, Independent Curator / University of Washington
Nici Cumpston, Artistic Director Tarnanthi Festival of Contemporary Aboriginal & Torres Strait Islander Art
Migoto Eria, Manager Iwi Development, National Services Te Pāerangi, Museum of New Zealand Te Papa Tongarewa
Karl Johnstone, Independent Consultant / Former Director of The New Zealand Māori Arts & Crafts Institute
Nancy Marie Mithlo, Independent Curator / Occidental College

106. Voces de Mexico: Programas de Revitalización de los Pueblos Originarios de Nayarit y Veracruz

Roundtable

10:00 to 11:45 am

InterContinental: Palace Room 628

La lengua es, sin duda, uno de los elementos más icónicos e importantes de nuestra sociedad y de nuestra cultura. En ella, se manifiesta nuestra forma de pensar y de sentir. Es por eso, que cada grupo social la significa y expresa de diversas maneras. Esta mesa redonda reúne a docentes y estudiantes de diferentes proyectos de lenguas originarias del estado de Nayarit y Veracruz con el propósito de analizar las iniciativas de comunidades y académicos en revitalizar las lenguas originarias. Saul Santos García y Tutupika Carrillo de la Cruz, trabajan con hablantes de la lengua Wixárika en proyectos de revitalización en la comunidad del Colorín, Nayarit. Edisa Altamirano Domínguez, discute los métodos pedagógicos para la enseñanza de la lengua Náayari a estudiantes de la universidad. Eduardo de La Cruz Cruz y Luis Avilés González trabajan con la lengua Nahuatl de la Huasteca Veracruzana en el aprendizaje, enseñanza, e investigación de la lengua indígena como primer paso para la revitalización. Panelistas en la mesa redonda discuten los métodos de enseñanza, métodos de revitalización las lenguas indígenas en México, los diferentes proyectos de revitalización, y el significado de la lengua Wixárika, Náayari, y Nahuatl. El objetivo de esta mesa redonda es el de difundir los diferentes enfoques a la revitalización e intercambiar metodologías para la revitalización de algunas lenguas originarias de México.

Chair:

Beatriz Cruz, UCLA

Presenters:

Saul Santos García, Universidad Autónoma de Nayarit
Tutupika Carrillo de La Cruz, Universidad Autónoma de Nayarit
Edisa Altamirano Domínguez, Náayari
Eduardo de La Cruz Cruz, University of Warsaw, Poland/IDIEZ
Luis Avilés González, UCLA

107. Mediating Change: Challenging Representations of Latinx Indigenous Communities and Forging Social Publics

Roundtable

10:00 to 11:45 am

InterContinental: Roxy Room 611

The growth of Latin American Indigenous migration in the last decades has contributed to a revitalization of Latinx communities in destination cities throughout the United States including New York and Los Angeles. This panel, composed of academics and activist youth, will consider what it

means to be indigenous migrant subjects in the dominant public sphere in the 21st century. Part of this discussion includes a consideration of Latinx indigenous peoples experiences as subjects within broader Latinx communities, that reproduce prevailing racist ideologies from their countries of origin regards indigenous peoples, in the U.S. Several guiding questions for discussion include: 1. How do indigenous migrants experience linguistic and cultural isolation and in what ways are they able to redefine isolation narratives and forge solidarities? 2. What are the dominant images and representations in various areas of the media (e.g. radio, print media, and television) and how are they being challenged by counter-hegemonic efforts through use of public and community programming? 3. What is the role of Indigenous language and music in these efforts to decolonize knowledge surrounding Latinx indigenous peoples in the U.S. and in their home countries? 4. What ruptures are being produced and what types of solidarities arise through indigenous programming activities that value language, traditional practices, the transformations of identities, and efforts to recover inheritances? The participation Indigenous perspectives from Ecuadorian Kichwa and Zapotec youth will provide fertile ground for hemispheric dialogues. The inclusion of both academic and activist voices should provide productive discussions to inform our pedagogies.

Chair:

Lourdes Gutierrez Najera, Drake University

Presenters:

Santy Barrera, GoProjectNYC
Renzo Moyano, Loca Vibes Radio
Victoria Stone-Cadena, CUNY Graduate Center
Charlie Uruchima, Community Affiliate
Yunitza Vasquez Vasquez, UAM-Iztapalapa (Mexico)

108. Social Media and Indigenous Activities

Paper Session

10:00 to 11:45 am

InterContinental: Royal Room 620

Chair:

Jeffrey Paul Ansloos, University of Toronto

Participants:

Surviving colonialism in 140 characters or less: Indigenous life promotion and decolonizing suicide prevention policy on Twitter **Jeffrey Paul Ansloos**, University of Toronto
Rates of Indigenous youth suicide in Canada are among the highest in the world. Despite decades of research that has identified risk factors, rates among Indigenous youth have remained high. Recent calls for comprehensive, contextually-informed approaches to Indigenous suicide prevention stress the need for creative, value-based, culturally-responsive, decolonizing, and politicized strategies for promoting life among Indigenous youth. Rather than framing suicide through positivist frameworks of health, perseverating on discourses of risk, this research broadens conceptualizations of suicide through settler-colonial analysis. This reconfigures the social construction of suicide as an embodied expression of colonial violence and reframes prevention as decolonial praxis grounded in Indigenous futurity. Therefore, navigating policy in contexts of political action is central to life promotion practices. With the rapid increase of Indigenous youth political engagement in and through digital ecologies such as Twitter, Indigenous youth are addressing complex issues of colonial violence and their own survivance. These contexts require attention in terms of policy development for Indigenous life promotion. This presentation will provide implications of an emerging research partnership with Twitter, which supports life promoting approaches to suicide prevention. This research presentation will identify youth-informed practices of life promotion, as well as provide insight on the emerging political utility and challenges of digital resistance to colonial structures central in the deaths of Indigenous youth. In particular, the presentation will highlight

emerging trends which demonstrate Twitter as an ecological site of decolonization and network for social movements of life promotion. Implications for Indigenous public policy will be presented.

Mni Waconi: Social Media Activism, the Battle for Indigenous Sovereignty, and the Rise of the Indigenous Spring *Michael Lerma, Northern Arizona University; Adrian Lerma, Yahuaca Knowledge Distribution*

This paper documents accounts of the NODAPL movement. This paper suggests lessons to be learned from the NODAPL platform. It gives voice to the individuals that, at times, sacrificed everything for their beliefs. The intersection of the Missouri River and the Standing Rock Sioux Nation converged in a hot flash where Indigenous individuals exclaimed, "ENOUGH"! In an effort to protect the water for all humans, Indigenous activists put their lives on the line to stand up for what they believe in. This paper tells that story by taking first hand accounts of water protectors. In case study format, it links events in timeline form to contemporary debates, and it suggests that those advocating for maintaining and expanding Indigenous sovereignty utilize international frames. This paper will, first, address the role of agenda setting in terms of mainstream media silence and how social media brings attention to the blackout. We then discuss how social media can be used to further the interests of Lakota sovereignty. Next, we address Lakota Sovereignty, with respect to creation accounts, treaties signed between the Lakota and the United States, and the future of Indigenous water rights. Geographic information about traditional Lakota homelands, and information about treaty violations supplement this research, and outlines the relationship between the Lakota and the United States governments. We challenge a contemporary instinct to frame water defense within colonial actor domestic politics, which is not in the interest of reinforcing Indigenous sovereignty. We conclude with the current state of the #NoDAPL movement history.

Putting Standing Rock on the Digital Map: Facebook Check-ins and the Spatial Politics of Indigenous Digital Activism *Jacqueline Land, University of Wisconsin-Madison*

Digital practices such as hashtags, live video streaming, and location-based social networking fostered awareness and engagement in the 2016 protest against the Dakota Access Pipeline. This paper explores the mass use of Facebook check-ins at Standing Rock on October 31, 2016 to consider the role of digital activism and digital spatial formation in Indigenous political efforts. The Standing Rock Facebook check-ins were widely disparaged as a form of "slacktivism" removed from the direct action of water protectors. Despite the pitfalls and limitations of digital activism, the involvement of over one million Facebook users in the Standing Rock protest via the check-in necessitates critical attention on the political potential of these digital practices in supporting Indigenous activism. Drawing on Bonilla and Rosa (2015)'s investigation of hashtags in digital activism through "hashtag ethnography," I outline a model for analyzing the cultural practice of Facebook check-ins that I call "check-in ethnography." This approach examines how the circulation of the Standing Rock check-in on users' newsfeeds created a shared sense of place and spatial connection key to Indigenous cultural sovereignty and community-building in social activism. Further, analyzing the technological aspects of Facebook check-ins demonstrates how individual users' participation in the check-in contributed to the mediated construction of Standing Rock as a digital space separate from the Standing Rock protest campground. I argue that Standing Rock check-ins enable us to recognize how digital space and location-aware social media can be meaningful political tools in the struggle for Indigenous sovereignty and activism.

Reconciliation is not a big hug: Digital Decolonization in the Post-Apology Residential School Database *Shawna Ferris,*

University of Manitoba; Kiera Ladner, University of Manitoba; Danielle Allard, University of Alberta; Carmen Miedema, University of Manitoba

The Digital Archives and Marginalized Communities Project is an anti-colonial anti-violence activist initiative to research, design, and develop three digital activist archives in partnership with stakeholder groups. In so doing, DAMC researchers investigate how we and the communities with whom we partner can adopt digital platforms that reflect community-derived epistemologies, ontologies, and social justice objectives. One DAMC collection is the Post-Apology Residential School Database, a collection of digital and digitized news media reports on Indian Residential Schools since the Canadian government's official apology for the schools in Parliament on June 11th, 2008. PARSD is set to soft launch in 2018, the year after the Canadian government spent millions celebrating Canada's 150th anniversary. This paper discusses how DAMC team members and 'guest taggers' have come to describe and organize records, and to develop educational resources in PARSD to promote decolonization. In doing so, we endeavor to develop a publicly accessible resource that intervenes in mainstream representations of Canada as post-colonial. We work to resist representations — all too common in the past year's "Happy Birthday Canada" rhetoric — that frame healing and reconciliation between Indigenous nations and settler Canadians as inevitable and "already happening nationwide." As the lessons of PARSD make very clear, such representations obfuscate the well-documented ongoing effects of colonization. As readers of this proposal will know all too well, genuine decolonization requires full acknowledgement of past and present colonial violence, and prolonged effort to understand and undo colonial ignorance and erasures of Indigenous knowledges, histories, and peoples.

109. Mining

Paper Session

10:00 to 11:45 am

InterContinental: Silver Lake A Room 515a

Chair:

Hokulani K Aikau, University of Utah

Participants:

From Gold Rush to Green Rush: Illegal Marijuana Cultivation on Yurok Tribal Lands *Kaitlin Paige Reed, Yurok Tribe; University of California, Davis*

Yurok tribal lands, located in northwestern California, are currently under siege by illicit marijuana production. Illegal water diversions associated with marijuana production are running our streams dry; water quality has been dramatically degraded by chemical pollution and human waste. Traditional gatherers and basket weavers face threats, physical violence, and intimidation from marijuana growers. Our wildlife is dying at rapid rates from intentional poisoning and chemicals left behind at abandoned grow sites. I argue that the surge in marijuana production — dubbed the Green Rush — is a direct legacy of the Gold Rush in northwestern California. For Yurok — and other indigenous groups of California — the Gold Rush was an apocalypse, resulting in widespread genocide and ecocide. The rush mentality views the landscape in terms of its monetary value; this extraction of wealth necessitates violence for land, water, and indigenous bodies. Violence against our land is violence against our people. Throughout my work, I aim to blur the boundary between social and environmental justice. The Yurok Tribe, however, has been active in resisting the Green Rush. A zero tolerance resolution was passed in 2006 and a controlled substances resolution was passed in 2013. Beginning in 2014, 'Operation Yurok' — a collaborative effort between the Tribe, and county, state, and federal government entities — have eradicated thousands of plants. Abandoned grow sites, however, remain an important issue; resources for the Yurok Tribe to

adequately address these sites are very limited.

Extractivism, Consent, and Indigenous Embodied Resurgence

Isabel Altamirano-Jimenez, University of Alberta

According to the United Nations Special Rapporteur on the Rights of Indigenous Peoples, Victoria Tauli-Corpuz, we “cannot delink the fight of Indigenous peoples for their land, territory and resources from the violence that is committed against Indigenous women.” Unprecedented global investments in mining, oil and gas operations, as well as large-scale climate change mitigation schemes designed to reduce the effects of those extractive industries, negatively impact Indigenous communities through the degradation and pollution of their lands and water sources, limitations on their access to natural resources, and the displacement of people from their lands. This paper contributes to these discussions and analyzes how notions of “free-entry principles,” which have historically characterized subsurface tenure in settler colonial contexts such as Canada, are mobilized to transfer power and structures of dominance onto bodies within and outside this country. From a decolonial perspective, this paper considers how the reclamation of Indigenous knowledge and people’s fundamental human rights over their bodies intersects with present-day economic development and environmental challenges. Paying particular attention to Indigenous women’s affective resurgence narratives, this paper seeks to highlight the connection among extraction, embodied experiences and resurgence across borders.

Cultural Wastelanding: The Impacts of Sulfide Mining on Ancestral Menominee Lands *Gregory Hitch, Brown University American Studies*

Aquila Resources plans to build an open-pit ore-sulfide mine 150 feet from the Menominee River in Michigan’s Upper Peninsula, which is the site of the Menominee people’s creation story. Before the United States forcibly sequestered the Menominee on their reservation in 1854, the Menominee seasonally inhabited this landscape, as evidenced by burial mounds, raised garden beds, and other artifacts still visible today. I draw upon Traci Brynne Voyles’s theory of “wastelanding,” that argues settler colonization and environmental justice are intimately enmeshed through the process of mapping Indigenous lands as marginal and worthless, and therefore pollutable. Although Voyles focuses on reservation lands in deserts, I argue that by reinterpreting this theory to consider how wastelanding also occurs on Indigenous cultural landscapes we gain a better understanding of environmental racism’s pervasiveness. Indeed, Aquila’s Back Forty Mine is not only liable to pollute an ecologically-rich river—and the Great Lakes—but, according to the Menominee Nation’s archeological mapping (which contradicts Aquila’s perfunctory mapping), will irreparably harm Menominee burial sites and other culturally and spiritually-significant artifacts. Therefore, even if this sulfide mine only benignly impacts the environment, as Aquila asserts—a questionable claim at best—the mine’s footprint will nevertheless cause significant harm to the Menominee people. Through this lens, we see that the State of Michigan’s indifference to the Menominee people’s concerns is a continuation of a colonial ideology that values the cultural heritage of Indigenous peoples less than Western culture, thereby rendering these spaces expendable. In other words, fair game for cultural wastelanding.

Just climate change transitions: a practical guide for Indigenous engagement with the gas industry *Katharina Ruckstuhl, University of Otago; Lyn Carter, University of Otago*

Indigenous peoples have been at the forefront of calls for just transitions away from fossil fuels in favour of sustainable energy sources such as wind, hydro, solar, wave and bio-based fuels. Protests against oil and coal extraction have brought media attention to Indigenous viewpoints. Standing Rock in Dakota, Alberta’s tar sands, the Carmichael coal mine in Queensland, the Northland coastline in Aotearoa New Zealand have all been sites

of Indigenous activism. While frontline protest highlights the strength of Indigenous feeling, background work continues into how to implement just energy transitions. Such work is necessary so that Indigenous people, who already bear the cost of climate change, are not doubly penalised as alternative energy sources are developed. Many Indigenous people are rightly wary of multinational oil and gas companies, particularly when State governments facilitate abuses against Indigenous rights for the ‘good of the nation’. However, in cases where Indigenous rights are acknowledged and acted upon, gas can act as a short term transition fuel in some circumstances and may offer other positive development opportunities. One country where this may be an appropriate approach is Aotearoa New Zealand. This presentation presents a practical guide to how Indigenous groups may wish to interact with the oil and gas industry and is based on the authors’ 10 years of experience in dealing with offshore exploration companies in the South Pacific ocean.

110. Like a Father Would His Children: Patriarchy, Violence, and Control in the California Mission System

Panel

10:00 to 11:45 am

InterContinental: Silver Lake B Room 515b

On September 23, 2016, Pope Francis canonized the controversial founder of the California mission system, Junípero Serra, a decision that angered California Indian people and surprised contemporary scholars. News of Serra’s canonization sparked demonstrations from Indigenous peoples throughout the state, including a Tataviam mother and son who walked to all twenty-one missions in protest. Indians in California repeated a simple refrain, “He was not a saint.” Pope Francis’ actions put a new spotlight on the Franciscan missions, which are still a ubiquitous and largely unquestioned presence in California, and the group’s methods of social control and conversion. From 1769 and the founding of Mission San Diego, to the U.S. invasion in 1846, the Franciscan missionaries tasked with converting California’s Indigenous population into quasi-European Christians consistently faced charges of abuse by Spanish and Mexican administrators, soldiers, and Indians themselves. They responded by claiming the charges were fabricated or that the punishments Indian converts received were like those a father would give his children, as did their historians into the twenty-first century. For example, in 1989, Franciscan historian Francis F. Guest argued the whippings were like mild spankings, a refrain repeated by Francis J. Weber in 2007. The mission myth, that they were peaceful places of Christian instruction, cannot be supported by the archives, is harmful to contemporary California Indians, and must be forever undone. This paper argues that Franciscan missionaries and their historians used this defense to deny that physical violence was a central feature of the missionization project.

Chair:

Kent Lightfoot, UC Berkeley

Participants:

Indigenous Architecture and Labor at the California Missions
Yve Chavez, Wheelwright Museum of the American Indian

In 1785, a Tongva shaman named Toyupurina from the village of Jachivit led an attempted uprising against Mission San Gabriel Arcángel in current-day Los Angeles County. Angered at the oppression of Tongva practices, Toyupurina and Nicolás José, a converted Indian, sought to rise against the abusive friars and soldiers who established the first mission in the region in 1771. The foreign priests forced the local Tongva and other California Indians to construct mission buildings, including the dormitories where unmarried women and men slept at night. In the confined space of the *monjerío*, priests and soldiers raped, assaulted, and separated young Tongva women from their families and culture. Mission structures like the *monjerío*, that still stand today, remind Tongva descendants of this trauma and the mission’s romanticized colonial presence in California. The adobe and stone walls of the Mission San Gabriel remain, yet the Tongva homes where married families once lived have disappeared. This

paper examines the relationship between Tongva peoples and the built spaces they inhabited both within and outside of the mission. If Tongva workers constructed Mission San Gabriel's buildings, then why are indigenous roles overlooked in studies of mission architecture? What does the absence of Tongva houses tell us about the relationship between native peoples and the built environment? These questions guide this case study of a southern California mission, which brings to light the architectural contributions of California's first peoples while exposing the oppression of indigenous culture.

California's First Carceral System: Franciscans, California Indians, and the Habit of Human Caging *Benjamin Madley, UCLA*

There were no chain-link fences topped with razor wire, no panoptic guard towers, and no orange-clad inmates. Yet Franciscans and their allies operated a system of twenty-one California missions that echo from colonial past into carceral present. This paper will narrate how California missions came to resemble penal institutions by examining changing policies of recruitment, spatial confinement, regimentation, surveillance, physical restraint, and corporal punishment as well as California Indian resistance. Finally, this essay will explore how Spanish and Mexican habits of incarceration left enduring legacies in California upon which later United States citizens may have built before suggesting new avenues of research into the history of the carceral state within and beyond California.

Like a Father Would His Children: Patriarchy, Violence, and Control in the California Mission System. *Jeremiah J Sladeck, UCLA*

On September 23, 2016, Pope Francis canonized the controversial founder of the California mission system, Junípero Serra, a decision that angered California Indian people and surprised contemporary scholars. News of Serra's canonization sparked demonstrations from Indigenous peoples throughout the state, including a Tataviam mother and son who walked to all twenty-one missions in protest. Indians in California repeated a simple refrain, "He was not a saint." Pope Francis' actions put a new spotlight on the Franciscan missions, which are still a ubiquitous and largely unquestioned presence in California, and the group's methods of social control and conversion. From 1769 and the founding of Mission San Diego, to the U.S. invasion in 1846, the Franciscan missionaries tasked with converting California's Indigenous population into quasi-European Christians consistently faced charges of abuse by Spanish and Mexican administrators, soldiers, and Indians themselves. They responded by claiming the charges were fabricated or that the punishments Indian converts received were like those a father would give his children, as did their historians into the twenty-first century. For example, in 1989, Franciscan historian Francis F. Guest argued the whippings were like mild spankings, a refrain repeated by Francis J. Weber in 2007. The mission myth, that they were peaceful places of Christian instruction, cannot be supported by the archives, is harmful to contemporary California Indians, and must be forever undone. This paper argues that Franciscan missionaries and their historians used this defense to deny that physical violence was a central feature of the missionization project.

111. Literature and Narrative

Paper Session

10:00 to 11:45 am

InterContinental: Westwood Room 526

Chair:

Caskey Russell, University of Wyoming

Participants:

Prison of Grass: Howard Adams (Métis) on the Canadian "Civil War" *David Myer Temin, University of Michigan*,

Department of Political Science

In his 1975 classic *Prison of Grass: Canada from a Native Point of View*, Métis theorist Howard Adams wrote of Native liberation and decolonization, drawing from sources as diverse as Marx, Fanon, Malcolm X, and Freire to diagnose the psychological and material aspects of settler-colonial violence for Métis and other Native peoples across Canada and the United States. Somewhat panned for his tendency to generalize from Métis histories to those of other North American Indigenous peoples, Adams' work nonetheless generated a potent, if underappreciated, account of the relationship between settler colonialism and capitalism, tracing in a powerfully stylized mode Métis resistance and refusal of colonization and conquest. Drawing on archival research, this paper places Adams within debates about sovereignty, treaties, title, and recognition central to North American Native activist-intellectuals whose work produced early, formative accounts of self-determination and decolonization in the 1960s and 70s, including Vine Deloria Jr. (Standing Rock Sioux), George Manuel (Shuswap), and Howard Cardinal (Cree). Through a close reading of Adams' work, I argue that he launched a critique of and response to Cardinal's influential idea of "citizens plus"—the notion that First Nations peoples are (first) Canadians and only then (second) citizens of Indigenous nations. Tracing Adams' pointed account of the Red River "civil war" (a "rebellion," in the dominant historiography) I contend that Adams re-narrates this event in order to foreground both a deep and ongoing history of Métis nationalist liberation struggles as well as the foundational illegitimacy of Canada as a white settler-colonial state.

From Tar Sands to Zombies: Indigenous Science Fiction and Sustainability *Sarah Henzi, Université de Montréal*

Since its beginning, science fiction has sought to anticipate the future, which "apparently consists of both external encounters—technological marvels (and horrors), aliens, and outer space—and internal tensions—the mysteries of the human mind and body" (Pinsky, *Future Present* 13). Amongst these "external forces," colonialism and industrialization, have had a severe impact resulting in many "internal tensions," as Jeannette Armstrong depicts in her poem "History Lesson." Indigenous science fiction, then, can be thought of as a reimagining of these "tensions" with aspects of Indigenous experience and history, and a "recovering [of] ancestral traditions in order to adapt in our post-Native Apocalypse world" (Dillon, *Walking the Clouds* 10). However, we might consider whether the literature itself has to present such alternatives, or if its potential resides in the transfer of the pressure of such questions onto the reader. In this way, and to borrow from Jeff Corntassel, science fiction is one example of how Indigenous peoples are finding "new pathways to resurgence and cultural continuity in order to strengthen their nations amidst ongoing colonialism and legacies of cultural harm" ("Re-envisioning Resurgence" 157). In this paper, I will look at a selection of short stories—Eden Robinson's "Terminal Avenue," Richard Van Camp's "On the Wings of this Prayer" and Simon Ortiz's "Men on the Moon"—as examples of Indigenous writers exploring contemporary environmental and sustainability concerns—including collectively shared, and more justly distributed and inhabited spaces, within the realm of possibility of settler-colonialism—through the modus operandi of science fiction.

Troubling the myth of the North Woods in David Treuer's *Prudence* *Adam Spry, Emerson College*

This paper will examine the historical and literary context for David Treuer's (Anishinaabe) 2015 novel, *Prudence*. Set during the waning years of the Upper Midwest's resort boom, *Prudence* contests the idyllic image of the North Woods as a bucolic land of leisure by giving the perspective of the Native men and women who provided much of the labor for the resort economy. This reframing not only throws the settler-colonial history of the

region into focus, but also offers a pointed rewriting of Ernest Hemingway's problematic representation of the Anishinaabeg in his Michigan fiction. Arguing that the North Woods imagery of Hemingway's fiction is an artificial construct meant to suppress the region's history of colonial violence and ecological devastation, I will show how Treuer's novel works to reinscribe this history onto the landscape of the Upper Midwest. I ultimately argue that Prudence's representation of the Anishinaabeg as laborers offers its most important rewriting of Hemingway's fiction, as well as a critical historical intervention. By fore-fronting the Anishinaabeg's role in building and maintaining the infrastructure upon which the resort economy of the Upper Midwest depended, Treuer's novel not only subverts the idea (promulgated through both literature and historical narratives) that early 20th C. Anishinaabeg existed only on the margins of the region's economy, but shows how they were central to it.

Resisting Systemic Violence: The Child, the Land and Tribal Knowledge in *Monkey Beach* and *The Round House* Cecile Heim, University of Lausanne, Switzerland

The premise of this presentation is that, as the legacies of colonialization, the legal justice systems of the United States and Canada, while ostensibly rational, democratic and egalitarian socio-political structures seemingly serving to guarantee justice, security and order for all citizens, are, in fact – abiding by their origins in Western Modernity – acting and being used as national fictions and tools of oppression against Indigenous peoples. This systemic violence is strongly rendered in the continuous failure of the Western legal justice system to provide justice for Indigenous peoples, especially in the case of violence against Indigenous women. The processing, negotiation and conflict of racially conditioned inter-personal and state violence are particularly epitomized in crime narratives. This paper would therefore like to analyze the ways Louise Erdrich's (*Chippewa*) *The Round House* (2012) and Eden Robinson's (*Haisla and Heiltsuk*) *Monkey Beach* (2000) counter the injustice of the Western legal system's violence by voicing the story through a teenage-narrator, by developing the narrator's relation with the land, and by the growth in importance of tribal knowledges throughout both novels. The study of the two novels will strongly be influenced by academic works by Sarah Deer, Joanne Barker, Devon Mihesuah, Mishuana Goeman, Lee Maracle, Walter D. Mignolo, and David Theo Goldberg, in order to attempt to understand the complex nature of violence – or violences – triggered by systemic discrimination, its consequences, and how Erdrich and Robinson emphasize the necessity of the decolonization of justice and offer pathways of resistance against violence through their writing.

112. Genealogies of a Native Daughter: The Continuing Relevance of Haunani-Kay Trask

Panel

2:00 to 3:45 pm

InterContinental: Beverlywood Room 520

The most internationally- and locally-renown Kanaka Maoli scholar of the late 20th-century and of the Hawaiian sovereignty movement, Haunani-Kay Trask leaves a legacy across numerous fields of scholarship and life. Her visibility has faded since her retirement a decade ago, but this panel brings scholars from critical ethnic studies, Indigenous political studies, anthropology and educational administration together to argue that critical engagement with Trask's work is as necessary and relevant as ever. Against overt threats of violence by white supremacists, Trask carved institutional space for Indigenous knowledge and people. Speaking to liberal articulations of multiculturalist paradise in Hawai'i, Trask introduced a settler colonial analysis and shifted popular dialogue toward Indigenous sovereignty and relationship to land. Wrestling with patriarchy within the Hawaiian movement, Trask insisted on centering gender and gendered forms of violence as sites of analysis. Her work in prose, poetry and politics amplifies the ferocious love of Hawaiian resistance to

colonialism. This panel commemorates the 25th anniversary of the publication of Dr. Trask's most famous book, *From a Native Daughter: Colonialism and Sovereignty in Hawai'i*, by tracing genealogies that extend backward and forward in time from that 1993 moment. The papers in this panel provide biographical context for her publications; critically engage and extend her theories; and discuss her on-going legacy in the institutional work of building Hawaiian Studies.

Participants:

Ka Pōhaku Niho: The legacy of Haunani-Kay Trask in Building a "Hawaiian place of learning" at the University of Hawai'i at Mānoa Erin Kahunawaika'ala Wright, University of Hawai'i at Mānoa

This paper explores the legacy of Dr. Haunani-Kay Trask in building a "Hawaiian place of learning" at the University of Hawai'i at Mānoa. Using Kanaka 'Ōiwi Critical Race Theory (Wright & Balutski, 2015) and Lawrence's (2015) "passing and trespassing," I outline the ways Trask has navigated the academy as an insider/outsider, exposing structural inequalities in Hawai'i higher education as well as enacting educational ea (sovereignty, life, breath, rising) in creating physical and intellectual kīpuka in the academy. I liken Trask's legacy to pōhaku niho, foundation stones in loko i'a (fishponds), in the on-going work to build a "Hawaiian place of learning" at UH Mānoa.

Violences at Home: The "Combustible" Early Writings and Activism of HKT Noelani Goodyear-Kaopua, University of Hawai'i at Mānoa

How did Haunani-Kay Trask arise as a firebrand voice of the Hawaiian nation? What struggles forged her as the strong leader which she had become by the 1993 publication of *From a Native Daughter*? I explore these questions by combining biographical research with analysis of two of her early writings, produced in the immediate years after her return home in 1977. Protest landings by Hawaiians on the island of Kaho'olawe called Haunani-Kay home from the Midwest. Although she had been away studying for a decade, within months Trask rose to leadership within the Protect Kaho'olawe 'Ohana. Utilizing her skills as a writer, political strategist, and budding orator, Trask became a primary negotiator for the PKO in its interactions with the US Navy. Her return was marked by fire of various kinds, including the friction she experienced trying to inhabit the political identities of feminist and nationalist. Her poem, "Thirst," first published in 1979, suggests the gendered violence of these experiences. "Grizzled/by a strutting sun/we are combustible," she writes. Her 1984 article, "Fighting the Battle of Double Colonization" takes the issues on more squarely and was the first piece of contemporary Hawaiian scholarship to address issues of violence and patriarchy within the Hawaiian movement, while also critiquing structural violences of US imperialism. While Dr. Trask eventually backed away from the label "feminist," she never backed away from the critiques of patriarchy, militarization or the settler state, which crystalized during this period.

I pooch for fun: Prostitution, Mahu Survival Sex, and Queering the Native Daughter Kalaniopua Young, University of Washington, UH West O'ahu and Tent City Kweens

This paper explores the invaluable legacy of Haunani Kay-Trask's *From a Native Daughter* (FND), 25 years later from a mufi or mahu perspective. In particular, it takes as its foundation an indigenous trans-feminist reading to reassemble FND's functional utility for budding scholarship on the subject of colonial gender violence. This paper veers somewhat from FND by zeroing in on indigenous transgender sex workers who articulate sex worker empowerment as (not only violent and oppressive) but as a sight of critical importance for economic freedom and mobility. By zooming in on the underlying assumptions about gender, sexuality and culture that appear to weave both a normative feminist reading with an anti-prostitution

stance throughout Trask's phenomenal article, Lovely Hula Hands Corporate Tourism and the Prostitution of Hawaiian Culture, this paper engages FND with the works of Emi Koyama's "Tranfeminist Manifesto", Kahala Johnson's "Coming out of the Imu" and Janet Mock's "Surpassing Certainty" to get at how a queer and trans indigenous analytic might push FND in new directions 25 years from now. In this paper, I question the possibility of mahu empowerment through the economic exchange of money for sex and the queer indigenous longings that leave muffis and queer folks absented in discussions about culture at the violent trifecta of coloniality, gender and sexuality.

"Fuck Ben": Haunani-Kay Trask and Native Feminist Genealogies of Settler Colonial Critique *Dean Itsuji Saranillio, Department of Social and Cultural Analysis, New York University*

The particular genealogy of settler colonialism in Hawai'i, that is critiques of Hawai'i as a settler society, begins with Haunani-Kay Trask. Trask's essay, "Settlers of Color and 'Immigrant' Hegemony," was written in a particular moment when a seemingly multicultural "Aloha for All" historical bloc seeks to eliminate the few Native "entitlements" remaining in Hawai'i since the 1893 overthrow. These legal assaults were a backlash to the gains made by the sovereignty movement throughout the 1990s. Criticisms of settler colonialism that claim a genealogy devoid of Native scholars thus functions to erase the generative contributions of Native feminist scholars such as Trask. In a Hawai'i context, my sense of the efficacy of the work of Trask and others, however, is not so much in the chiding of groups for the asymmetrical power relations that constrain agency and constitute marginalized positions. Rather, Trask's critique emerges from hard fought land struggles and thus targets strategies for resistance. In other words, I read Trask's work as opening and inviting non-Natives to consider support for Native movements and politics, as opposed to only working within an American political system. And while her political style is to both call-out and call-in, as she once said, she does not aim to take the high road, but rather "punch them in the balls!" Her critique is still more relational than abject, tracing liberal strategies of past movements against white supremacy and their damaging impact on contemporary Hawaiian politics.

113. Walking Our Path: Indigenous Evaluation Practices

Panel

2:00 to 3:45 pm

InterContinental: Boyle Heights Room 522

This panel will examine Indigenous evaluation practices and the culture-based understandings that have shaped them over generations. The panel is designed to showcase how the concepts of community-driven research and Indigenous evaluation practices are inter-related and have interdisciplinary applications. This inter-relatedness is embedded in teachings that Elders and Knowledge Keepers in Ontario have shared with the Ontario Federation of Indigenous Friendship Centres, to guide the development of a newly published culture-based, trauma-informed, and community-driven evaluation framework titled, The USAI Evaluation Path. Over the last five years, Elders and Knowledge Keepers from Friendship Centres in Ontario have prioritized the creation of evaluation tools and approaches that are based in Indigenous concepts of reflexivity and relationships. Panelists will explore how these concepts have existed in Indigenous communities for millennia and how Elders, Knowledge Keepers, and community members are bringing these concepts into the design, methods, and processes of community-driven projects. The panelists will also examine how Indigenous evaluation practices support Indigenous communities to establish if a research project is meeting the community's vision and to identify mechanisms for shifting methods and activities to be in alignment with a community-determined vision for research. Panelists will focus on ways in which Indigenous evaluation practices have been implemented in university, not-for-profit, and community situated projects. They will provide examples that consider how Indigenous evaluation approaches can contribute to systemic change in how Indigenous knowledge and practices

are positioned in relation to other knowledge systems – historically, intellectually, politically, and culturally.

Chair:

Magda Smolewski, Ontario Federation of Indigenous Friendship Centres

Participants:

Walking the USAI Evaluation Path- Implementing a Culture-based Evaluation Framework *Jade Huguenin, Ontario Federation of Indigenous Friendship Centres*

The USAI Evaluation Path is a culture-based evaluation framework published by the Ontario Federation of Indigenous Friendship Centres, a not-for-profit organization supporting 28 member Friendship Centres in Ontario. The OFIFC develops culture-based research and evaluation mechanisms that support local research in urban Indigenous communities while promoting the culture-based expertise of communities. All Friendship Centres in Ontario have adopted the OFIFC's USAI Research Framework (2012) as a strategic tool for enhancing integration and innovation through research that occurs in their urban Indigenous communities. The USAI Research Framework has been implemented over the last six years and in this time Indigenous communities have envisioned OFIFC developing a companion framework on evaluation. The panelist will examine the relationship-based process of how OFIFC worked with Elders and Knowledge Keepers to develop an evaluation framework to support the evolving vision for research and evaluation within Friendship Centres in Ontario. The panelist will showcase how OFIFC collaboratively developed the USAI Evaluation Path (2017) to align with the four ethical principles of the USAI Research Framework: Utility, Self-voicing, Access, and Inter-relatedness. The panelist will present the intersections between the two frameworks and discuss why the USAI Evaluation Path is designed to support evaluation that tells a story and looks reflexively at the impacts of where a project came from, where it is now, and where it is going. The panelist will explore why the framework focuses on implementing Indigenous approaches to evaluation that are rooted in culture.

Now that We're Doing It...: Indigenous Community-Driven Research Practices and Challenges *Kim Anderson, University of Guelph*

Over the last fifteen years, there has been an explosion of dialogue, publishing, and action related to Indigenous research methodologies. Much of this work involves practices and principles found in existing research methods, with scholars advocating practices that focus on meaningful inclusion of Indigenous communities. There is often a call to do community-driven research that offers tangible and immediate benefits to the community; Indigenous scholars and allies further emphasize the need for ethical relations in response to disempowering and abusive research practices in the past. In addition to these practices and principles, theorists and practitioners have identified distinct approaches, calling for engagement with spirituality, traditional knowledge and culture, making use of story, focusing on relationships, self-location, self-reflection, and using research as a decolonizing tool. The panelist will highlight experiences, challenges, and lessons learned by Indigenous scholars using Indigenous community-determined research methods in recent years in the health sector in Canada. The panelist will discuss how Indigenous evaluative concepts of relationships and reflexivity shift and shape the research landscape and how the role of scholars is shifting within this landscape. The panelist will explore working with Indigenous research frameworks, community capacity building, the significance of relationships, tensions between academic and community roles, and other research governance issues. An exploration into the implementation of Indigenous research methods and evaluative practices will demonstrate how scholars

are contributing to systemic change in the health sector.

Changing the Way We Listen: Learning from the Elders about Reflection and Indigenous Pedagogy *Ryan Neepin, OISE (Ontario Institute for Studies in Education) at University of Toronto*

Reflection plays an important role in Indigenous community-driven research and is one of the strongest evaluative tools for empowering culture to be at the forefront of research practices. This paper explores the impact that reflection had on a student and their research methods while working with Elders on a project titled, Indigenous Knowledge Transfer in Urban Indigenous Communities. The panelist will present on why their methods changed over the course of the project and how relationship-building with Elders informed these changes. The panelist will use the project as a case study to show how Indigenous evaluative processes are deeply connected to Indigenous pedagogy. The panelist will explore how community-driven research involves meaningful learning and teaching about methods that work, do not work, and need to be changed to meet the needs of Indigenous communities. The roles and responsibilities of Elders are an essential component of Indigenous evaluative practices because Elders are stewards of cultural knowledge and are teachers for connecting Indigenous knowledge to practice. The panelist will speak to the ways in which Elders teach and role-model the importance of relationships, stories, listening, and reflection as well as how these relate to a researcher's ongoing learning of research design, methods, and conduct. The panelist will demonstrate that engaging in reflective practices enables a researcher to pause, take stock, and make necessary changes in accordance with the needs and priorities voiced by Indigenous communities.

Comment:

Julian Robbins, Ontario Federation of Indigenous Friendship Centres

114. California (Indians) Dreamin': Bad Indians and Literary Strategies of Change

Panel

2:00 to 3:45 pm

InterContinental: Broadway Room 615

This panel will explore the works of Esselen and Chumash author Deborah Miranda, focusing in particular on her 2013 mixed-media, mixed-genre text *Bad Indians: A Tribal Memoir*. *Bad Indians* opens productive questions for both scholarly and public audiences who are interested in stories that decolonize the histories of Indigenous peoples in California, questions such as: how can the colonial archive be strategically invoked to reveal clues and narrative wisps about California Indians, and where in the archives do Indian voices emerge? How do Miranda's works invoke Indigenous forms of genre, storytelling practices, and local aesthetics that participate not only within a genealogy of American Indian literary production but also within a genealogy of California Native writing and art? How does she invoke the imagination, or the imaginary, to not only assert the survivance of California Indians but create hopeful possibilities for their futures? Panelists apply these questions to Miranda's works as well as to other California authors, texts, and media to build generative connections between place, story, and Indigenous decolonial storytelling methodologies.

Chair:

Laura M Furlan, University of Massachusetts Amherst

Participants:

"Erasure is a bitch, isn't it?": (Re)Mapping Native Presence in American Indian Women's Writing *Anne Mai Yee Jansen, UNC Asheville*

In *Mark My Words*, Mishuana Goeman (Tonawanda Seneca) points out that maps have historically been used as colonial tools to visually reinforce "hegemonic conceptions of race, gender, and nation...onto Native people both ideologically and physically,"

arguing that "(re)mapping" is a literary strategy of empowered resistance which acknowledges "the power of Native epistemologies in defining [American Indian] moves toward spatial decolonization." Given the gross misrepresentation of California Indians as "extinct," this paper explores Esselen and Chumash author Deborah Miranda's body of work as a mode of (re)mapping that seeks to undo damaging narratives about California Natives and assert an Indigenous presence through counternarrative, historiography, and storytelling. In *Indian Cartography and Bad Indians*, Miranda fuses personal and cultural histories of abuse – especially around sexual violence – to replace familial and colonial narratives of stewardship and care with brutal facts. In so doing, she creates a poetics of un-erasure that (re)maps trauma through women's bodies and gives voice to those previously rendered mute. Beyond the scope of Miranda's work, I also explore the larger project of (re)mapping by other Native women writers, looking at texts by Heid Erdrich (Ojibway), Joy Harjo (Mvskoke), and LeAnne Howe (Choctaw) that focus on Native presence in various U.S. cities and spaces. Through an analysis of this selection of Indigenous women's writing, I aim to underscore the relationship between women's bodies, geography, and imperialism and to explore the methods by which contemporary Native women are (re)mapping both personal and cultural traumatic histories in writings about place.

Poem as Body as Memoir: Deborah Miranda, Natalie Diaz, and Tommy Pico and the Poetics of Indigenous Memoir *Colleen Eils, United States Military Academy (West Point)*

Deborah Miranda's *Bad Indians: A Tribal Memoir* anchors analysis of Tommy Pico's (*Kumeyaay*) *IRL* (2016) and *Nature Poem* (2017) and Natalie Diaz's (*Mojave*) *When My Brother Was An Aztec* (2012). I read Miranda, Pico, and Diaz together not only as Indigenous Californian poets, but also as writers interested in generic expectations of literary self-reflection, or memoir. As such, this paper explores their respective reflections on the self, each bending the rules and aesthetics of memoir to account for and enable the political process Gerald Vizenor terms "survivance." Further, the poets' full engagement with space and movement – for example, Diaz traveled internationally as a professional basketball player, while Pico currently lives in Brooklyn, New York – as well as embodiment and corporeality calls to mind Vizenor's theorization of transmotion. Through these two Vizenorian lenses – survivance and transmotion – this paper considers the poetics and possibilities of contemporary Indigenous memoir. Opening questions rather than settling on static answers, reading Miranda, Pico, and Diaz next to one another provokes the question of whether these collections expand or reshape current generic expectations of the memoir to better account for and privilege Indigeneity. Or, does their formal play suggest a form of rejection: does memoir, with its implications of transparency and authenticity, carry too much historical and political baggage for 21st century Indigenous poets? As a way of opening up these texts to formal investigation, I also consider the utility of transmotion to describe connections between cosmopolitan movements within the poems and the poets' traffic across genres.

Deborah Miranda's Bad Indians and the Indigenous Archive *Laura M Furlan, University of Massachusetts Amherst*

My paper will discuss the way Deborah Miranda (*Ohlone Costanoan Esselen and Chumash*) mobilizes and decolonizes the archive in her "tribal memoir," *Bad Indians* (2012). I am particularly interested in how the archive functions as a historical record of her people and how it is deployed to construct peoplehood, in concert with efforts to gain federal recognition, thereby utilizing the colonial archive in a specific, political way. The archive in Miranda's text consists of anthropological records, newspaper clippings, photographs, letters, maps, and worksheets, which mingle with autobiographical narratives and poetry. As she constructs this hybrid text, she calls attention to

gaps in the historical record, traces documented linguistic and physical violence in the archives, and, significantly, calls attention to the act of research, of “digging” in the archives (as her way of reshaping the derogatory term “Digger Indians”). Indeed, Miranda employs the archive to provide a counternarrative to the colonial project in a way that shifts both the possession and purpose of documentary evidence.

“We are beloved bodies of work”: Aesthetic and Formal Storytelling Innovations in California Native Writing *Lydia Heberling, University of Washington, Seattle*

In Ohlone, Esselen, Costanoan, and Chumash writer Deborah Miranda’s 2013 book, *Bad Indians: A Tribal Memoir*, Miranda deploys regionally specific aesthetic and formal innovations to recover the narrative and material fragments of a past ravaged by settler colonialism and reimagine hopeful ways of using them. She compares the process of constructing this book with that of making a mosaic; by creatively juxtaposing narrative fragments, genres, and media she creates a new narrative, one that, as Athabaskan poet and scholar Dian Million suggests, “intensely dreams” of the future. Miranda’s mosaic participates in a larger genealogy of California Native storytelling practices. Hopi and Miwok poet Wendy Rose, Konkow and Maidu poet Janice Gould, and La Jolla poet and artist James Luna have all described their work as work that recovers the narrative and material fragments of a geographically-specific genocidal history, and all have innovated forms and methods for transforming those fragments into stories that assert survivance by centering relationality and affirming both a tribal and regional specificity. This paper examines the regionally-specific aesthetic and formal storytelling methods that these four writers employ to transform a haunting past into vibrant futures. Whether it is making mosaics, transforming bone fragments into nourishing Indigenous foods, remapping bodies and spaces, or re-centering Indigenous languages, I argue that California Native writers and artists have long been engaging situated, future-oriented, world-building methods of cultural recovery and storytelling that contribute to the ongoing work to make California—and beyond—Indigenous again.

115. Perspectives on Sámi Land and Water Based Knowledge, Education and Innovation

Panel

2:00 to 3:45 pm

InterContinental: Echo Park Room 516

Focusing on Sámi land and water based knowledge and education, this panel brings together a Sámi scholar of Uppsala University and participants from Sámi community, of which two are teachers and active reindeer herders, and one is an official. The presentations deal with how Sámi language is used to communicate and transfer knowledge and experience, the importance of training children in these knowledges in school and within the families, how Sámi indigenous knowledge made its way into the establishment of a UNESCO world heritage site, and also how Sámi traditional knowledge in collaboration with fluid mechanics may provide innovations to counter climate change. The panel participants are all Sámi, from Jokkmokk, within Sámi territories on the Swedish side of Sápmi. We all depart from Indigenous methodologies, combined with feminist perspectives. The panel is a start for a collaboration with the ambition to promote Sámi land based education, knowledge and training within several fields of society.

Chair:

Karin Eriksson, University of Washington

Participants:

Teaching Land Based Knowledge to Sámi Children: A Documentation Project *Gun Aira, Sirges Sámi Village*

This paper presents the land based education methods and contents which we used in our teachings of Sámi language and culture at the Sámi school in Jokkmokk, on Sámi territories on the Swedish side of Sápmi, during my time as a teacher for pupils

aged 7 to 12 year. According to Sámi life and traditions, the year consists of eight seasons. The pupils learned how to gather food and materials for crafts, slaughter reindeers, trap birds and other things essential to Sámi life and culture. I am myself a reindeer herder, belonging to a small and endangered language minority within the Sámi community and a group of nomadic Lule-Sámi. As this approach of learning from the land – meaning that we would go out to the land a lot – was not planned for in the budget of this school, I had to find ways to organise these methods as well as the content. Only a minority of Sámi children have access to the traditional knowledge based on a life close to, depending on and in tune with nature. I will share reflections upon my experiences as a teacher using land based education in Sámi language and cultural teachings. Documentation and study of Sámi land based education is so far scarce. My paper is part of a documentation project with the ambition to further strengthen these methodologies in general, and in particular the Lule Sámi knowledges and experiences in the Jokkmokk region.

Learning and Teaching Lule Sámi Language as Land Based Knowledge *Anna Kajsa Aira, Sirges Sámi Village*

In this presentation I discuss how I use Lule Sámi language within reindeerherding as well as for myself to learn and when I myself transmit traditional and modern Sámi knowledges to others. Using memory work and Indigenous methodologies, I depart from my own experiences. I was born and raised in Sápmi. As a young, 29 years, female reindeer herder and teacher of Lule Sámi I am proud to be part of the Indigenous Sámi, a strong people and culture, where loving nature is of major importance. Since I was one year old, I have learned from my extended family the traditions and knowledges. Today I feel confident knowing that these traditions are deeply tied to me. Moreover what is important to mention is that my mother is a major reason to why I today have this knowledge and pride. Furthermore, the Lule Sámi language, which my mother insisted that I learn, has been of major importance in all of this. We live in a time and geography where my maternal language is spoken by a minority only. Today in Jokkmokk Swedish is the majority language, while only a century ago Lule Sámi was common. Sámi language is an explanation in itself, behind every word there is a meaning and explanation which goes beyond words. Sámi language is more like music, it provides a feeling. This presentation is part of a memory work project around language, identity, culture and land based knowledge and education.

Laponia – Laponiatjuottjudus: Experiences and Insights from Sámi Participation in Conservation Policies *Liz-Marie Nielsen, Sámi Land Free University*

In 1996, four national parks and two nature reservations in the north of Sweden, in Sámi territories, were inscribed on the UNESCO World Heritage List and work towards establishing a management organisation was started. As the key actors – local authorities and Sámi communities – had differing views and interests, work soon ended. However, in 2005 a local organisation with Sámi majority was established and the internationally unique Laponia process was initiated. This paper presents an analysis of this process, leading to the establishment of the formal management – Laponiatjuottjudus – in place since 2013 for a trial period of three years, recently prolonged until end 2018. Applying feminist and indigenous methodology, my paper is based on my insights from my own participation within the Laponia process; woman and Sámi working as an official for the municipality of Jokkmokk, coordinating the process on management level, also being a representative in all of the work groups and later on the board of the new management organization. I will point at specific issues that I find of particular importance, from Sámi perspectives as well as for other local perspectives. While the Laponia process has attracted national and international scholarly interest, so far analysis have only been made by outsiders without own insight in the Laponia

process. This is a first and unique attempt at an inside analysis and my ambition is to provide a contribution to the international debate on Indigenous participation in conservation policies.

**Land Based Knowledge and Sámi Feminist Technoscience
Countering Climate Change and Promoting Innovative
Technical Designs** *May-Britt Öhman, Uppsala University*

The growing call for countering climate change along with increasing demands for so called “environmentally friendly” – “renewable” - energy production modes continues and increases the dispossession of Indigenous (including Sámi) peoples from our traditional lands and waters. What is commonly referred to as “environmental friendly” technoscientific language and imagery continue to shape and reflect racist power relations which favor the colonial nation states and dis-favor/abuses/displaces Indigenous rights and peoples. While challenging this rhetoric is important, another important task is to enter into the very technologies and propose solutions regarding design and development. I will elaborate on the potentials and possibilities of Sámi land based knowledge as a basis for innovative designs of energy production technologies, in collaboration with the field of fluid mechanics. Current “renewable” energy productions modes are in fact actually major environmental destructors and are outdated designs: Nuclear power plants are but steam engines, a billion times more environmentally hazardous systems. Design of the current windpower plants gigantic windmills, demanding immense natural resources for their construction while claiming massive areas to be erected and cause the death of whales, insects, bats and birds. Current designs of hydropower kill fish and destroy entire bio systems. Using Sámi Feminist Technoscience, this paper engages with the socio-material, innovative thoughts within fluid mechanics and discusses Sámi perspectives and proposals for sustainable and non-colonial non-racist energy production and consumption - for a good life for all, humans and non-humans and forms part of a research proposal to the Swedish research council.

**116. Making Waves: Empow(her)ed Native Women Indigenizing
Environmental and Food Justice in the Pacific Northwest
Panel**

2:00 to 3:45 pm

InterContinental: Gem Room 612

Indigenous peoples in the Pacific Northwest have maintained a sustainable way of life through a cultural, spiritual, and reciprocal relationship with their surrounding environment. Colonialism, environmental threats, land degradation, climate change, and inability to access traditional foods have undermined and weakened this relationship leading to health disparities, challenges, and vulnerabilities within our communities. These threats have mobilized Indigenous peoples and communities to seek environmental and food justice centered within an Indigenous framework that advocates for the communities' needs, culture, and traditions. Indigenizing environmental and food justice decolonizes the discussion beyond a rights based discourse by centering the responsibilities and relationships Indigenous peoples have with Mother Earth. Indigenous principles are grounded in the practices and environmental ethics derived from the intersection of traditional ecological knowledge (TEK) and the ontological relationship of living and nonliving things. Decolonization involves peeling away the layers of colonialism that have been the Indigenous lived experience and necessitates an Indigenous framework that centers Indigenous knowledge, autonomy, and a respectful and reciprocal engagement with our natural world, and by engaging in strategies that work towards regaining our health and wellbeing. This panel focuses on the research, scholarship, and action taken by Indigenous women in the Pacific Northwest to empow(her) their communities. Their scholarship, research, and integration of technology is making waves and Indigenizing the environmental and food justice narrative that continues to center western ideologies, theories, and policies. Empow(her)ed Native peoples empow(her) Native communities and this panel will present research and community-work that seeks to accomplish this.

Chair:

Charlotte Cote, University of Washington

Participants:

Indigenizing and (Re)Thinking Environmental Ethics *Michelle Montgomery, University of Washington*

Indigenous worldviews are relevant to present-day stewardship and needed to re-examine our attitudes towards environmental ethics. In addition, how climate change research can be carried out with Indigenous knowledge holders without taking this knowledge out of its cultural context. Indigenous observations of the world are invariably structured through the concepts supplied by Indigenous environmental ethics to address Indigenous people's cultural and traditional lived experiences (i.e., traditional food sovereignty, cultural and traditional practices and human health), moving away from expert-knows-best science and toward accepting local and traditional knowledge. The utilization of Tribal Participatory Research (TPR) and traditional knowledge as a collaboration tool for adaptation to climate change is an important reclamation of Indigenizing environmental stewardship and ethics. Therefore, the objective of this project is to develop a TPR approach to Indigenous environmental ethics for community conversation guidelines and practices that assure research projects and designs align with the needs and interests of Indigenous definitions of sustainability, while respecting the cultural and community perspectives.

**Charting a Path Towards Re-claiming Indigenous Food Systems
for Urban Native Communities** *Susan Balbas, Na'ah Illahee Fund*

In the Salish Sea region of Washington State, urban Native women and girls from many tribal nations are finding their way back to health and to their tribal cultural traditions. Through partnerships with academic institutions, government agencies and local nonprofit organizations, Native women are reclaiming their futures by accessing public and community lands to develop and foster their traditional foods and ecological knowledge. This presentation examines the Yahowt and Native Girls Code Programs of Na'ah Illahee Fund, a Native women-led nongovernmental organization, and the specific ways the programs utilize the frameworks of Permaculture and STEM learning to re-claim Indigenous knowledge systems.

**Indigenizing Environmental Justice: Case Studies from the
Pacific Northwest** *Jessica Hernandez, Graduate Student,
University of Washington, College of the Environment*

Environmental justice research and movements aim to achieve the fair treatment of individuals regardless of their race, ethnicity, income, or educational levels with respect to environmental laws, regulations and policies. However, despite the recent theoretical, empirical, and policy advancements in environmental justice, there is still a gap pertaining to Native American and indigenous communities. Why does this gap exist? The concept of environmental justice does not fit the indigenous experience perfectly because it does not incorporate indigenous principles. Indigenous principles are practices and ethics derived from the intersection of traditional ecological knowledge (TEK) and the relationship of living and nonliving things. The goal of this presentation is to identify indigenous principles that drive the environmental justice movement in the Pacific Northwest. Past and current environmental justice cases that occurred against or in favor of the Coast Salish tribes and nations in the state of Washington were analyzed and coded to develop an environmental justice atlas that is accessible on: <http://www.ejpnw.org/>. The identification of these indigenous principles allows policy-makers and scholars to indigenize environmental justice and shift its focus from distributive, process, procedural and recognition justice to incorporate cultural values, tribal sovereignty, and community mapping.

Empow(her)ed Women Empow(her)ing Communities.

Indigenizing Food Justice in Nuuchah-nulth Territory

Charlotte Cote, University of Washington

The growing food justice (and sovereignty) movement focuses on the rights of diverse communities to grow, produce, and eat healthy foods. Indigenizing food justice emphasizes the cultural responsibilities and relationships Indigenous peoples have to the natural world through the restoration of our traditional foodways. Within a framework of decolonization and cultural revitalization, this presentation focuses on Nuu-chah-nulth women who are leading food justice projects within their communities to decolonize diets and empower community members to live healthy lives. At the heart of these community garden and traditional medicine projects is the importance of rebuilding healthy relationships to the plants, animals, water, and land through traditional ecological knowledge transmission and a centering of Indigenous ways of knowing about the environment and traditional foodways. Today, we see a growing epidemic of lifestyle disease occurring among Indigenous peoples such as type 2 diabetes mellitus, cardiovascular disease, hypertension, autoimmune disease, and obesity. These Indigenous women are seeking to empow(her) their communities through the sharing of ancestral knowledge about traditional foods and medicines that will lead to healthy lifestyles and strong and vibrant nations. Their philosophy for Indigenizing food justice: "If you're not part of the solution, you're part of the problem."

117. Contemporary P'urhépecha Scholarship in the United States: Youth Cultures, Aesthetics, Identity, Gender, and Education

Panel

2:00 to 3:45 pm

InterContinental: Hancock Park A Room 514 West

P'urhépecha focused research in the United States was popular during the first half of the 20th century. This is largely because the region was especially targeted for nationalist development in the post-revolutionary period and became the site of state sponsored anthropological, linguistic, and education studies, as well as of targeted tourism (Hellier-Tinoco, 2011). The entire P'urhépecha region became the subject of songs, theater, films, photography, cartoons, and researchers' ethnographies of "authentic" indigenous culture (Ojeda Davila & Calderon Mólgora, 2016). This included U.S. anthropologists Ralph Beals, George Foster, Donald Brand, Dan Stanislawski, Paul Friedrich, and Robert West (Ojeda Davila & Calderon Mólgora, 2016). Today, however, P'urhépecha scholarship in the U.S. is somewhat scarce, either for the lack of interest, or as a result of the instability and insecurity of the area. On the other hand, P'urhépecha scholarship in Mexico continues to thrive and expand. Coming from different backgrounds and disciplines, such as Anthropology, Education, Psychology, and Communications this panel seeks to highlight the current intellectual contributions of P'urhépecha scholarship in the U.S., while also showcasing the diversity of approaches and disciplines of those that conduct research in this region. In particular, this panel will highlight Indigenous Identity re/surgence and aesthetics in local contexts, especially as these relate to youth cultures, gender, and cultural production. This panel, therefore, will serve at least two purposes: feature current P'urhépecha scholarship produced in the United States; and present the richness and diversity of the P'urhépecha experience in the contemporary globalized and neoliberal world.

Participants:

P'urhépecha Youth Culture and the Creation of P'urhépecha Cultures *Mintzi Auanda Martinez-Rivera, Indiana University-Bloomington*

Social organization in the P'urhépecha community of Santo Santiago de Angahuan, in the Sierra P'urhépecha, is highly stratified. Participation, and the form of participation, in cultural events depend on an individual's position in particular social structures. Within the annual ritual/celebration cycle in the community, youth and young adults have different events or spaces in which they can participate. However, young people in Angahuan are challenging the limited/limiting spaces in which

they can participate in communal events and are creating their own spaces and events. In this presentation, I will focus on how a group of young adults are directly transforming Angahuan by creating different activities in the community while also promoting P'urhépecha traditions, such as games, and music. The presentation will mainly focus on a couple that has created projects for the teaching of traditional sports and games, as well as developed an Art Festival that commemorates the birth of the Volcan Paricutin and that invites Indigenous artists as well as non-Indigenous artists to create pieces of art in the basin of the volcano. This couple, while also participating in ritual/traditional communal forms of organization, also create ways to challenge the norm of how people should behave and act in the community, while at the same time, contributing to the survival of P'urhépecha culture. In this regard, this presentation will showcase the active role that young people have to transform their own culture and community.

Danzas, Cultural Citizenship, Transnational Cultural Production, and Coloniality in Michoacan, Mexico *Pavel Shlossberg, Gonzaga University*

This paper describes the impact of cultural globalization on ritual culture and masking customs in the rural community of Tocuaro, Michoacan, where residents have simultaneously (re)claimed P'urhépecha and mestizo identities. The presentation examines how figures from politics, media, and pop culture are commonly incorporated into ceremonial danzas, including the pastorelas, as customary tricksters, to communicate about religious matters, as well as politics and the joys and struggles of everyday life. (Bauman & Ritch 1994, Author 2015) As expressions of cultural citizenship (Rosaldo 1997, Baez 2007), these performances exist as contexts in which marginalized communities and populations in rural Michoacan can express social and political views and judgments, outside or beyond the (mostly inaccessible) space of mainstream media and the formal public sphere. (Conquergood 1991, Marchi 2009, Fraser 1990) Many of the presenter's informants, who work as ritual specialists in the danzas, also exist in a second life as commercial folk artists and performers. Tracking and documenting the circulation of the artists outside or beyond the space of the community danzas, the second section of this paper "studies up" (Nader 1974) and describes the institutional racism, the manifestations of global coloniality (Mignolo 2007, Amaya 2013) that artists and performers routinely endure and negotiate as cultural workers and entrepreneurs within a transnational system of cultural production (art, culture, tourism) that incentivizes and disciplines and cudgels them to embody and enact self-racializing stereotypes and stigmatized indigenous identities (Balaji 2009, Saha 2013).

Resurgent Indigeneity: Re/Making P'urhépecha Identity and Communitality through Education in San Miguel Nocutzepo *Luis Urrieta, University of Texas at Austin*

This paper centers a mothers' movement for better educational opportunities for their children in San Miguel Nocutzepo, Michoacán, México. The mothers protested historical education neglect in their community, which led to them being brutalized, but not deterred from seeking an educational alternative. By re/claiming an Indigenous P'urhépecha identity in this de-indianized pueblo, they eventually were able to open a new school, Curicaveri, which became a symbol of reclaimed indigeneity and opportunity. This paper argues that the mothers' movement contributes insight into, 1) (re)newed indigeneities, 2) understanding agency in women-led movements, and 3) sobrevivencia in rural agricultural communities impacted by neoliberal displacement. The mothers' re/claimed indígena identity is not only a largely women-led response to generational educational neglect on the part of the educational system, but also a call to community action in the face of dwindling economic opportunities in the region post-NAFTA. The mothers'

reclaimed P'urhépecha indigeneity is also an agentic challenge to state officialized definitions who is indígena by creating a third space for indigeneity that contradicts the discourse of the disappearing Indian and disrupts the Indian/non-Indian binary. Sobrevivencia afforded the mothers rights claims and opportunities, like Curicaveri, in their struggle to seek quality education as a viable future for their children in the face of neoliberal economic dislocation through mainly avocado agro-export agriculture in Michoacán, México.

Variation in the meaning of education and children's collaborative activities in a P'urhepecha community
Maricela Correa-Chávez, California State University, Long Beach; Rebeca Mejia Arauz, Universidad ITESO; Ulrike Keyser Ohrt, Universidad Pedagógica Nacional

This study examines parental reports from the P'urhepecha community of Cherán, Michoacán as they reflect on how their children participate in family and community activity and the roles and responsibilities children should have. Twenty-four mothers of 8 to 10 year old children were interviewed at homes using a semi-structured open-ended questionnaire regarding the current and prior two generations' practices, including schooling, participation in the community, Indigenous practices, ideas on education, and children's activities and participation and collaboration with family chores. The study examines cultural differences in this community related to generation-- for example parent's reports on their own childhood in contrast to their children's lives as well as cultural differences related to increased participation in the institution of school. Results show that while parents with 0-9 years of school often involve their children in their own work or in household chores that are significantly helpful for the family, this does not happen as often among families with more schooled parents who think the work of a child is to attend school and learn school subjects. Children from families with 0-9 years of schooling were also more likely to show initiative, responsibility, and extensive collaboration in a range of activities both in the home as well as in paid labor activities outside the home. Families where parents had more schooling reported participating in many of these collaborative activities themselves as children and some lamented what they perceive as a lack of opportunity for their children to become involved in these practices.

118. Blood Memories: Reborn to Inspire Action

Panel

2:00 to 3:45 pm

InterContinental: Hancock Park B Room 514 East

We are a group of mana wahine scholars from the University of Hawai'i at Mānoa, all on our graduate education journey. The ancestral 'āina/whenua/land for whom we collectively advocate are Hawai'i, Ngati Porou, Te Rarawa, Ngapuhi - Aotearoa, Tijuana, and the Philippines. This panel presentation concerns the blood memories of our people in remembering the forgotten and seeing the unseen. Our indigenous languages play a key role in unlocking the clues left behind by our ancestors. Furthermore, the colonial history and settler complexes established in our homes require us to understand historical events to unweave the traumas that do not serve well our communities. All in all, our actions re-build our respective indigenous nations by interacting with our ancestral archives to understand what our cultural foundations are. While gazing to the past, and working for the future, we set the foundational stones. Nikau, Māori of Aotearoa, presents on her embodied experience of remembering tapa traditions of Aotearoa. Makana, kanaka maoli of Hawai'i and whāngai of Aotearoa, presents on the sacredness of menstrual blood. Pua 'O Eleili, kanaka maoli, presents her research of a royal maternity home in Hawai'i in the 1890s as a guideline to bring forth an alternative to hospital births in 21st century Hawai'i. Phillipina, German, and Mexicana Rebecca accompanies us with her digital media platform in offering a third party perspective to a ultimately Pacific peoples knowledge. Her commentation comes from a place of understanding a human need to address these issues.

Participants:

Hybridization of 'Ōiwi Birthing Practices in a Maternity Home from the Kingdom of Hawai'i to Erect Now *Pua O Eleili Kelsi Pinto, University of Hawai'i at Mānoa*

This research focuses on the erection of a maternity home in Hawai'i by ali'i (monarch) 'Ōiwi (Native Hawaiian) in 1890. Kapi'olani Maternity Home was built with 'Ōiwi culture as its foundation. In the early years of its existence, all the board meetings and affairs were done in the native tongue, as well. One significant element of the home was that traditional food bought from local farmers and fed to the birthing mothers. This crucial relationship between 'Ōiwi, land, and birthing practices were foundational to perpetuate holistic health. When Hawai'i was illegally occupied and later turned to a territory (now a State) of America we see that the farm lands in Mānoa valley are condemned and by 1920, closed completely. Without a food source the maternity home could no longer feed their birthing mothers cultural foods. 'Ōiwi food is both nutritionally dense and medicinal, in reclaiming birthing practices we also need to reclaim our connection to land as a source of our food and medicine. Over time Kapi'olani Maternity Home expanded into a hospital and the leadership shifted from 'Ōiwi to a more diversified demographic. While the hospital is essential to emergency procedures, there also needs to be another alternative for birthing families. Utilizing 'Ōlelo Hawai'i (Hawaiian language) resources and English ethno-historical and archival sources, this research presents the hybridization of 'Ōiwi birth practices by ali'i to build a maternity home in 1890 and how 'Ōiwi birthing practices can be reintroduced in the 21st Century in Hawai'i.

Pehea lā i kapu ai ke koko? Menstrual Blood in a Hawaiian Epistemology *Makana Opio Kane Kuahiwinui, University of Hawai'i at Mānoa*

Blood is sacred and powerful to Native Hawaiians and the knowledge of the past will inform modern practices of blood care, specifically menstrual health. This paper examines ceremonies and traditions recorded by 19th century historians in human blood: male, female, and child. Menstrual blood was revered for its relation to child-bearing properties, something that sustained our nation, and such fluids were recorded in the first few lines of the "Kumulipo." The "Kumulipo" is a Hawaiian cosmogonic creation chant beginning in night and ending in day and is related to many aspects of this paper. Menstrual blood was feared for its ability to remove any divinity from other objects and people. The blood of a Hawaiian placenta was so powerful that it was carefully collected, hidden, and prayed over to ensure the health and longevity of the child. In the Hawaiian prayers, priests prayed for the protection of the placenta and the transition of the child from night to day was celebrated. However, in 2005 the placenta was considered a "bio-waste" and "bio-hazard" in the state of Hawai'i by western medicine. And, menstrual blood and our menses is now commonly referred and defined as defiled in the colloquial household. This research here is but a minute contribution to a larger thesis regarding the perceptions of the menstrual cycle in Hawaiian society and how the perceptions of said menstrual cycle transformed from sacred to defiling.

Te Kiri ō Tāne: The Revitalization of Māori Tapa *Nikau Gabrielle Hindin, University of Hawai'i at Mānoa*

The focus of my research is the revitalisation of Māori tapa cloth. My ancestors once processed the bark of aute (paper mulberry) into cloth, to make kohe (ear ornaments), hair bands, maro (loincloth) and manu aute (kites). Aute became extinct in Aotearoa and there are no remaining examples of Maori tapa cloth nor are there any oral stories to give us clues as how it was made. Our only remaining physical evidence that confirm its existence within our material culture are 14 Māori tapa beaters and its lasting presence in our language. Through practice based research I am imagining and producing both what traditional

Māori tapa was... and is today. This presentation focuses on seeing the unseen and remembering the forgotten. I walk through ancestral memories of doing, of actively holding space for the forgotten to resurface. This presentation will discuss how the laborious and slow process of beating tapa cloth is at odds with the digital age of instant gratification. Furthermore, I present on harnessing both synergies of “ancient” and “digital” to further the indigenous agenda of reclaiming our material. The revitalisation of traditional knowledge for Māori is a way of decolonising ourselves, expanding our Māori identity and connecting to our tūpuna by physically replicating their movements and practices. This endeavour is rooted in the dual processes of learning this practice from Masters and the old tools and further sharing and spreading through digital tools. My journey reinforces our ability to evolve and grow into our ancient future.

Comment:

Rebecca Maria Goldschmidt, University of Hawai‘i Mānoa

119. Colonialisms in the Contemporary Pacific, Part I & II

Panel

2:00 to 3:45 pm

InterContinental: K-Town Room 523

While it is known that the Pacific Islands serve as a critical site for understanding indigeneity, race, citizenship, and processes of (de)colonization, the indigenous studies curricula of continental universities rarely draw upon this analytical framework. These linked panels are comprised of interdisciplinary undergraduate students at Northwestern University who participated in a non-traditional, immersive course involving a week-long field study in O‘ahu followed by 10 weeks of discussion-based instruction. As continental, non-native students, we recognize our role as outsiders in discourse about the Pacific; nonetheless, we bring a perspective as students and advocates for Pacific Island Studies in our university settings. We plan to show the distinct ways in which race and indigeneity in the Pacific, specifically in food, political relationships, and education, interact with systems of power that subjugate indigenous peoples. We propose a linked session with two panels. One panel will focus on race within the Pacific by analyzing ethnomathematics, legal designations, and the prison-industrial complex. The second panel will explore indigeneity in the Pacific, using the analytics of blood, kava, mutton-flaps, and legal claims to land to interrogate the relationship between imperial economies and indigenous revivals. We hope to complicate and nuance discussions within the existing literature.

Chair:

Stacy Tsai, Northwestern University

Participants:

Manamatics: Examining Ethnomathematics within Hawaiian Public School Curricula and its Impact on Indigenous Hawaiians *Isabella Pinerua, Northwestern University Student*

Ethnomathematics looks to the intersections of cultural and historical tradition with mathematics. This relatively new area of focus in mathematics education works to disrupt the common notion of mathematics as necessarily divorced from or absent of sociocultural influence. This research will look specifically to the introduction and spearheading of formal ethnomathematics implementation in Hawai‘i schools and at the University of Hawai‘i at Mānoa in an effort to examine its purpose, results, and future. By collecting first-hand accounts and interviews with Linda Furuto, this paper presents a Hawai‘i and Hawaiian education system poised to decolonize its education system by working through the critical analysis of STEM education as another tool of western expansion and colonialism and tactic in the “ascension of American hegemony.” The research looks at D’Ambrosio’s 1985 critical work in order to engage the ability of ethnomathematics to undo the dehistoricization done by Western curricula. Simultaneously, the paper will look at the intersections of ethnomathematics and movements to decolonize indigenous education and improve representation of indigenous folks in the

STEM fields. The dissemination of ethnomathematics through Hawaiian public and private school curricula provides the space for culturally relevant pedagogy to decolonize, re-center, and highlight the power existent in indigenous culture. Finally, this paper argues for ethnomathematics as an initial step and necessary part of any true and rigorous movement towards sovereignty, firstly through food sustainability and beyond. Native Hawaiians, through ethnomathematics, can reclaim wisdom lost through colonization and work to treat the land as historically practiced alongside their kuleana.

Power, Ambiguity, and Codification in the language of Political Affiliation: How the United States built and maintains its Empire *Imani Wilson, Northwestern University*

For this project I am interested in exploring the meaning behind the varying statuses of U.S. federal recognition held by islands in the Pacific. I plan to focus my analysis on the islands of Guam (organized unincorporated territory), American Samoa (unorganized unincorporated territory), the Northern Mariana Islands (commonwealth), and the Marshall Islands (freely associated nation). My intention in pursuing this project is not to argue that one designation is “better” than another, for they are all forms of U.S. colonialism and imperialism. Rather, my intention is to broaden and complicate conversations about U.S. colonialism by revealing the varying ways in which these designations influence indigenous peoples and their lands. Accordingly, the question guiding my analysis will be: How does the U.S. view its relationships with these different islands and what impact has this perception had on the political and economic power of the people living there? I plan to explore the advantages, disadvantages, challenges, and ambiguities associated with each political arrangement through an analysis of US intentions, legal implications, and/or the political rhetoric surrounding a particular event or political system/structure on the island. These “centralizing lenses,” uniquely selected for each island context, were chosen given their saliency in island politics and for their potential to demonstrate the nature and/or scale of US influence in their corresponding contexts.

Hawai‘i and Prisons: The Incarceration of Native Hawaiians and the Implementation of Ho‘oponopono and Pu‘uhonua *Jessica Wang, Northwestern University; Alicia Zheng, Northwestern University*

The discourse surrounding the prison-industrial complex often excludes Hawaiian prison narratives. Native Hawaiians make up 20% of Hawai‘i’s population, yet they make up 40% of the incarcerated population on the islands. An agreement between the State of Hawai‘i and the Corrections Corporations of America decided to house Native Hawaiian inmates within the continental United States; as such, the forcible removal of inmates from the islands embodies the settler colonial concept. The prison-industrial complex contributes by forcibly displacing Native bodies not to another part within the islands, but rather into continental prisons thousands of miles away. This divorcing of Native Hawaiians from their ‘aina and communities is a particularly violent form of dispossession. In the last twenty years, however, there has been a push to revive the traditional practice of ho‘oponopono. The end goal of ho‘oponopono, as with other restorative justice practices, is the restoration of social bonds, the reintegration of individuals into society, and the fostering of a healthy community. Although we cannot return to pre-colonial times, we can draw on Indigenous knowledge and conceptualizations of restorative justice to build on traditional concepts and practices and imagine alternatives to crime and punishment, retribution and revenge, and the colonial prison-industrial complex. In order to examine the circulation of Hawaiian bodies through the prison-industrial complex and Hawaiian restorative justice practices, this research aims to conduct archival analysis on primary sources such as news articles, surveys, and studies as well as secondary sources such as

scholarly books and articles.

'The Blood of Our Boys Must be Kept Clean': Blood, Masculinity, and Militarism in Colonial Hawai'i *Henry Chen, Northwestern University*

There is a growing body of scholarship which addresses the complex historical constructions of "blood" as a measure of race and indigeneity in the Pacific world. Although it has been observed that "blood" is antithetical to Hawaiian epistemologies (Kauanui 2008), the bodily fluid has often been abstracted as a discursive representation of identity which polices and assimilates Native Hawaiians while strengthening the grip of American empire. Examining representations of "blood" in Hawaiian newspapers, missionary documents, and photographs from the early-twentieth century, I advance that "blood" as a metric of cultural and political citizenship is inexorably bound to the projects of American militarism, capitalism, and settler-colonialism in Hawai'i. I ultimately argue that because the history of blood in Hawai'i is mired in American colonialism, a de-emphasis of blood and revival of indigenous epistemologies of genealogy and kinship can guide Hawai'i towards a more equitable and sovereign future.

Seeing Mutton Flaps: Liberalization of global health and "new colonialisms" in Tonga *Stacy Tsai, Northwestern University*

Non-communicable disease is an epidemic in the Pacific Islands. In particular, the obesity prevalence for Tongans age 15 and older is over 60% (Ng et al. 2014). The dominance of imported and processed foods, has contributed to this epidemic (Hughes and Lawrence 2005). One of the most notorious of these imports is the mutton flaps— a fatty portion of lamb meat exported from New Zealand. The flaps - "convenient and compelling symbols of what many people see as unequal relationships between whole categories of differently located people" – serve as a nexus of studying how diet and health in the Pacific Islands are perceived by "First World" nations, and what interventional potentials exist in these representations (Gewertz and Errington 2010). Using the language of "new colonialism" proposed by Hughes and Lawrence to describe the effects of colonial nation relations on the bodies of non-colonial (i.e. in a legislative sense) subjects, this research will explore Western representations in conversation with public health and anthropological research in Tonga to answer the research question: How do contemporary representations of mutton flaps and consequent health in Tonga foreclose legibility of "new colonialisms"?

120. More Than a Word: Native Americans, Sports Mascots & Racism

Film

2:00 to 3:45 pm

InterContinental: Ladera Heights Room 521

MORE THAN A WORD offers a fascinating look inside the growing movement to change the name of the Washington Redskins football team. Directed by brothers John and Kenn Little, who are members of the Standing Rock Sioux tribe, the film traces how the word "redskin" evolved from being a term of racist derision and slander to being embraced as the name of one of the NFL's most beloved franchises. It also draws on the voices of Native American activists and scholars to place this controversy within the wider context of Native American history and racial stereotyping more generally. MORE THAN A WORD is an ideal classroom resource for clarifying what's truly at stake in contemporary debates about cultural appropriation and Native American-themed mascots. After the film screening filmmakers John and Kenn Little will be on hand to answer questions and facilitate audience discussion. Duration: 70 Minutes

Presenters:

Kenn Little, Filmmaker

Justin de Leon, University of California San Diego

121. Negotiating the Politics of Education and U.S. Educational Policies

Panel

2:00 to 3:45 pm

InterContinental: Lincoln Heights Room 525

This panel analyzes education and U.S. educational policies, as well as strategies that Indigenous peoples—Shawnees, Miamis, Pueblos, Lumbees, among others—adopted in order to shape those policies and accomplish their own goals. The three included papers each complicate narratives of educational policies and educational spaces by viewing them as sites of complex cultural and political encounter and negotiation. Taken together, these papers also offer a long-view of the development of U.S. educational policies, and they argue that Native people played crucial roles in the development and negotiation of those policies. Lori Daggar's paper investigates Quaker agricultural missions and education efforts in the early nineteenth-century, and it argues that Shawnees and Miamis used missionaries for their own diplomatic and political goals, based upon their own notions of diplomacy and social networks. John Gram's paper examines the power dynamics that developed between the Pueblos of New Mexico and the federal boarding schools established in Albuquerque and Santa Fe, arguing that Pueblo communities, parents, and students took advantage of a multitude of limitations faced by the schools in order to wrestle significant concessions from the institutions -- lessening their assimilative impact, but also utilizing the schools in surprising ways at times for Pueblo purposes. Meredith McCoy's work, meanwhile, highlights strategies Native communities -- including Jicarilla Apache, San Juan Pueblo, Cass Lake, and Lumbee students and parents -- used in the 1960s and 1970s to ensure the ethical administration of their Johnson-O'Malley and Impact Aid funds through sit-ins, walk-outs, and selective media use.

Chair:

Lori J. Daggar, Ursinus College

Participants:

"A Damnd Rebelious Race": Negotiating 'Civilization' Policies in the Ohio Country" *Lori J. Daggar, Ursinus College*

This paper will demonstrate that early 19th-century Miamis and Shawnees brought their own understandings of diplomacy to their engagements with Euro-Americans' educational projects, and it will explore the ways in which some Shawnees and Miamis rendered Euro-American educational "philanthropy" intelligible and useful for their own political projects. By doing so, this paper will argue that some Ohio Country Native peoples maintained their own logics of interaction, grounded in millennia of cross-cultural interactions as well as the more recent fur trade, while also adopting new modes of economy and political diplomacy in order to cultivate political connections and work to realize their own visions for the future. This paper will also explore the ways in which some Ohio Country Indigenous leaders employed the rhetoric of "rights" in their engagements with U.S. officials and Euro-Americans in order to suggest that some saw agricultural education missions and missionaries as a means by which they could articulate balanced power relations with the United States according to their own politics of diplomacy.

"Negotiations at Empire's Edge: Pueblos, Federal Boarding Schools, and an Educational Borderland in New Mexico" *John R. Gram, Missouri State University*

Combining the toolkits of borderlands and indigenous studies allows for fruitful new investigations, even in more established fields like the Indian boarding school literature. This paper focuses on the power relationships that developed between the Pueblos of New Mexico and two federal boarding schools established in Santa Fe and Albuquerque as part of the larger government project to assimilate Indian children during the latter part of the nineteenth and earlier part of the twentieth century. Despite US political hegemony in turn of the twentieth-century New Mexico, this paper argue that factors such as scarce resources and funds, competition with other educational institutions, geographic proximity to students' homes, the unique historical reality of the Southwest, and the distinctive manner in

which Pueblos were viewed vis-à-vis other Native American groups created a local situation that can justifiably be labeled as a borderlands environment. These various factors served to limit, compromise, and even morph the supposedly clear mission of these boarding schools. In addition, this paper examines how the Pueblos took advantage of these factors to challenge the assimilative mission of the schools – at times, turning the schools into tools to accomplish distinctly Pueblo purposes.

“Creating Convergences: Counterstories of Indigenous Educational Resistance” *Meredith L. McCoy, University of North Carolina at Chapel Hill*

Critical Race Theory (CRT) serves as a useful tool to critique structural oppression — in this case, white supremacy throughout the shifts of Indian education policy over the last 250 years — and it also provides a framework for alternative tellings that center historically marginalized perspectives. This paper builds on Derrick A. Bell’s interest convergence framework and Daniel G. Solózano’s and Tara J. Yosso’s counterstorytelling to highlight the ways in which Native people shaped, subverted, and repurposed white tools for assimilation for their own benefit from early contact through the early 1970s. By focusing on the stories of individual students, parents, and communities, this chapter demonstrates that even during moments of interest-divergence and imperialistic reclamation, Native people strategically create convergences to repurpose oppressive policies into tools for Native sovereignty and survival. To do so, it visits case studies from the 1960s and 1970s of public shaming campaigns and strategic relationships with elected officials implemented by Jicarilla Apache, San Juan Pueblo, Lumbee, and Cass Lake parents, students, and school staff to ensure appropriate expenditures of their Johnson-O’Malley and Impact Aid funds.

122. The Promise and Perils of Truth Commissions and Anti-Colonial Educational Reform

Panel

2:00 to 3:45 pm

InterContinental: Majestic Room 635

Events with respect to the 2008 Parliamentary apology for the history of Indian residential schools and the subsequent installment of a Truth and Reconciliation Commission in Canada have raised a number of urgent questions related to educational reform. Speaking publicly on 28 September 2010, the Honourable Justice Murray Sinclair, Chair of Canada’s Truth and Reconciliation Commission, stated of the matter: “Indian Residential Schools is not an Aboriginal problem. It is a problem that all people in Canada need to think about and address” (Government of Canada, 2010, 7–8). Sinclair’s words mark a critical moment at which Canadians must learn to identify and then actively work to relinquish and remedy the structural advantages acquired through white settler colonialism. We endeavor to explore in this panel the role of education in reconciling, and more importantly, disrupting colonial relations of power. We ask also, what does it mean to teach about the violent past and what challenges are involved in taking on this task? This panel makes an explicit contribution to anti-colonial theories of education from a critical Indigenous perspective. We explore a decolonizing framework specific to education centered on the building of settler-Indigenous alliances and the promise and challenge faced by social justice educators in the teaching of critical decolonizing perspectives.

Chair:

Lina Sunseri, Brescia University College

Participants:

Teaching and Learning Reparative Education in Settler Colonial and Post-TRC Canada *Martin J. Cannon, OISE/ University of Toronto*

I organize my reflections in this paper around what it might mean to implement a critical and decolonizing approach to social justice education and pedagogy. I envision an anticolonial approach intended to think critically and differently about settler

colonialism, culture, citizenship, and reconciliation. I suggest that schools in settler colonial and post-TRC Canada work to realize original nation-to-nation political relationships and reform-based educational and programmatic initiatives concerned with exposing and apprehending the violence of settler colonialism and law. Drawing from my own program of research, teaching, and curriculum development, I outline an approach to education that is concerned with colonial reparations, restitution, land, and what it might mean to realize and articulate a program of settler decolonizing in Canadian schools.

Stories We Tell // Stories We Hear: Indigenous People, Storytelling and Story Listening *Susan Dion, York University; Carla Rice, University of Guelph*

In reference to storytelling N. Scott Momaday (1998) writes, We are informed by his sounds, transported by his images, and, finally, moved to contemplate the implications of what we have been told. His words are powerful and persuasive. They are creations that create listeners in the process of the telling. (p.78) Bearing witness to stories told by survivors of the Residential School System, the Truth and Reconciliation Commission advises Canadians: “Reconciliation requires sustained public education and dialogue” (p.4). What will that education look like, what will the dialogue address? Will teachers be informed, transported and moved to contemplate implications? Drawing on my work with educators and digital stories that document the experiences of Indigenous people, in this talk I explore conditions that support what Momaday describes as “listening in good faith”. The project involves 110 teachers in five locations across the province of Ontario, Canada. Findings show that supporting the creation of intimate space between tellers and listeners is crucial to good faith listening.

Teaching Triangles After the TRC *Jane Griffith, Ryerson University*

This paper reports back on a study conducted in two college writing classrooms using the teaching triangle of testimony, archive, and fiction. Without pedagogical reform, residential school lessons may continue to frame this history as a chapter or anomaly rather than a larger component of present-day colonial Canada (Coulthard; Mackey; Million). This paper offers a three-pronged approach to teaching and learning about, with, and from residential school history: primary documents (government reports, memos, and school newspapers), testimony (survivor memoirs as well as video collected by the TRC), and fiction (novels, poetry, drama, film). Survivors and their testimonies are front and centre, though the history of colonialism is not left off the hook. Including fiction, the third prong, highlights resistance, strength, and survivance.

First Nation, Métis, and Inuit Education Leads: Transforming Education by Sharing Our Praxis *Melissa Wilson, Peel District School Board*

In the fall of 2016, the Ontario Ministry of Education (Ministry of Education [MOE], Indigenous Education, 2016) announced that each school board was required to have a dedicated position under the umbrella title “First Nation, Métis, and Inuit Education Lead” (henceforth referred to as the “Lead”). The MOE also provided the funding for this position. This new funding and mandate ensured that all school boards had the capability to create a new position and/or continue supporting their current Lead position(s). However, the MOE provided few guidelines for what this work should entail, and they offered no mandatory training to the Leads. Therefore, in the absence of substantial directions from the MOE, it is critical that these Leads, academics, and other people that work in the field of Indigenous education communicate about the possibilities of this work. This paper is a small contribution to this subject area, in hopes that it will create a much-needed conversation about the future of Indigenous education in elementary and secondary schools. I will begin by theorizing about some of the difficulties and barriers

that some Leads may experience. Then I will provide an outline and critique of a strategy used by one school board to implement Indigenous education in Ontario.

123. Tlayoltokanijniyotl - Indigenous Youth, Language and Kinship in Los Angeles and Mexico

Panel

2:00 to 3:45 pm

InterContinental: Metropolitan Room 623

This panel will focus on the international relations and pedagogical work embodied by Anahuacalmecac International University Preparatory in Los Angeles, California, an autonomous indigenous peoples community-based school. The panel will present the latest stage of this autonomous pedagogical project connecting Indigenous youth, language, and kinship from Los Angeles to the highlands of southern Mexico. Working through both formal and community-based channels, Anahuacalmecac has created a unique system of transformative education in the urban and migrant contexts.

Participants:

Tlayoltokanilistle - Planting seeds of the heart, the seeds of our people *Marcos Aguilar, Semillas Sociedad Civil*

This panel will focus on the international relations and pedagogical work embodied by Anahuacalmecac International University Preparatory in Los Angeles, California, an autonomous indigenous peoples community-based school. The panel will present the latest stage of this autonomous pedagogical project connecting Indigenous youth, language, and kinship from Los Angeles to the highlands of southern Mexico. Working through both formal and community-based channels, Anahuacalmecac has created a unique system of transformative education in the urban and migrant contexts.

Xinachtli - Our children are our seeds *Victorino Torres Nava, Xinachtli Project Cuentepec Morelos*

On Nahuatl language education in autonomous social contexts in Indigenous pueblos.

Isalolistle - Waking up, rising up through autonomous indigenous public education in Mexico *Juana de la Cruz Farias, Anahuacalmecac*

"Isalolistle - Waking up, rising up through autonomous indigenous public education in Mexico" analyzes the role and trajectory of efforts to decolonize public schooling in Mexico in Nahua communities.

124. Latin American Settler Colonialisms: Land, Labor and Mestizaje

Panel

2:00 to 3:45 pm

InterContinental: Mission Room 614

Scholarship on settler colonialism has broadly considered Latin America with ambivalence, as a region where legacies of mestizaje and native labor exploitation have eclipsed indigenous territoriality as the chief markers of colonial and settler colonial experience. Yet the diversity and complexity of Latin American colonialisms invites an equally complex consideration of settler colonial logics and practices in the region. This panel looks at several Latin American cases of indigenous territorial struggle through the lens - and against the grain - of the settler colonial studies analytic as it has been broadly conceived of in English language scholarship. Specifically its papers take up three different problematics or points of tension that arise at this juncture: Land, Labor, and Mestizaje. Drawing on cases from sites as diverse as Mapuche country in Patagonia, the Qom lands of the Gran Chaco, the Miskitu lands in Central America, and Totonac lands of the Puebla highlands, the papers seek to open paths for debate and reflection on the varieties and specificities of Latin American settler colonial experiences.

Chair:

Tamar Blickstein, Columbia University, New York

Participants:

On the Matter of the Land: Representations of Settler Colonialism in Patagonia *Geraldine Lublin, Swansea University, Wales, U.K.*

This paper examines representations of settler colonialism in Patagonia using the recent "disappearance" of a Mapuche rights activist in Chubut as a point of departure. Though Mapuche rights campaigning has a long history in Patagonia, it was the apparent murder of non-indigenous protester Santiago Maldonado that catapulted Mapuche territorial claims into the media spotlight, bringing home the unpleasant truth that the Argentine state has been built upon other people's lands. Though this is hardly news, so effective was the settler colonial logic of elimination that it is only now that the national consciousness is waking up to the idea that there might be indigenous peoples in Argentina after all. A sizeable part of academic scholarship also seems to have fallen for the myth of Argentina as a white country in the midst of Latin America, including some early settler colonial analyses focusing on its "settler economy" and informal links with Britain but neglecting the glaring matter of native expropriation. It is on the issue of the land that this paper will focus, exploring the explanatory power of the settler colonial paradigm for the case of Patagonia and using it as a tool to expose the intricacies of Argentina's settler structure.

Native Labor in the Gran Chaco and the Affective Logics of Dispossession *Tamar Blickstein, Columbia University, New York*

This paper revisits debates about native labor in settler colonial studies by exploring the affective logics of dispossession in the Qom territories of the Chaco (present-day Argentina), where settler colonial industries were historically built on native labor exploitation. Outside Latin America, common theoretical frameworks for analyzing settler colonialism tend to stress its specificity: unlike other colonial forms, settler colonialism seeks to replace the natives on the land, rather than exploit native labor. In theory, then, settler societies have found it more expedient to make the native "disappear" than to benefit from the surplus value of native labor (Veracini 2010, Wolfe 1999). On the ground, however, the two apparently incompatible colonial aims have sometimes coincided or even reinforced each other in surprising ways. This paper argues that native labor exploitation has played a central role in settler colonialism within the Gran Chaco region (Argentina and Paraguay), drawing on an ethnographic case study of settler cotton planters who built their economies on indigenous Qom land and labor. Despite their avowed reliance on native labor, these settler subjects talk act and feel like "primeros pobladores" (first peoples) in an "empty" land. This suggests that Spanish colonial traditions of exploitation have given a particular shape to ongoing settler colonial logics of native dispossession and disavowal.

Three Colonialities: Settler Colonialism, Indirect Rule, and Military Occupation in the Moskitia *Fernando Montero Castrillo, Columbia University*

While the recent mapping and titling of Afro-indigenous territories in the Moskitia region of Nicaragua and Honduras were officially portrayed as fostering the conditions for a meaningful Afro-indigenous "autonomy," the process has been accompanied by the militarization of Miskitu coastal villages; the aggressive co-optation of newly formed indigenous territorial governments by the ruling parties of both countries; and the settler colonization of Moskitia territories by Nicaraguan mestizo cattle ranchers and Honduran drug traffickers. These three contemporary phenomena represent three different forms of coloniality within national, so-called postcolonial orders: mestizo settler colonization of Afro-indigenous lands mediated by government officials; indirect rule of Afro-indigenous territory by means of political and economic co-optation; and Nicaraguan and Honduran military occupation. Based on 27 months of participant-observation research in the Moskitia between 2014

and 2017, this paper examines the multifarious relationships between all three colonial forms, focusing on specific ways in which they either enable or clash with each other. It argues that one of the pivotal developments in the Moskitia during the last decade has been the emergence of a small Miskitu middle class of public servants whose political intermediation is grounded on the social networks within which they conduct their work and the resources to which they have access in their particular territories. Their central role in the enactment of colonial governance, and their attentiveness to local knowledge, gives their political intermediation an unmistakably Miskitu bent that transfigures colonial forms irrevocably.

Settler Enclosures in Totonac Lands *Korinta Maldonado Goti, University of Illinois, Urbana-Champaign*

Indigenous people around the world face large-scale corporate resource extraction projects that seek to displace them from their lands and territories through mega development and energy infrastructure. This paper draws on the theoretical interventions of "settler colonialism" to analyze how these forms of "enclosure" impact the organized Totonac communities of the Highlands of Puebla (Mexico). In particular, I examine the role of the law in the logics of "racialized dispossession" (Loperena, 2016) on Totonac lands. The Totonac currently face an urgent struggle for self-determination and autonomy with a long history. This history includes legal reforms of land tenure in the region, leading up to contemporary extractivist permutations that arose with the reform to Article 27 and later, the Energy Reform of 2013. I argue that these examples unveil not only the ongoing structuring logics of dispossession on Totonac lands, but also the underlying racial ideologies that pervade them.

Comment:

Bianet Castellanos, University of Minnesota

125. Māori Martial Arts as Healing and Mātauranga: Nōnoke, and Māori Practitioners and Initiatives in Jiu Jitsu and Kyokushin

Panel

2:00 to 3:45 pm

InterContinental: Olympic Room 617

This panel presents the early research in a project focused on Māori Martial Arts and wellbeing. It explores the approaches, traditions, genealogies, mātauranga (knowledge), history, and aspirations held and maintained by various native practitioners in the arts of Jiu Jitsu, Kyokushin, and nōnoke. Each speaker explores the ways in which Māori have engaged with and seek to use these disciplines to empower, heal, and teach, new and old generations. In their own roles as instructors and students within these disciplines, and as scholars interested in Māori language, history, psychology, and mātauranga Māori (Māori knowledge), this panel considers how these arts have been taken up and passed on by our own people. The panel will discuss the ways in which these arts have evolved as practices driven by Māori themselves to address historical trauma and colonial violence and anger that is today evident especially in our young people. This panel presents early research in a project about Māori Martial Arts, its history, and its potential to contribute positively to the health and well-being of future generations by enabling them with skills and knowledge that builds confidence, celebrate native identity and language, and teaches techniques to deal with stress, anger, self-defence, protection and trauma. The Chair will introduce and offer a brief commentary on the session. We welcome feedback and audience discussion on the three papers presented here.

Chair:

Rangi Mataamua, University of Waikato

Participants:

Wrestling with Lessons from the Past: The Function and Practice of Nōnoke (Traditional Māori Wrestling) *George (Hori) Manuīrangī, The University of Waikato*

Nōnoke, also known as whātōtō or mamau, was once widely

practiced within early Māori society throughout Aotearoa (New Zealand). Its main function in former times was preparatory training for young warriors yet to engage in warfare. Nōnoke also served as a competitive sport whereby combatants pitted their physical strengths against one another with the aim of gaining and maintaining a superior position of control over their opponent. The practitioner achieved this goal either by offsetting his/her opponent's balance or overpowering them by executing various tactical grips, holds or throws. Whilst the exclusive practice of nōnoke is no longer common, its application and techniques are still being taught today within the art of Mau Rākau (Māori weaponry). This research examines the language of nōnoke, its terms, specific karakia (prayers), waiata (songs), and pepeha (proverbs). Through karakia we gain insight into the mindset of the practitioners of old, and how, through mediums such as waiata and pepeha, the mātauranga (knowledge) of nōnoke was passed through generation to generation. The focus of this presentation is to outline its history, associated mātauranga that is entwined within the past and woven into the culture, language and terms used by our ancestors.

The "Gentle" Art of Prevailing: A Native Articulation of Jiu Jitsu as a Practice for Healing and Wellbeing

Nepia Mahuika, University of Waikato

Jiu Jitsu is often called "the gentle art". It has evolved in various geographic and historical settings, from India to Japan, Brazil, and now to Aotearoa. Made more famous in recent decades by MMA fighters, it is a form of ground fighting where combatants seek to submit their opponents by various joint locks or chokes. While a very dangerous discipline, Jiu Jitsu embodies some key philosophical concepts that encourage students to overcome their own ego, re-channel their aggression, find their own identity, name the world on their terms, and prevail under pressure and stress. As an instructor I have worked increasingly with young Māori, many of whom have struggled with self-confidence, anger, or have been looking for ways to escape violence or to protect themselves against violence in the world. As an historian I have contemplated the deep historical trauma that is evident in the depression, anxiety, and aggression I have witnessed especially in young Māori men I have taught. This paper draws on interviews undertaken with Māori practitioners who have taken up Jiu Jitsu and have used it as a means to heal and transform their own lives and the lives of others. I explore here the brief history of Jiu Jitsu and Māori communities in Aotearoa, and examine the ways in which its underlying philosophies align with Māori aspirations to survive, prevail, and heal ourselves from colonial trauma and violence in today's world. This research is part of a larger project that explores Māori Martial Arts, healing, and wellbeing.

Martial Arts as Resistance: More than Just Kung-Fu Fighting

Waikaremoana Waitoki, University of Waikato

Connections to wellbeing, language and culture are critical components of Indigenous Māori art forms. Martial arts in Aotearoa New Zealand has a long history of association with Chinese, Japanese, Brazilian, Filipino and others, yet our indigenous Maori martial arts is less well known. The role of colonisation in eradicating Indigenous martial arts cannot be overlooked, however, as in many other countries, some of our martial arts have survived. Mau rākau, an Indigenous weapons-based martial art, has been used to address mental health issues with a focus on building relationships, rather than tackling specific issues such as family violence, substance abuse, or depression. While research into the benefits of kyokushin is limited, findings to date indicate that kyokushin training can enhance wellbeing by providing (a Japanese martial art) structured learning environment that supports personal, physical and family wellbeing. This presentation will describe two projects (one completed, and one in progress) that seeks to understand kyokushin karate and mau rakau principles of good

citizenship, discipline, confidence, humility and personal and interpersonal wellbeing. Interviews with martial arts instructors to date show that martial arts training is consistent with known wellbeing indicators for Māori as they include dimensions of language, culture; physical health, connections to genealogy, secure identity and healthy relationships. An overarching theme is that martial arts, in particular, mau rakau, is by virtue of its continued existence, an act of resistance whereby Māori have been able to reconnect to their language, culture and heritage.

126. “They Hold the Ground”: Indigenous Women’s Activism in Digital Media Arts

Panel

2:00 to 3:45 pm

InterContinental: Palace Room 628

Defying the historic gender disparities of mainstream media industries, Indigenous women have been at the forefront of Indigenous new media arts. In 2017, their numbers surged: 72% of the films screened at the 2017 ImagineNATIVE Film + Media Arts Festival were by Indigenous women directors, including new media projects, animation, games, digital stories, and virtual reality. And historically, Indigenous women artist-activists have reached out across media platforms—becoming leaders in the development of media-based methods for representing Indigenous histories and futures. This panel’s focus on Indigenous women’s new media intervenes in a scholarly area that has often focused more on feature-length narrative film and documentary works. By looking at animation, virtual reality, experimental documentaries and other short productions, panelists take up new critical approaches to engage with Indigenous women’s media. Kristin Dowell investigates how Michif filmmaker Amanda Strong’s stop-motion animation reclaims Anishinaabe ceremonies and gender identities, thereby decolonizing screen space. Joanna Hearne examines Alanis Obomsawin’s short films for children, a form of cultural pedagogy that intervenes in the deculturating project of residential schools. Danika Medak-Saltzman traces the trans-Indigenous eco-activist work of an Ainu animation and the Mni Wiconi/Water is Life movement in protecting rivers and waterways. Karrmen Crey takes up Danis Goulet’s virtual reality production *The Hunt* in the context of ImagineNATIVE film festival’s collaborative “2167” project. Our panel title comes from Anishinaabe digital media artist and game designer Beth LaPensee’s digital artwork “The Women, They Hold the Ground,” a piece that also supports her game “Honor Water.”

Chair:

Karrmen Crey, Simon Fraser University

Participants:

“Changing the World Starts in a Very Simple Way”: Alanis Obomsawin’s Children’s Films **Joanna Hearne**, *University of Missouri*

This presentation takes up the lesser-known short films for children by the renowned Abenaki director Alanis Obomsawin. Honored in Canada and internationally for her 50 documentary films about First Nations peoples and her trilogy about Mohawk resistance to land expropriations at Oka, Obomsawin has also made narrative, animated, documentary and experimental short films for and about Indigenous children, their rights, and their experiences. These include music for Duke Redbird’s short animation *Charlie Squash Goes to Town* (1969), and her own films *Christmas at Moose Factory* (1971); *Walker* (1991); *Sigwan* (2005); and *When All the Leaves Are Gone* (2010), as well as her films about Indigenous children’s rights, such as *Richard Cardinal: Cry from the Diary of a Metis Child* (1984) and *Hi-Ho Mistahey!* (2013). Along with Obomsawin’s early-career work as a storyteller and educational consultant preparing multi-media educational kits, these films illustrate the strategies (such as foregrounding Native voices through extensive sound recording before commencing any camera work) by which Obomsawin sought to intervene in the legacies of First Nations residential school experiences via the sovereignty of the camera. While most of these short films,

which span the arc of her career, are addressed directly to youth audiences, they also tell stories about Indigenous communities for the widest possible audience. Linking Indigenous film history with contemporary digital productions, I draw on my own and others’ interviews with Obomsawin to discuss her advocacy through productions that re-center Indigenous children as bearers of Indigenous political, cultural and linguistic futures.

Biidaaban (The Dawn Comes): The Inventive Stop-Motion Animated Short Films of Amanda Strong **Kristin Dowell**, *Florida State University*

Through her stunning experimental stop-motion animated films award-winning Michif filmmaker Amanda Strong has rendered new cinematic ground within Indigenous cinema by crafting futuristic worlds, visualizing family history, and building surreal narratives suspended in the timeless space of oral tradition. Strong’s otherworldly films draw upon Cree, Métis and Anishinaabe storytelling and knowledge deeply rooted in connections to territory to imagine empowered Indigenous futures while laying bare the ongoing legacies of Canadian settler colonialism. Strong’s most recent film *Biidaaban* is a collaboration with renowned Anishinaabekwe writer and activist Leanne Simpson. The artistry and labor involved in handcrafting every set, puppet and prop necessitates a collaborative media practice, a process more in line with Indigenous modes of production. Amanda Strong’s films feature strong female protagonists and her newest film explores gender fluidity within traditional Indigenous cultures. *Biidaaban* features a non-gender binary character (*Biidaaban*), a ghost caribou, a wolf, and Sabe (*Sasquatch*), an ancient figure central to Anishinaabe teachings about honesty and respect. In the film, *Biidaaban*, disturbed by the displacement of the caribou and wolf, works together with Sabe to reclaim traditional territory from the constraints of suburban development and disrupt Western notions of private property by enacting Anishinaabe ceremonial practice through tapping old-growth maple trees for sugaring. Drawing upon interviews with Amanda Strong throughout the production process, I explore the unique aspects of stop-motion animation as a genre, which in Strong’s hands, decolonizes the screen as traditional Indigenous knowledge shimmers vibrantly on screen rendered painstakingly through the handcrafted artistry of stop-motion animation.

Indigenous Futurisms are the Front Lines: Animated Ainu Foxes, Standing Rock, and Joining Forces Against Destruction **Danika Medak-Saltzman**, *University of Colorado Boulder*

This paper follows the global convergence of Indigenous film production by taking up an Ainu film that screened at the ImagineNATIVE film festival of 2014. Ainu director Tune Sugihara’s animated short, titled *Sicigorosawa un Cironup* (the Fox of Shichigoro River), tells the story of a fox determined to find food to feed her children when the river is no longer a reliable source for fish, the air smells foul, and the human dumping of toxics and medical waste have polluted her territories. The film takes place in Ainu Mosir—an Ainu language term that historically refers to traditional Ainu territories extending into Sakhalin and the Kurile Islands, often used to indicate the territory now known as Hokkaido. Remarkably, *Sicigorosawa un Cironup* is narrated entirely in Ainu—a language categorized by UNESCO as critically endangered—with subtitles in English and Japanese. Considering this film in its historical contexts and alongside current global Indigenous and ecological concerns reveals convergences of Indigenous strategies of resistance. The film provides an entry point for addressing the consequences of settler capitalist exploitative practices, the toll this takes on the land and other-than-human-beings, and the disproportionate burden Indigenous peoples face as a result. I examine dams as an example of water being used as a weapon, alongside responses to these practices,

that assert the vital and sacred nature of water, over time. To do this I compare Ainu experiences with the Nibutani Dam and the Oahu Dam at Standing Rock and the ongoing movement of Water Protectors.

The Hunt: The Virtual Reality of Indigenous Futures *Karrmen Crey, Simon Fraser University*

The 2017 imagineNATIVE Film + Media Arts Festival premiered 2167, a set of five virtual reality projects by Indigenous artists. A collaboration between imagineNATIVE, TIFF, Pinnguaq, and the Initiative for Indigenous Futures, 2167 was produced in response to the celebration of Canada's 150th anniversary. Recognizing that this celebration is a conflicted one for Indigenous peoples, the project asked artists to set their projects 150 years in the future to reflect on Indigenous peoples' roles in shaping that future. Danis Goulet's contribution, *The Hunt*, is an immersive, seven-minute narrative film that invokes the trope of the "Native Apocalypse" as the basis for imagining a decolonial future for Indigenous peoples. Grace Dillon (2012) argues that the Native Apocalypse is a state of extreme imbalance, which contains within it the terms of regaining balance, "a condition of resistance and survival" (9) and the path to healing and sovereignty. The Hunt imagines such a future, immersing the spectator in the "imbalance" of Mohawk community's "present," which is administered by a colonial entity represented by floating, surveilling orbs. It's revealed, however, that Mohawk hunters trap these orbs and reprogram them to mobilize a fleet to serve the resistance, modeling how Indigenous peoples appropriate the colonial apparatus as a means to regain balance by asserting sovereignty. As VR increasingly becomes a major area of growth in media industries, *The Hunt* affirms the endurance and creativity of Indigenous stewardship, which adapts new technologies to serve decolonial enterprises, both within the narrative and at the level of production.

127. OLA KINO: Ocean and Land Activities: A Keiki-Centric Inequality Neutralization Operation

Roundtable

2:00 to 3:45 pm

InterContinental: Roxy Room 611

Waimānalo, a city on the windward side of O'ahu, has one of the highest concentrations of Native Hawaiians (57.5%) in the state of Hawai'i. It has been well-documented that Native Hawaiians, the indigenous peoples of Hawai'i, have poorer health behaviors compared to other major ethnicities. A community impact study suggests that broad-based community approaches are the most effective in reaching the Waimānalo community and improving health. OLA KINO is a grassroots culture-based program that aims to promote 'ike Hawai'i, 'Ōlelo Hawai'i, and healthy behavior among Native Hawaiian youth. The purpose of this presentation is to introduce OLA KINO, and highlight its successes and challenges. Ola Kino consists of four modules: 'Āina ('land')-based and Kai ('ocean')-based health, Kanu (plant) and Huki (pull/harvest). In the 'Āina module, children learn land-based exercise. During Kai, children learn about ocean safety, swimming techniques, and how to hoe wa'a ('paddle canoe'). A total of 26 children completed the 6-week curriculum. Children developed the following skills: planting and harvesting vegetables, maintaining an aquaponics system, swimming techniques, paddling on a double-hulled canoe, making lā'au lapa'au (medicinal plants), protocol, and carving stone implements. Although the program was originally intended to improve youth health, other community members became involved with OLA KINO as the program progressed. OLA KINO was successful based on the positive feedback received from the community. Future goals are to secure resources to continue OLA KINO and develop a program evaluation component to assess the impact of the program.

Chair:

Kenneth Ho, University of Southern California

Presenters:

'Alohilani Maiava, University of Hawai'i at Mānoa

Nathan Kahananui Kelekolio, Windward Community College
Kaulupali Makane'ole, Orange Coast College

128. Kua Takoto Te Manuka - Decolonising Spaces: Reflections on and Visions for Indigenous Theory and Methodology

Roundtable

2:00 to 3:45 pm

InterContinental: Royal Room 620

Since the inception of Te Kohanga Reo (Maori Language Nests) and Kura Kaupapa Maori (Maori Immersion Schools) in the 1980s there has been an ongoing struggle to decolonise critical educational spaces. Both the academy and research domains are key sites of contestation for Indigenous Peoples in the advocacy for Indigenous theories and methodologies. This roundtable includes Linda Tuhiwai Smith, Graham Hingangaroa Smith and Pihama, with Chair Sarah Jane Tiakiwai, all of whom have been actively engaged in Maori and Indigenous developments for the past 30 years. Each panelist has contributed to the decolonising of critical spaces both within and outside of the academy as a part of a wider political agenda for the assertion of tino rangatiratanga, Maori sovereignty and self determination, across all spaces within Aotearoa. 'Kua takoto te manuka' means a challenge has been laid. In line with the challenges laid over the past 30 years, we will share reflections on where we have come to as Indigenous scholars in the advocacy for decolonising educational and research systems and the role of the Indigenous scholar in advancing Indigenous theories and methodologies that are committed to a critical agenda of challenging colonialism and transformative praxis. The presenters will engage participants in an interactive process of envisioning how this work can inform and be challenged by future generations of Indigenous scholars who chose to opt out of the construct of the 'privatised academic' and seek to be active participants in a decolonising agenda that seeks meaningful and enduring change.

Chair:

Sarah Jane Tiakiwai, Maori

Presenters:

Linda Tuhiwai Smith, Ngati Awa, Ngati Porou

Graham Hingangaroa Smith, Maori

Leonie Pihama, Te Kotahi Research Institute, University of Waikato

129. Sonic Sovereignties

Paper Session

2:00 to 3:45 pm

InterContinental: Silver Lake A Room 515a

Chair:

Amanda M. Smith, University of California, Santa Cruz

Participants:

Indians Should Be Seen and Not Heard: Listening to the Comanche Empire *Dustin Tahmahkera, University of Texas-Austin*

In this paper, I theorize ways in which Native Peoples in North America express themselves through sound in resistance to the biopolitical formations of U.S. empire and the American aural expectations of the "sonic wallpaper" of Indianness (P. Deloria). Rerouting the sonic turn in cultural studies toward indigeneity and "acoustic colonialism" (L. Cárcamo-Huechante), I call attention to indigenous soundways, or what Richard Rath calls "the paths, trajectories, transformations, mediations, practices, and techniques—in short, the ways—that people employ to interpret and express their attitudes and beliefs about sound." Listening into a genealogy of contested soundscapes, such as speaking and silencing indigenous languages in boarding schools, singing and banning traditional songs, and playing and confiscating water protectors' hand drums, I suggest the soundways emitted by Native Peoples are built on a history of ancestral acoustics on indigenous homelands. By turning to the dialectical relations between indigenous soundways and the colonial sonic suppression of indigenous expression, I argue that

Native Peoples have long created sonic apertures, if not ruptures, in a failed soundproof empire that has never fully silenced the indigenous.

Plant Wisdom and Pharmaceuticals: How an Indigenous Radio Program is Defending Land as Intellectual Property in the Amazon *Amanda M. Smith, University of California, Santa Cruz*

When G.D. Searle & Co. (then Monsanto) granted the Aguaruna of Peru a know-how license for their plant-based medicinal knowledge, it was a legal first. Not only was it a new application of contract law to grant Indigenous people full ownership of their traditional knowledge, but the case also established a legal precedent for prior consent when foreign entities "collect" on Indigenous lands. However, though the contract specified "the Aguaruna" as the owners of botanical know-how, no effort was made to communicate the accord with the numerous diverse communities and federations that identify as Aguaruna. *Etsa Nantu: Pasión en la Amazonía* (2011) is a radio soap opera, broadcast in both Spanish and Aguaruna, about a fictitious community that faces problems very familiar to its Indigenous listeners: the illegal usurpation of Indigenous territory, unauthorized plant collection, and the forced implementation of Western medicine. My analysis reconstructs how the radio program engages with legal discourse on two levels: 1) as a narrative of the social value of plants in the lives of Aguaruna and other Indigenous communities, and 2) as a form of education-entertainment that equips local audiences with the lexicon of intellectual property. In other words, the program offers local audiences an Other language that can be used to intervene in the multinational politics of Amazonian plant extraction by mapping territory as know-how. Situated in the conflictive intersection of globalization and the reappraisal of the local, *Etsa Nantu* articulates a counter-discourse to the neoliberal hegemony from a botanical point of view.

"Taken": Unsettling through Collaborative Musical Practice *Liz Przybylski, University of California Riverside; Mel Braun, Desautels Faculty of Music, University of Manitoba; Lindsay Eekwol Knight, .; Andrew Balfour, .*

In January 2015, Winnipeg, Manitoba was identified as the most racist city in Canada. Yet, for Canada's 2017 sesquicentennial, a vocal group from Winnipeg, *Camerata Nova*, was chosen to showcase Indigenous music and model Indigenous/Settler relationships for national reconciliation. With Cree composer Andrew Balfour as artistic director, the group presented the show "Taken." The musicians' contribution to the Truth and Reconciliation Commission (TRC), the show features collaborative new compositions that incorporate the living lineage of Canadian Indigenous music. This presentation shares research grounded in participant observation of this show, its rehearsal process, and performances in Winnipeg and Ottawa. The collaborative ethnographic research, undertaken with group members, demonstrates how the ensemble offers a form of productive unsettling, which creates and deploys discomfort to spark listener engagement beyond the concert hall. Music has inspired participation in TRC events across Canada, yet the concept of witnessing as used in the TRC is insufficient to fully explain the process that unfolds in public performances. Building on Philip DeLoria's research on how cross-genre collaborations productively disrupt audience expectations, this presentation focuses on the "unsettling" created by the group's genre-defying new songs by rapper Lindsay "Eekwol" Knight (Cree) and Balfour. Through Knight and Balfour's songs, *Camerata Nova* refuses to leave colonization in the past, making a contemporary understanding of colonial structures resonate for audience members. With the voices of composers and performers, this collaborative presentation proposes a critical approach towards music-based interventions as the TRC process continues in Canada and models Indigenous/Settler reconciliation for other

nations.

130. Indigenous Education and Research Ethics

Paper Session

2:00 to 3:45 pm

InterContinental: Silver Lake B Room 515b

Chair:

Paul Luc Gareau, Faculty of Native Studies, University of Alberta

Participants:

Indigenous Canada: A MOOC in a Time of "Reconciliation"
Paul Luc Gareau, Faculty of Native Studies, University of Alberta

In March 2017 the Faculty of Native Studies at the University of Alberta launched our massive open online course (MOOC), "Indigenous Canada" in response to the lack of representative academic material about Indigenous experiences in Canada by Indigenous scholars. Since our launch, we have gained 15,000 learners, becoming the largest Indigenous Studies online course garnering attention from social and traditional media, libraries, colleges, and government agencies across Canada. In this presentation, I will discuss the impact the MOOC has as a frontline tool for disseminating Indigenous-produced content about Indigenous experiences in Canada, and, thus, contributing to reordering national discourses concerning Indigenous Peoples. As academic lead on this course, I will outline how "Indigenous Canada" has become the viable response for the Canadian public in this time of "Truth and Reconciliation" where most of the learners hold a common reflection on Indigenous experience of colonization: we never knew! I argue that "Indigenous Canada" is more than an educational tool on Indigenous history, but a far-reaching force that fragments settled, nationalist narratives of Canadian identity through its focus on Indigenous histories, experiences, relations, and perspectives. "Indigenous Canada" promises a dynamic shift in education in Indigenous Studies filling in the imposed silences of settler colonialism by illuminating the voices and knowledges of Indigenous peoples. In addition, the MOOC has demonstrated how Indigenous Studies can build in-roads into public spaces and make relations with potential learners who would otherwise not have access or the opportunity to ethically learn about Indigenous Canada.

Indigenous Futures: Research Sovereignty in a Changing Social Science Landscape *Chelsea Gabel, McMaster University; Kelsey Leonard, McMaster University; Claudia Milena Diaz Rios, University of Toronto*

The Truth and Reconciliation Commission of Canada and its Calls to Action and the issuance of the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans in Canada provide an opportunity and clear need to reaffirm the right of Indigenous peoples to be equal partners and leaders in research. Concurrently, other countries such as the United States, Australia and New Zealand also issued comparable policy statements and ethical guidelines to regulate and oversee research on Indigenous peoples and communities, signalling a transition from colonial studies that considered Indigenous peoples as research objects to decolonizing research through the recognition of Indigenous knowledge and Indigenous peoples as researchers. Yet, the question about what institutional, organizational, and human capital resources support Indigenous research in these four countries remains unanswered. This paper highlights the range of institutional, organizational, and human resource needs essential to effectively expand Indigenous research capacity in the social sciences in Canada, the United States, Australia, and New Zealand. As the social science research landscape is rapidly changing, the paper examines the scope of methodological approaches used across social science disciplines in these four countries. Findings of this project suggest similar progress and

challenges for Indigenous research in all four countries.

La Educación Rural Como Herramienta Para Combatir las Desigualdades Sociales y Educativas en Chiapas. MOISES GRAJALES GARCIA, Doctorado en estudios regionales- Universidad Autónoma de Chiapas

Según las cifras oficiales del Instituto Nacional de Estadística, Geografía e Informática (INEGI), la población del estado mexicano de Chiapas, se acerca a los cinco millones de habitantes, de los cuales, una parte considerable de ella (cerca al 25%) tienen como lengua materna a una lengua nativa, sin embargo, las políticas públicas encaminadas a la atención de la diversidad cultural no se han aplicado de manera eficiente en la enseñanza indígena a nivel estatal, este estudio se planteó con la finalidad de exponer las carencias del Sistema Educativo Mexicano (SEM) en lo referente a brindar educación para todos, atención a la diversidad, y que además cumpla con los requerimientos de calidad plasmados en los planes y programa de estudios emitidos como soporte de la reforma educativa actual. Para este estudio se planteó un análisis teórico e histórico desde las teorías de la resistencia en educación (Giroux, Freire y McLaren), conocidas como pedagogía crítica, además de que, metodológicamente se llevó a cabo un estudio etnográfico que nos desveló la vida en las escuelas rurales chiapanecas, apoyado del rescate de las experiencias docentes a través de entrevistas a profundidad y narrativas profesionales. la delimitación territorial y temporal del estudio se dio mediante el establecimiento de una región plan, creada por el propio gobierno estatal a través de la Subsecretaría de Educación Federalizada (SEF) para facilitar la administración educativa de la misma.

Indigenizing Canadian Post-secondary Institutions: What Do Students Have to Say? Iloradanon Efimoff, University of Saskatchewan

"Indigenization" is a strategic priority at the University of Saskatchewan (Saskatoon, Canada), with some stating that the University of Saskatchewan is leading the charge in Indigenizing post-secondary institutions in Canada. This session will explore results from several interviews with Indigenous student leaders at the University of Saskatchewan. As often occurs in post-secondary institutions, many of the changes are slow-moving through bureaucracy, and are top-down as opposed to bottom-up. Students are often left out of these vital conversations, even though they are likely to be severely impacted by these decisions. Results of interviews indicate that Indigenous student leaders are passionate about being involved in Indigenization, and feel that several aspects of Indigenization are positive (e.g., having a large Indigenous student space and having Indigenous-specific programming on campus). However, students also indicate severe personal capacity restraints – the desire to give back to the community is so strong that students are often doing very large amounts of free Indigenization work for the institution. This results in decreased time to focus on their studies, less time with their family and friends, and even housing and food insecurity. The findings of this study will help other institutions or individuals interested in Indigenizing to understand the student experience throughout the process. In addition, the results of this study allude to what works well (i.e., what students like) and what doesn't work well (i.e., what frustrates students) from a student perspective, who are easily the largest stakeholder group in any large-scale post-secondary changes.

131. Of Blackness and Indigeneity

Panel

2:00 to 3:45 pm

InterContinental: Westwood Room 526

This is the first in a series of panels that focus on rethinking the shared conditions of possibility for Indigenous and Black theorizing, analysis and politics. Panels examine a number of key questions, including: How has racialization been shaped by or exceeded the logics of colonial rule in ways

that might complicate conventional understandings of difference, colonialism, and sovereignty? How might theorizing Indigeneity and Blackness require addressing differential systems of value more expansively or beyond racial binaries? How have anti-Indigenous and anti-Black racisms been co-constitutive and/or situated in opposition to one another? What relationship or genealogical entanglements are evident in Native and Black conceptions of and struggles for self-determination and for freedom?

Chair:

Sandy Grande, Connecticut College

Participants:

Murder, Blackness, and The Disavowal of Native Abjection in Alexie's Indian Killer and Flight Chad B. Infante, Northwestern University

In a 2001 interview in the Iowa Review, interviewer Joelle Fraser asks Spokane Native American author Sherman Alexie, in reference to his 1996 novel Indian Killer, "So you write books about people you want to be?" Alexie responds by laughing and asking in return, "Umm. Do I want to be a murderer?" (Laughs)...I don't think so, but we all want to kill somebody. It's fantasy. Well I guess then my next novel is about my love affair with Helen Hunt (Laughs)." Here, Alexie's offhand joke about fantasy and his impossible inter-racial intimacy attempts to disavow the resentful politics that Indian Killer espouses. Alexie's joke is indicative of his novel Flight, that I argue is a rewriting and renouncing of the resentment and murderous politics in Indian killer. To renounce Indian Killer's politics, Flight pithily downplays the impact of an ongoing history of Indigenous conquest and the occupation of Indian land. Additionally, Flight rewrites the intimate relationship between Black and Indian characters for a more antiblack and antagonist politics towards Black characters. Particularly, Flight's representation of antiblackness is symptomatic of an anti-Indianness that imagines white characters and whiteness as Indianness' true intimate other. I also contend that the elision between the politics of Indian Killer and Flight is indicative of the elision between the Requirement—the true and unilateral Indian treaty—and U.S. treaties with Native communities. U.S. based treaties ascribe an impossible sovereignty already nullified by the Requirement that justifies conquest and the occupation of Indian land as divine sanction.

New World Maps and Views Tiffany Lethabo King, Georgia State University

This presentation attends to a moment of critical convergence or a cresting of Black and Indigenous women's literature and literary/cultural criticism that attends to conquest at the advent (1991-1992) of the quincentenary of the Columbian voyage. Thinking with Toni Morrison's (1992) desire for "a new map so to speak, of a critical geography and use that map to open space for discovery; intellectual adventure, and close exploration as did the original charting of the New World—without the mandate for conquest," I argue that Leslie Marmon Silko (1991) and Sylvia Wynter (1992) were writing toward Morrison's desire with their work. Silko's novel Almanac of the Dead (1991) and Wynter's essay 1492: A New World View (1992) represent forms of Black and Indigenous intellectual traditions that make heretical breaks the epistemic traditions and systems of conquest.

Timber Nigger: The Underside of Being Human Dana Miranda, University of Connecticut

During the Wisconsin Walleye War, a largely white protest regarding the treaty rights of Ojibwe people to spearfish in non-reservation lakes, outdoors enthusiasts, resort owners, and competing fisherman commonly resorted to violence and harassment to articulate their political disagreements. In particular, the term "timber nigger" became an outcry for those protesting against the Ojibwe. This collapsing of the term "nigger," typically meant to dehumanize African or African-

descended people, with the attribution of “timber,” the stereotypical forest locale of Ojibwe people, is more than just a conceptually messy manifestation of racism; it also points to the anthropological entanglement between Black and Indigenous peoples. To the extent that the European colonization of the Americas founded “settler-plantations,” socio-economic orders that were dependent upon the dehumanization and dispossession of both Black and Indigenous people, then the relationship between these two groups are not merely historical but also anthropological. By tracing the formulation of Man—which the “New World” was meant to house—through the racialized hierarchies that have dysselected these two groups as spiritually, rationally, and biologically inferior, this paper will show how the racialization of Black and Indigenous people has been co-constitutive of a colonial anthropological project. Using the works of Sylvia Wynter, Jack Forbes, and Patrick Wolfe, I argue that not only has this colonial anthropology sought to eliminate indigenous genres of being human through the imposition of racial hierarchies, it has also resulted in a complicated struggle by Black and Indigenous peoples to initiate alternative orders with and against one another.

Weather With You: Settler Colonialism, Antiracism, and the Grounded Relationalities of Resistance *Jodi A. Byrd, University of Illinois at Urbana-Champaign*

Christina Sharpe suggests that antiracism is both normative and alternatively “the ground we walk on.” Elsewhere in her book *In the Wake*, she suggests that antiracism is like the weather. As she explains, the “it is the ground that lays out that, and perhaps how, we might begin to live in relation to this requirement for our death” (7). Meanwhile, indigenous studies scholars and feminists including Glen Coulthard and Leanne Simpson have argued that it is the ground that provides indigenous normativity for both resistance and resurgence. Thinking about weather and ground, indigeneity and blackness, structure and event, my talk will interrogate the (mis)apprehensions of indigenous sovereignty that resist and reinscribe antiracism while also considering alternatives beyond the triangulations of settler racializations toward relationalities of resistance.

Comment:

Cheryl Harris, UCLA School of Law

132. 2018 NAISA Council Business Meeting

Native American and Indigenous Studies Association (NAISA)
Business Meeting
4:00 to 5:00 pm

InterContinental: Floor 5 - Wilshire Grand III

133. Presidential Panel: The Indigenous Everyday

Native American and Indigenous Studies Association (NAISA)
Presidential Plenary Session
5:15 to 6:30 pm

InterContinental: Floor 5 - Wilshire Grand III

SATURDAY, MAY, 19

134. Sovereign Methodologies

Panel

8:00 to 9:45 am

InterContinental: Beverlywood Room 520

Fifteen years after the seminal text *Decolonizing Methodologies* was released, three Indigenous graduate students extend Smith’s important interventions in academic scholarly research. Our panel responds to Smith’s request to ground and have our research guided by the values, epistemologies, and original teachings of our respective Indigenous nations. These papers include the following 1) articulations of a mapping

project that breaks one-size-fits-all-strategies, by responding to the traditions and values of the Saint Regis Mohawk Tribe; 2) the development and use of a Diné methodology to conduct research to address water security concerns; and 3) a response to research regarding the land bridge theory, and urges for research methodologies that are driven by Native feminist perspectives.

Participants:

Haudenosaunee Forest Stewardship: Bridging biological and cultural knowledge for community empowerment *Abraham Francis, Cornell*

Indigenous communities throughout Canada and the United States face unique challenges for resource management strategies on reservations, which is due to their historical and political relationship with each country and their cultural identities. Additionally, there is diversity in the indigenous communities, so a one-size-fits-all strategy is not appropriate. Saint Regis Mohawk Tribe of Akwesasne, an indigenous community that straddles the US and Canadian border, was the site chosen for the development of a biologically and culturally inclusive Forest Stewardship Strategy. Two mapping strategies used are Human Ecological Mapping and Social-Ecological Mapping to inform the strategy. Human Ecological Mapping aids in understanding the ecological context of Saint Regis Mohawk Tribe and the articulation of their cultural values and traditions as they relate to their landscape. The Social-Ecological Mapping overlays the values of the community with the biological information collected on the landscape. The combination of these two mapping approaches provide a space for a community-driven strategy that is inclusive of the unique political and cultural values of the Saint Regis Mohawk Tribe and cultural reinforced. The successful implementation of this case study may provide a framework for working with other Northeastern Tribes towards the successful creation of biological and cultural inclusive resource management strategies.

Methodology of the Womb, a Native Feminist Research Ethic *Talia Anne London, University of Massachusetts Amherst*

Anthropologists who shaped the land bridge theory, a theory about the migration of Indigenous peoples from China towards Turtle Island, exploited and erased the narratives of Unangax peoples (Aleut people). The Unangax peoples have occupied the so-called “land bridge” since time immemorial. In this paper I, an Unangax woman, “reright” (Smith, 2012) the historical canon of the land bridge as told by the anthropologist William Laughlin, a white settler. Then I offer values and approaches emerging from Native Feminist perspectives. This methodology: 1) encourages a research process that replaces narratives stemming from settler colonialism; 2) urges Indigenous researchers to depart from practices that require us to request resources from the settler nation states; and 3) reinforces the sovereign status of Indigenous nations.

Comment:

Neftalí Duran, Nuestras Raíces

135. Journeys of Emerging Cultural Artisans: The Navajo Cultural Arts Program

Panel

8:00 to 9:45 am

InterContinental: Boyle Heights Room 522

Hózhóogo naasháa doo. Shitsijí’ hózhóogo naasháa doo. Shikéédéé hózhóogo naasháa doo. Shideigi hózhóogo naasháa doo. T’áá altsó shinaagóó hózhóogo naasháa doo. This refrain of the Diné Blessingway Prayer evokes a personal journey with purposeful directions – to walk with beauty before, behind, above, and around an individual. For the participants of the Navajo Cultural Arts Program (NCAP) housed at Diné College in Tsaile, Arizona, these words serve as a challenge to overcome perils that impede personal transformation. They also speak to the practice of natural material destruction necessary to produce man made beauty through the cultural arts. Therefore, this refrain is not a mere philosophical reference

– it is a philosophy that emerges through action or what many Diné people refer to as *iiná* (the methodology of living). This panel, which brings together four NCAP participants, offers a diverse insight to how the practices of the Diné cultural arts evoke directional transformations that ultimately affect who they are as Diné individuals and how they contribute to Diné societies. Within these personal journeys exist a motivational return to the Navajo Nation to re-immersion in Diné worldviews; a catapult forward to find distinction within a silversmithing family; a thrust upwards to the status of a Navajo Nation ambassador; and a travel below to the oral traditions that inspire destruction of natural beauty. In this manner, these panel members demonstrate that personal change is not a beautiful process but that beauty exists through their failures, determination, and creations.

Chair:

Christine M. Ami, Navajo

Participants:

Hammering and Stitching a Way Home: Utilizing Navajo Cultural Arts as a Point of Cultural Re-integration *Samuel Slater, Navajo*

Like many young Navajos today, I grew up away from the Navajo Nation in an urban area and currently attend college on the East Coast. Through my involvement with the Navajo Cultural Arts Program (NCAP), I have been able to close some of the cultural gaps that existed between my communities on and off the reservation. As a student and apprentice emphasizing in moccasin making and silversmithing, I had the opportunity to develop deeper roots in my community not only through learning from elders, medicine people, and master artisans, but also through my own experiences teaching. These cultural arts gave me a role to fill and fulfill. Within months of making my first moccasins, I was supplying pairs for my family, teaching middle school students to make their own, and sharing their philosophy and skills with fellow Washingtonian Navajos as a framework to guide cultural perpetuation and communal well-being thousands of miles from home. My presentation will discuss the perils and successes of serving as an axis of cultural preservation both on and off the Navajo Reservation.

Metal into Art, Metal into Life: Finding Identity in a Family of Silversmiths *Delia Wauneka, Navajo*

Growing up on the Navajo Reservation in a small town called Lukachukai, I spent my free time learning from my family about the skills and trade of silversmithing. Watching them on a daily basis, I easily took to the silversmithing craft as a primary manner to provide for myself and my family. However, as I became more skilled, my mother began to instill lessons that motivated me to look at silversmithing as something more than an economic venue. She explained one day as we worked on a cluster set, “Silversmithing has to have a purpose or a meaning. Money comes and goes, but this ... the jewelry ... you are making a piece of metal into art, metal into life.” Those words of wisdom has inspired me to follow in my family’s traditional style of cluster work but in my own way. I joined the Navajo Cultural Arts Program to branch out and create my own designs, use distinct metals, and work with unique stones. I wanted to learn the stories of metal – what makes metal into life. I needed to find that purpose so that I could maintain our family’s traditions but at a level that created a name for myself. This presentation will discuss the challenges and successes that I have endured through my NCAP apprenticeship. The Master Artisans with whom I was fortunate to train with have taught me to demand better of myself and for myself.

Leading with Fire: Miss Navajo, The Silversmith *Crystal Littleben, Navajo*

My transition from a the Navajo Cultural Arts Program (NCAP) Project Coordinator to the ambassador role of Miss Navajo Nation was shocking, yet at the same time a natural step. The role of Miss Navajo Nation is to exemplify the essence and characters of First Woman, White Shell Woman, and Changing

Woman and to display leaderships the Goodwill Ambassador. She can speak as a leader, teacher, counselor, advisor, and friend. The personal, professional, and artistic skills that I learned through my NCAP position established the tools that I now use to serve as an axis of cultural knowledge and practices to Navajo peoples who live both on and off the reservation. The purpose of this presentation is to explore the role of silversmithing, a trade I learned as the NCAP Project Coordinator. This skill that I demonstrated in the Miss Navajo Nation Pageant serves as a grounding for my cultural identity that ultimately led to my earning of the Miss Navajo Nation title.

Rediscovering My Place in My World: My Cultural Reintegration through the Art of Silver Work and its Parallels in Oral History *Carlton P. Ami, Navajo*

It seemed an unlikely transition, from a comfortable and promising career in the Air Force to a life of difficulty and uncertainty back home on the Navajo Indian Reservation. Yet, this is the life I have chosen. This is where I once again found the joy, love and reward of a life led in the manner taught to us by the divine beings that our ancestors met upon arrival to this surface world. During my transition back home, I had decided that a career in the physical sciences would complement my desire for clear, decisive logic, discovered art and all its powerful influence. It was also during this time that I decided to take a silversmithing class at Diné College as an elective. That decision proved life altering as I found a new calling at the end of the acetylene torch. In an effort to integrate my newly chosen career of silversmithing with the sciences, I haphazardly stumbled upon something even more exciting: my previous military career and my understanding of metal and geological formations were solidified through the Navajo oral histories that I learned from my elders. This presentation will illuminate the manners through which my work with silver and rock was and is directly related to my military work.

136. **Conflicting Ontologies: Relatedness and Being in Theory, Praxis, and Politics**

Panel

8:00 to 9:45 am

InterContinental: Broadway Room 615

Theories of ontology as an essential framework to understanding tribal relations, past, and present, human and not, sit at the core of Indigenous activism toward the recognition of Indigenous Peoples’ most fundamental rights. Performances, Food sovereignty, land and water rights, and repatriation activism, among many other agendas within broader Indigenous cultural sovereignty movements, are all about defending relations and relatives. Such ontological claims conflict dramatically with objectifying views promoted by scholarly traditions and impacting Indigenous policies within settler colonial societies and nation-states. From multiple sites and applied perspectives, this panel explores foundational theories of the “ontological turn” no longer as academic epiphanies but rather as a site of struggle to fight the appropriation of Indigenous relations proper of an increasingly neoliberal multiculturalism across the Americas. Ryan Koons draws on the idea of “becoming” to explain the transformation of human performers into environmental humanities in Tvlwv Pvlvcekolv, a southeastern Muskogee-Creek tribal town. Cyndy Garcia-Weyandt collaborates with Wixárika people in Mexico to investigate the conflicting ideologies of the Mexican state regarding relatedness and territory. Thalia Gomez discusses Yaqui nations sovereignty and legal rights to water and explores the role of women in Yaqui resistance to state-sanctioned violence. Jacinta Arthur-de la Maza problematizes conflicting ontologies between the Rapa Nui repatriation movement and the patrimonialization of indigenous cultures in Chile. Collaborating with communities in four different contexts, the four presenters bring a cross-tribal perspective to understand the practical and political constituencies of conflicting ontologies and how they play out on contemporary Indigenous cultural sovereignty movements.

Chair:

Eric Descheenie, Diné (Navajo), Arizona House of Representatives, District 7

Participants:

Performing Multispecies Relationality in a Southeastern Tribal Town *Ryan Koons, UCLA*

Performing ritual music/dance can facilitate relationships between humans and other-than-human persons. The ceremonial performance practice of Tvlwv Pvlvcekolv, a southeastern Muskogee-Creek tribal town, assists human performers connecting with non-humans. Their performance practice is part of the "busk," an annual ritual cycle sometimes known as "Green Corn ceremonialism" in the ethnographic literature. At Pvlvcekolv, the busk features humans performing dance/music that often derives from the habits of local birds, animals, and insects. For example, the Buffalo Dance includes choreography quoting the wallowing behaviors of once-local bison; the Feather Dance contains seasonal avian migration patterns. During these performances, human performers connect with these other-than-humans, becoming something different. Turning to the environmental humanities, I draw on the idea of "becoming" to explain this transformation. "Becoming" constitutes a process and relationship that emerges from nonhierarchical alliances, symbiotic attachments, and the mingling of creative energies in multispecies contexts. Performers "become with" others, a process that involves inter-species empathy, accommodation, and communication, not shape-shifting. "Becoming" is its own verb, "becoming-X" its own noun. I therefore write of performers becoming becomings-bison, becomings-birds, and others. Conceptualizing "becoming" via performance highlights the multispecies relationships in which community members exist with local other-than-humans. Relationality with these multispecies Others constitutes a key aspect of Pvlvcekolv's ritual performance practice. This project derives from more than a decade of collaborative ethnographic research with Pvlvcekolv, including observation-participation, ritual documentation, and archival research. Taking Pvlvcekolv's Buffalo Dance and the Feather Dance as case studies, this paper theorizes "becoming" and the ways performance facilitates multispecies relationality.

Living Geographies: Wixárika Land and Territory *Cyndy Garcia-Weyandt, UCLA*

While nation-states fail to understand Indigenous relatedness and notions of being and existing as the main principle of Indigenous rights, many Indigenous communities around the globe continue their demands for land, rights, and sovereignty. For Wixárika (Huichol) families, in Tepic, Mexico, geographies encompass more than the physical features of the land. Geographies constitute many branches of spaces and places where knowledge is collected, reproduced, and transmitted. With the yearly pilgrimages to multiple geographies on Wixárika's cosmos-geography families assure their cultural survival. This paper discusses how Wixárika families 1) understand the notions of spaces and places in the cultivation of Corn, 2) relate to kaukayarite through the crop of Corn, and 3) actively participate in the remapping of geographies through the yearly pilgrimages. Using theories and praxis of relatedness and being within Wixárika families, I explore how land and territory in Wixárika's view reconfigure places and spaces for the exchange of Traditional Ecological Knowledge at multiple levels. One by the trades of knowledge within members of the community and second by the transfer of knowledge between land and community. Thus, geographies of knowledge, in Wixárika's context go beyond the concept of Western societies in which the land is only a places or space, but the source of knowledge is informing members of the community and keeping Wixárika's identity in constant motion.

Yoeme (Yaqui) Water Rights *Thalia Gomez, UCLA*

Within Yoeme (Yaqui) cultural paradigms, objects such as the ceremonial water drum made from a gourd and a larger water-

filled container, exercise a voice. This voice communicates via the vibrations of water. Miki Maaso, a Yoeme ceremonial singer, asserts, "All the animals and Living things can talk, but only a few can listen." Within Yoeme culture, water is understood to originate from the Sewa Ania –the Flower World-- the realm of all beauty, home to the deer and flowers, all of which are precious components sustain Yoeme life and tribal culture. This paper will examine Mexican water policies and practices as well as the impacts of these policies on the Yaqui communities. I will demonstrate how national public policies regarding water in the Yaqui homeland have sanctioned political, cultural, and economic violence on the Yaqui communities by the Mexican government. I correlate these policies to the undermining of the Yaqui nations sovereignty and legal rights to water. Yaqui resistance to state-sanctioned violence has been gendered within the media as a male-dominated organizing mechanism for the Yaqui Tribe, yet Yaqui women have been active participants and in large make Yaqui resistance possible. A reading of the Mexican media and popular culture with regards to Yaqui leaders reveals the reinscription of machismo onto Yaqui cultural organizing politics.

Disputed Heritage in the Context of Conflicting Ontologies: Repatriation in Rapa Nui *Jacinta Arthur, Ka Haka Hoki Mai Te Mana Tupuna/Rapa Nui Repatriation Program*

This presentation will explore the ontological relevance of repatriation within the specific context of Rapa Nui, a Ma'ohi nation and non-self-governing territory under Chilean colonialism. The central problem to be addressed in this paper arises by recognizing that the debates around repatriation are grounded in an epistemological friction. Rapanui people have their own ontology, according to which they understand the ancestors and other beings they coexist with as persons. For the Rapanui, ivi tupuna (ancestral remains) have an ontological status: they are the ancestors, with whom they relate by haka ara, genealogy. As persons, they are capable of sharing their distinctive knowledges and mana with other beings, humans included. For the Rapanui, repatriation is then about bringing community members back home and recovering their collective mana as a people. Scholars have very often ignored this distinctive ontology promoting a scholarly tradition that objectifies Rapanui systems of knowing and relating. In so doing, they dehumanize relations between a people and their heritage. This tradition has gravely impacted indigenous policy in Chile, where heritage rights continue to be disputed in a context of conflicting ontologies.

137. The Possibilities of Immersive Pedagogy in Native North American and Pacific Island Communities

Panel

8:00 to 9:45 am

InterContinental: Echo Park Room 516

Immersive experiences - from daytrips to multi-week study abroad opportunities - are invaluable tools for graduate and undergraduate pedagogy because of their capacity to bridge the intellectual, the embodied, and the emotional facets of learning. While the student benefits of travel programs are well-known, it is necessary to also consider the experiences of and benefits to 'host' communities, who are asked to share their knowledge, labor, and cultural practices during such visits to varying degrees of reciprocity and compensation. This panel focuses on immersive pedagogical programs implemented within Native North American and Pacific Islander contexts in order to explore the possibilities and limits of learning and cultural exchange that occurs within colonial, postcolonial, and settler colonial contexts. What does an 'ethical' immersion experience look like? How can teachers best navigate the systems of displacement and domination within which such exchanges inherently take place? And how do institutions (and professors as their representatives) ensure mutual benefit and exchange for both students and hosts? The four papers on this panel present and analyze experiences traveling with students to O'ahu, Guam, the Oneida Nation, and Canadian fellowship students in Hawai'i by

focusing on processes of planning, implementing, and relationship building integral to successful immersive programs.

Participants:

Braiding the Strands of Knowledge: Experiential Learning in Native American Communities *Patty Loew, Professor, Northwestern University*

Community-engaged learning begins with community. This presentation focuses on lessons learned from several decades of taking students into Native communities for service learning projects. In 2016 and 2017, Professor Patty Loew (Bad River Ojibwe) took her students at Northwestern University to the Oneida Reservation for “Braiding the Sacred” and helped tribal members pick, husk, and braid White Corn during the nation’s annual harvest celebration. In previous years, as a professor at the University of Wisconsin-Madison, Loew led groups of students seeking global health certificates to the Bad River Reservation to explore physical, spiritual, and environmental health within a cultural context. They did this by assisting tribal teens in the production of media projects that integrated science and Traditional Ecological Knowledge and often had a social justice theme. She is currently preparing to lead a “Medill Explores” group of journalism graduate students to Hopi and Navajo lands in February to examine themes of environmental justice. Successful community engagement courses are ones in which the community shapes the learning experience and determines how students will listen, acknowledge, contribute and reflect. Often active learning occurs during the quietest of times.

"On-Island" Immersive Pedagogy: U.S. Midwestern Students in Hawai'i *Nitasha Sharma, Associate Professor, Northwestern University; Hi'ilei Kawehipuaakahaopulani Hobart, Postdoctoral Fellow, Northwestern University*

Universities are paying increasing attention to experiential learning that can in part buff up students' resumes. From a different angle, the institutionalization of Native American and Indigenous studies calls for community based engagement and accountability. Heeding these calls within the context of building Native American and Indigenous Studies at Northwestern University, we present the process of pitching and planning a one-week immersive trip to Hawai'i for fifteen Northwestern University students from Illinois. Emerging from our co-teaching and cross-listed course, “Race and Indigeneity in the Pacific,” Sharma and Hobart analyze how university foci on “culturally relevant” and “experiential” learning can be translated into indigenous based and immersive experiences for students that shape the rest of their college careers. We reflect on how we raised funds, pitched our trip to the administration, organized and experienced the one-week trip. Finally, we highlight the pedagogical possibilities otherwise impossible over the course of the quarter, including a completely student-run research symposium that spotlighted Pacific Island Studies on a Midwestern campus. These pedagogical possibilities emerged as a result of both their experiences in Hawai'i (including visits to preservation sites, lo'i, the Polynesian Cultural Center, and university lectures) and the bonds between and across students learning Ethnic Studies in a continental university with faculty who are from Hawai'i.

Nā Ko'oko'o: Supporting Sovereign Pedagogies *Ty P. Kāwika Tengan, Associate Professor, University of Hawai'i at Mānoa; Kamali'i McShane Padilla, University of Hawai'i at Mānoa*

In this presentation, both kumu (teacher) and haumana (student) reflect on their experiences in the 2017 Nā Ko'oko'o Hawaiian Leadership Program at the University of Hawai'i at Mānoa (UHM). Structured as a two course series in Ethnic Studies over the spring and summer, this program featured immersive community engagements where twenty UHM students left the classroom to partner with Kanaka 'Ōiwi (Native Hawaiian)

organizations engaged in 'āina (land and ocean) restoration, cultural regeneration, and Oceanic demilitarization on the islands of O'ahu and Kaho'olawe. In preparation, the class focused on the ethics of ea (sovereignty, life, breath, rising). Invited speakers representing an array of leaders from the community and the academy discussed how students could make impactful and ethical contributions to the lāhui (nation) and the broader Pacific. Lectures, discussions, written assignments, and oral communication activities went hand-in-hand with service learning, story telling, wood carving, and protocol enacting. The three-week summer session also included four Indigenous young women leaders from Canada, which opened up new opportunities for trans-Indigenous relating. By almost all accounts, the program was a major success, even “life-changing” for some. At the same time, challenges arose that laid bare the significant personal, cultural, and institutional barriers to educational ea that persist. From our respective positions as kumu and haumana, we consider both the possibilities and limitations of becoming Nā Ko'oko'o—“the staffs” that support sovereign life and the pedagogies that sustain them.

#NativeJustice: Social Movements in Guam *Keith Camacho, Associate Professor, UCLA*

This talk explores the making of #NativeJustice: Social Movements in Guam, a travel study program at UCLA that seeks to raise the public profile of social justice-oriented research and praxis in the U.S. territory of Guam. As such, this presentation will focus on the two-year development of community partnerships, cross-institutional collaboration, service learning curricula, and other factors that led to the establishment of this program in summer 2018.

138. Repatriation, Cultural Patrimony and Museums

Paper Session

8:00 to 9:45 am

InterContinental: Hancock Park A Room 514 West

Chair:

Desiree Martinez, Tongva, Cogstone Vice President/Principle Archaeologist

Participants:

NAGPRA & The University of California: The Continuous Fight to Reclaim California Indian Ancestors *Sedna Villavicencio, UCLA*

The development of the discipline of anthropology in the United States was founded on the inherent scientific racism and colonization of American Indians. Since the 1800's Indian cultural objects and skeletal remains have been stolen, hoarded and curated in museums around the country. Today this legacy continues at our highest institutions such as the University of California. California Indian tribes have the legal recourse of Native American Graves Protection and Repatriation Act (NAGPRA) to re-claim their ancestors and cultural affiliated objects, but this process sometimes takes decades or is blocked by UC professors. This paper aims to fill a gap in the scholarship regarding NAGPRA and its use at the University of California. Using contemporary case studies, I will look at the Kumeyaay's struggle with UCSD for the return of their ancestors and the Tongva's conflict with UCLA which led to a 20 year wait for their ancestors' homecoming. In 1976, during a renovation of the Chancellor's house in La Jolla a Kumeyaay cemetery was discovered and two 9,500-year-old skeletons were unearthed. These Kumeyaay remains became important for UCSD anthropologists as they are the oldest complete skeletons ever found in California. Similarly, at UCLA the Fowler Museum housed hundreds of Tongva ancestors, and only in 2014 were they repatriated. I argue that in both cases, the UC NAGPRA Committees, UC Regents and UC professors prevented the quick repatriation to the tribes.

Repatriation from a Distance: Legacies of Removal and Barriers in Historic Preservation Laws *Rose K Miron, University of Minnesota-Twin Cities*

This paper examines the efforts of the Stockbridge-Munsee Mohican Nation of Wisconsin as they seek repatriation of human remains, sacred items, and cultural objects unearthed in New York and Massachusetts, areas of their ancestral homelands. I argue that the forced removal of the Mohicans created very real barriers to retrieving items and remains that are unearthed in development or construction projects thousands of miles away. While the Native American Graves Protection and Repatriation Act (NAGPRA) dictates that any Native American human remains, sacred items, or cultural objects unearthed on federal or tribal land be returned to culturally affiliated tribes, it does not extend to state land or private property. Instead, these types of land fall under the jurisdiction of state preservation laws that recommend objects/items are deposited into state museums. Using the idea that these items are "data" to be available to local researchers, these laws prioritize state researchers, preventing Native nations who maintain connections and claims to ceded and unceded land in their original homelands from reclaiming cultural items and limiting their access to these materials. Likewise, though Section 106 of the National Historic Preservation Act (NHPA) dictates that tribes be consulted before and during projects undertaken by federal agencies, this doesn't always occur when tribes are not in the immediate vicinity where remains or items were found. Attending to how vastly preservation laws vary from state to state, I highlight this significant gap in preservation, jurisdiction, and repatriation that often falls between the cracks of NAGPRA and NHPA.

Decolonizing the Standard: Inalienability, Cultural Patrimony, and the Sacred in Haida and Ndee (Apache) Material Worlds *Nicholas Clinton Laluk, Brown University; Kaitlin McCormick, Brown University*

Indigenous ontologies express complex relationships between the tangible and intangible properties of material items/remains. This paper considers Ndee and Haida understandings of the inalienability, sacredness, patrimony, and personhood of items that constitute their respective material worlds. Each cultural context will be respectively addressed in this co-authored paper. Drawing on conversations with Ndee cultural experts, Laluk explores Ndee knowledge systems in reference to the inseparable nature of the tangible and intangible, underpinned by ongoing commitments to tribal sovereignty, land based associations, and cultural patrimony. Drawing on conversations with Haida cultural experts about the inalienable character of argillite, a material long used to make art for sale to non-Haidas, McCormick explores the futures of historical Haida trade materials, now dispersed in the world's museums, as "ambassadors" for the Haida Nation. Together, the authors situate these materials "beyond the standard," that is, beyond mainstream interpretations, which have defined and categorized material heritage based on anthropological understandings of in/alienability, patrimony and the sacred, and which currently guide legal discourse on access to heritage materials. As a methodology, the paper privileges Ndee and Haida perceptions of materials in relation to Indigenous hereditary, inherent, and intergenerational ways of knowing materials and their intangible qualities. In doing so, we make a case for "cultural heritage resource sovereignty," a concept which aims to restore Indigenous agency in relation to the range of heritage materials, which, for the Haida and Ndee, are crucial resources with which they relate to their past, express their present, and imagine their future.

139. Ke Ea o Nā Kama: Deepening Connections Through Native Hawaiian Community-Based Youth Programs
Roundtable

8:00 to 9:45 am

InterContinental: Hancock Park B Room 514 East

Recognizing that the health and wellbeing of Native Hawaiians are inextricably tied to our lands and waters, an increasing number of community-based youth programs have been birthed to restore the health and wellness of 'āina (land) and kānaka (people) by rebuilding traditional food systems and one's relationships to them. This roundtable will include the approaches and strategies of three Hawaiian culture and 'āina-based organizations of Ko'olaupoko, O'ahu: Ho'okua'āina, OLA, and Ko'olau 'Āina Momona. Though programs reflect the strengths and priorities of each community, there is a shared movement to increase awareness and build capacity of future generations to carry out kuleana (responsibility) as Native Hawaiians. Based in Kapalai, Ho'okua'āina seeks to empower youth by creating a space for healing and transformation through, mentoring, kalo (taro) cultivation and the restoration of traditional Hawaiian food systems. Programs include: internship and youth mentoring, K-12 education, community work days, and kalo and poi production. OLA is a grassroots program based in Waimānalo, a community with one of the highest concentrations of Native Hawaiians. Seeking to reduce health disparities of Native Hawaiians caused by historical trauma, it promotes Hawaiian knowledge, language and healthy behavior through ocean and land-based activities, plant-based medicine, and growing, eating and preparing traditional foods. Ko'olau 'Āina Momona is a program aimed to further the skills, stewardship and consciousness of children already rooted in Hawaiian-based educational environments. It builds on the strengths, knowledge and relationships of participating families, community leaders, and cultural practitioners committed to raising confident, grounded Native Hawaiians.

Chair:

Ilima Ho-Lastimosa, God's Country Waimanalo, Waimanalo Learning Center

Presenters:

Jasmine Kaleihua Beebe, Koolau Aina Momona
Danielle Espiritu, University of Hawai'i at Mānoa, Ho'okua'āina

140. We're All in This Together: Using Indigenous and Decolonizing Approaches in Mainstream PhD Programs in Canada and the US

Roundtable

Roundtable

8:00 to 9:45 am

InterContinental: K-Town Room 523

Graduate school can be tough. For Indigenous, Allied and Diaspora scholars using Indigenous and Decolonizing approaches to their work in mainstream institutions of higher learning, it can be tougher. It can also be rewarding in sometimes unexpected ways. In this highly personal, creative, multi-media, and dialogic discussion between the audience and Indigenous, Allied and Diaspora scholars from various disciplines, various institutions, and at various points in their careers (PhD students, recent graduates, tenured and tenure-track faculty from the US and Canada), we will explore the experiential, cultural, and emotional roller-coaster ride known as a PhD, and what lies beyond. Panelists will address the following questions in their presentations: Why did/do you choose to use Indigenous or Decolonizing approaches in your work? What were/are the benefits and challenges of doing so (personal, cultural, institutional)? What strategies did/do you use to keep yourself safe and healthy throughout your PhD and post-PhD? In what ways were you changed by your experiences? Where are you now, and how have you incorporated the lessons learned throughout your PhD into your personal and professional life? An awareness of personal answers to these question makes the PhD process mindful and creates bridges to others who have had similar experiences.

Chair:

Andrew Jolivet, San Francisco State University

Presenters:

Tracey Prentice, University of Victoria
Randy Jackson, McMaster University

Lori Chambers, McMaster University
Jessica May Hope Le Pak, San Francisco State University
Andrew Jolivet, San Francisco State University

141. Documentary and Survivance

Native American and Indigenous Studies Association (NAISA)

Roundtable

8:00 to 9:45 am

InterContinental: Ladera Heights Room 521

Presenters:

Jules A Koostachin, UBC
Karlee Fellner, University of Calgary
Lauren Monroe Jr., Institute of American Indian Arts

142. Gender, History, Politics

Paper Session

8:00 to 9:45 am

InterContinental: Lincoln Heights Room 525

Chair:

TBD

Participants:

Fausta & Sarafina: Identifying Indigenous Women of Power within the California Missions, A Case Study of Mission Santa Cruz *Martin Adam Rizzo*, *Adjunct Instructor*
Within Californian Indigenous communities, women have held positions of political and spiritual power long before Spanish colonization. Under Spanish colonialism, missionaries imposed new ideas of patriarchy, relegating Indigenous women to subservient roles. Because of these biases within the Spanish archives and record keepers, evidence of Indigenous women leadership during the mission era can be scarce. My in depth research of the mission records at Mission Santa Cruz reveals examples of women who continued to hold political and spiritual leadership roles during within their mission communities. This talk will explore examples of lives of Fausta and Sarafina, two women who played critical roles in helping their community survive and even challenging Spanish hegemony from within their communities. Fausta's story illustrates how central female leadership was in the development and execution of the plan to kill the abusive Padre Quintana. Sarafina's story shows how women performed key spiritual roles as midwives and godparentage. By examining the lives of these two women, I will demonstrate new ways to interpret the mission chancery records, invaluable sources that, when read against the grain, can help us to understand the nuances of Indigenous social, political, and spiritual life within the missions, trace patterns of kinship and the building of new intertribal alliances within the complex Indigenous worlds formed within the missions.

Unsettling Domesticity: Native Women Runaways and 20th-Century U.S. Indian Policy *Caitlin Keliiaa*, *UC Berkeley*

In Northern California's San Francisco Bay Area, behind the façade of well-appointed homes, lie traces of a once thriving project of government assimilation. From 1918 to roughly 1942, the Bay Area Outing Program recruited thousands of Native women from Indian boarding schools to work as live-in housemaids in homes across the Bay. In exchange for room and board, Native women cooked, cleaned and lived in the private homes of their employers. This paper examines the underanalyzed history of outing and focuses on the Native women and girls who fled this coerced labor system. Here I consider a spectrum of runaways; how some were regarded as "runaways" yet others who similarly left without permission or knowledge had simply "left home." Within this framework, Matrons often chastised the former as "reprehensible" while the latter was deemed "good" and redeemable. I thus consider the frames imposed upon these women and girls and the varying treatment and consequences they experienced while outing.

For this paper, I explore runaways through analysis of BIA records, materials from the Bancroft Library and never-before analyzed local 20th-century newspaper articles that capture runaway narratives. This paper asks: What were the circumstances that created runaways? How might runaways inform our understanding of the surveillance of Native women? How did Native women rework into these systems, potential and possibility? To this end, I illuminate the gendering processes at work in government outing programs and argue that Native women domestic workers resisted federal assimilation policies meant to control them.

The Gender Gap in Tribal Governments: Institutional, Structural and Cultural Explanations for Electoral Success *Sierra Watt*, *University of Kansas*

In 2015, women constituted over 24% of leaders within federally recognized Native American tribal governments, but only a handful of case studies have investigated gender and the gender gap within tribal government (Bureau Indian Affairs: Tribal Leader Dataset). In addition, little scholarship to date provides a national look at the influences for where women succeed in tribal political office. However, political science scholarship holds established explanations for women's political success. In particular, three types of standard explanations, institutional, structural and cultural, best explain where women win elections. First, institutional explanations point to which offices are desirable to women. Second, structural explanations note which voters are open to female candidates, and third, cultural explanations outline where the pool of women candidates is larger. These explanations remain the field standard, but recent scholarship reveals explanations vary across region, race and level of government. Testing these standard explanations in the context of tribal governments offers an important contribution to the growing body of literature on tribal governance. Through statistical analysis, this essay tests women's political success, against both standard explanations and tribe-level factors. Through an indigenous feminism(s) lens, the use of both tribe-specific variables and standard explanations reveals that tribes' individual institutions, structures, and cultures influence contemporary life for Native Americans—particularly women's decision to hold government positions. Findings note that while some standard explanations help to explain women's political success, tribe-specific variables, particularly culture, are the most useful tools for predicting where indigenous women hold office.

Toward a Native Feminist Historiography: Women, Land and Law in the Hawaiian Kingdom *Ilima Long*, *University of Hawai'i*

Much of the contemporary research on 19th century Hawaiian law and politics fails to account for the ways in which Hawaiian state-craft, law and policy were gendered, especially in relation to women and land. The existing research that has attempted such analysis has been published by non-Hawaiian women who lack cultural knowledge and fluency in Hawaiian language, resulting in the reproduction of limited narratives of Hawaiian self-victimization. Each of these historiographies reveal a particular critical deficiency: one remains blind to, and therefore uncritical of, the interlocking logics of sovereignty, patriarchy and land, and the other, while attentive to gender, erases native agency and the continuity of land holdings by Hawaiian women. This paper will look critically at Judith R. Gething's 1977 article "Christianity and Coverture: Impact on the legal status of women in Hawaii, 1820-1920", which became the primary reference for the topic in Sally Engle Merry's 2000 book, *Colonizing Hawai'i: The Cultural Power of Law*. Merry's work remains the most widely read and referenced book on law and gender for the Hawaiian Kingdom period. Drawing upon the theoretical developments of mana wahine by Maori scholars, native agency by 'Ōiwi scholars, and native feminisms by a number of native scholars, this paper will offer theoretical underpinnings for

thinking about native feminist historiography that complicates assumptions about how the doctrine of coverture, while clearly codified in Hawaiian Kingdom law, impacted Hawaiian women's placement on and control of land.

143. Health Sovereignty

Paper Session

8:00 to 9:45 am

InterContinental: Majestic Room 635

Chair:

Danielle Soucy, McMaster University

Participants:

He Tongoā Tō Te Reo Māori – Māori Language as a Form of Healing *Acushla Deanne Sciascia, Ngāruahine Rangī, Ngāti Ruanui, Te Ati Awa (Māori)*

With a key focus on learners of te reo Māori (Māori language) and their narratives, this presentation will discuss some of the preliminary findings of two pilot studies conducted with teachers and learners of te reo Māori. The project seeks to understand the motivators and barriers for learners to pursue and learn the language. Through rich narratives captured in focus groups, investigation into the psychological, emotional and spiritual aspects to learning te reo Māori will be discussed and how these might inform a set of innovative approaches to learning te reo Māori. Through severe impacts of colonisation, subjugation, discrimination and marginalisation, Māori have suffered catastrophic loss, specifically, a native language that was systematically stamped out through the generations. Te reo Māori endured in small pockets, learnt and spoken by a small number of native speakers, elders and second language learners. Learners have embarked on learning journeys that have been met with challenges and obstacles having significant psychological, emotional and spiritual impacts on the learner. Consciously or sub-consciously, learners of te reo Māori are navigating and negotiating historic and current contexts within their learning experiences which have significantly impacted the ways in which they value and engage with the language. A key outcome of this work is to develop our understanding around how te reo Māori can be viewed and practised as a form of healing that promotes health and wellbeing, that is fulfilling and empowering and enables individuals and communities to deeply connect and belong through a native language.

Sámi Self-governed Welfare State Centres in Sweden – A Further Development of the New Global Definition of Social Work *Margaretha Uttjek, Umeå University, Umeå, Sweden*

The Swedish welfare state system is lacking measures that are adjusted to Sámis as indigenous. This was obvious in results from two different qualitative interview studies. In this paper I am investigating similarities in results from these two studies. One is about measures against violence addressed at Sámi women and children, and the other is about living conditions among Sámis with disabilities. First, in both studies welfare state measures adjusted to Sámis were lacking, instead measures were adjusted to mainstream society. Second, informants expressed the importance of maintaining their indigeneity, and that this should be regarded when they were offered measures. Informants told about having to explain about their lives as a Sámi instead of the social problem or health issue they wanted help with. Also, informants did not recognize themselves in theoretical based explanations to their problem or diagnosis. Thus the help offered were not always adequate, and led to no increased wellbeing. In 2014 International Federation of Social Workers (IFSW) adopted a new global definition of social work. One new statement is that indigenous peoples' knowledge shall be regarded in Social Work. Accordingly, IFSW is seeking to "redress...scientific colonialism...by listening to and learning from indigenous peoples". My conclusions are that in Sweden more extended development are needed than to listen and learn. Such

development would be establishing self-governed welfare state centres run by Sámis with Sámis as professionals, offering Sámi relevant measures, based on Sámis' definition of issues and help needed, instead of Eurocentric based categories.

Balloon Bombs, the Alaska Highway and Influenza: Tsek'ehne Perspectives of the 1943 Flu Epidemic *Daniel Sims, University of Alberta - Augustana Campus*

In 1943 a flu epidemic swept through the Tsek'ehne of northern British Columbia. Historically this outbreak has been connected to the construction of the Alaska Highway and influx of settler construction crews. Yet many Tsek'ehne Elders directly connect it to the Japanese balloon bombs that fell in their traditional territory during World War II. Settler historians generally considered this bombing campaign to have started in 1944 and the disconnect between settler and Tsek'ehne histories of these bombs not only reveals how colonialism has shaped both Indigenous and non-Indigenous histories, but also how easy it is for the latter to disregard the former. Using a mixture of Tsek'ehne and settler sources, this paper examines the perspectives found in both with a particular focus on the inherent power relations and assumption found in the discipline of history. It will suggest that reconciliation requires the coming together of both histories so that settler historians can no longer dismiss Indigenous perspectives simply because they deem them unlikely.

Discourses of Ancestry, Race, and Genomics in Hawaii *Joan H Fujimura, University of Wisconsin-Madison*

This paper examines two transformations through which "race" is being qualified and quantified in Hawaii as a result of a turn to genetics. The first is a study of the transformation of environmental risks for disease into a genetic study, and its implications for notions of racial differences as genetic differences. The Multi-Ethnic Cohort Study began in Hawaii in 1996 to study environmental causes of cancer with a focus on diet. Their operating hypothesis that diet mattered was framed in terms of ethnic groups. Around 2008, the study began to include genetic epidemiology to study genetic susceptibility to cancer. This changed the focus of medical studies to health and race, using US racial categories as stand-ins for genetic groups. "Race", bodies and genomics became enmeshed in indivisible ways. The second transformation is from genealogies to genetics. Although Native Hawaiians argue that notions of Hawaiian-ness have nothing to do with blood or DNA and that Hawaiian identity incorporates a complex genealogy that is far different from Euro-American notions of blood and genetic descent (Kauanui 2008), the Department of Hawaiian Homelands operates on the definition of Native Hawaiians as "any descendent of not less than one-half part of the blood of the races inhabiting the Hawaiian Islands previous to 1778." This paper examines a recent change in DHHL's regulations that may be an exemplar of the transformation of blood to genomic definitions of Hawaiian-ness via the use of DNA paternity test evidence to prove percentage Hawaiian-ness.

144. The Legacy of Arthur Manuel: A Roundtable on His Revolutionary Thought and Writing

Roundtable

8:00 to 9:45 am

InterContinental: Metropolitan Room 623

A pillar of Indigenous resistance and one of its key strategic thinkers, few Indigenous scholars and activists have been unaffected by the brilliant thinking and activism of Arthur Manuel (1951-2017). Manuel was born into a struggle that stretched beyond his Secwepemc homelands in British Columbia, throughout the lands called Canada, and into the international arena. Before his untimely passing in 2017, Manuel published his first book, "Unsettling Canada" (2015), and finished another, "The Reconciliation Manifesto" (2017), published posthumously. These texts contain vital histories of Indigenous resistance that expose the shaky, racist

foundations upon which the imperial legalities of settler states are precariously built. Manuel's experience as a leader in grassroots movements since the 1960s lends valuable insights into the political warfare of modern nation states, but also the strategic tools that were successful in making gains for Indigenous self-determination. From the Constitution Express that saw Aboriginal and treaty rights entrenched in the new Constitution, to forensic accounts of the afterlife of Supreme Court of Canada decisions; from his interventions into the US-Canada softwood lumber dispute, where he argued that Canada's failure to recognize Aboriginal title constituted an unfair trade subsidy, to his visit to S&P where he tried to get Canada's sovereign credit rating downgraded – Manuel's exceptional vision and tenacity, grounded in the love of his people, his family, and the future of Indigenous nations, give us much to reflect upon and carry forward to fulfill the goal, as he always put it, of "getting the land back."

Presenters:

Sharon Venne, Independent Researcher

Shiri Pasternak, Ryerson University

Kanahus Manuel, Secwepemc Warrior

Nicole Schabus, Thompson Rivers University

Emma Feltes, University of British Columbia

145. Language

Paper Session

8:00 to 9:45 am

InterContinental: Mission Room 614

Chair:

Erin Katherine Debenport, UCLA

Participants:

Language Teaching for Indigenous People at Federal University of Minas Gerais: The Case of Academic Portuguese *Maria Gorete Neto, Federal University of Minas Gerais - Brazil*

Since 2000 decade, the number of Indigenous people has increased in the Brazilian universities. Indigenous students are sharing their cultures, languages and knowledge and learning non-Indigenous cultures and languages to fight for their rights. However, Indigenous students are changing the universities, they are facing challenges. Stay apart from their family, stay in a different city, speak and write academic Portuguese are some of them. In this paper, I will discuss language learning and teaching for Indigenous people in a teacher-training college specific for Indigenous peoples at Federal University of Minas Gerais – Brazil. My focus will be how Indigenous students are dealing with academic Portuguese in the classrooms, specially reading and writing. In general, students are obliged to communicate in academic Portuguese in the university and it could bring unexpected issues for most of them. The ethnographic data analyzed in this paper was generated through participant observation in teacher education classrooms. The data shows that classes are multilingual contexts where Native Languages, Indigenous Portuguese (specific variety of Portuguese spoken by Indigenous students) and academic Portuguese are in contact. All of these languages are important for Indigenous people, since they construct their identities through them. Academic Portuguese should not be the only language accepted in the university. It is necessary to teach this variety of Portuguese and respect Indigenous languages. The discussion points that non-Indigenous teachers in the university needs to promote Native Languages and Indigenous Portuguese as well as to develop pedagogical strategies for teaching academic Portuguese.

Contemporary Language Policy and Practice on the Colville Indian Reservation *SimHayKin S Jack, Sanpoil, Nez Perce, Moses-Columbia, Nespelem, Lakota; University of California-Davis*

The purpose of this project is to delve into the process of the Confederated Tribes of the Colville Reservations' language loss, what remains of their heritage languages, and the current policies

– nationally, at the state level, and at the tribal level – that have been enacted to revitalize them. The Colville Indian Reservation was created April 9, 1872 via Executive order from President Grant and is located in north central Washington along the Columbia river. The 12 bands of the Colville Indian reservation traditionally speak three languages, Colville-Okanagan, Moses-Columbia, and Nez Perce. As language is an important facet of Indigenous identity and knowledge, and ties Native peoples to their land, culture, ceremonies, and epistemologies, I focus on the diverse views regarding language maintenance and reproduction across generations. I examine those past actions perpetrated by the United States government, which led to the state of Native American heritage languages today, after which, I engage with prevailing language ideologies on the Colville Indian Reservation, tracking the history of heritage language use on the reservation and the state and federal initiatives relative to language maintenance and revitalization in this specific community. I conclude with an analysis of the most current move by Colville tribal members to revitalize the Colville-Okanagan, Moses-Columbia and Nez Perce languages on the reservation through tribal policies and community programs.

Los Nuevos Retos de la Lengua Maya Tsotsil en los Contextos Académicos *José Alfredo López Jiménez, Doctorado en Estudios Regionales - UNACH*

Actualmente las Universidades Interculturales en México, bajo la política Educativa de la Coordinación General de Educación Intercultural Bilingüe (CGEIB), han incluido a las lenguas nativas dentro del mapa curricular como herramienta de comunicación y de conocimiento. Sin embargo, algunas de estas lenguas han presentado ciertas dificultades para su uso académico de manera eficiente, como es el caso de la lengua maya tsotsil, por diversas razones: la falta de una norma lingüística en su escritura por sus variantes, a pesar de que se han hecho esfuerzos; y la ausente especialización léxica en diversos campos del saber (disciplinas científicas, ciencia y tecnología, entre otros). Ante estos nuevos retos de la lengua maya tsotsil, para que tenga uso funcional de manera eficiente en la academia, la Universidad Intercultural de Chiapas (UNICH) se plantea una propuesta de una variante académica junto con los estudiantes nativohablantes de esta lengua, en donde se busca la trascendencia de la lengua a través de la lecto-escritura consolidando una comunidad lingüística mucho más amplia, que permita una cohesión lingüística y no una fragmentación de la lengua por municipios, que de ser así, será más vulnerable ante el desplazamiento del español. Con esta propuesta de la variante académica se podrá enriquecer léxicamente de otros dialectos; especializarla en distintas disciplinas a través de neologismos, y con ello se pueda mantener la vitalidad de la lengua tsotsil y hacerle frente al desplazamiento, para así asegurar su trascendencia en el contexto académico y fortalecer la metodología en la enseñanza aprendizaje de esta lengua.

146. Race, Whiteness and Indigeneity

Roundtable

8:00 to 9:45 am

InterContinental: Olympic Room 617

A substantive body of international scholarship, from different disciplines, has focused on researching and understanding how race has been central to the spread of empire and colonization. Beginning in the 1400s Western Europeans fastened their global expansion to the categorization, designation and ranking of human populations according to a racial hierarchy. Indigenous lands and peoples in Africa, Asia and the Pacific were made possessions, in colonizing processes of renaming, mapping, appropriating, exploiting and dispossessing. Critical Race and Whiteness research and scholarship in the USA and Canada has been central to theorizing and researching how race and whiteness functions and operates, and how both are engaged and appropriated in different geographical locations and historical moments. However, the focus has not been on these countries as specifically imperial and colonizing contexts, instead a broader

approach to race and whiteness has been taken. The imperial traces of race, however, continue to shape policies, perceptions, law and everyday practices. This roundtable begins an interdisciplinary conversation focusing on race, whiteness and Indigeneity within the context of settler colonialisms in the USA, Canada, New Zealand, Australia and Hawaii. Given the rise of ethnic fraud this roundtable offers an opportunity to participate in increasingly volatile and global conversations about the denial and significance of race and whiteness to Indigeneity in the 21st century.

Chair:

David Singh, Queensland University of Technology

Presenters:

Aileen Moreton-Robinson, Queensland University of Technology

Fiona Nicoll, University of Alberta

Steve Larkin, University of Newcastle

147. Native Voices at the Autry: Indigenous Theatre in L.A.

Roundtable

Roundtable

8:00 to 9:45 am

InterContinental: Roxy Room 611

A roundtable discussion with Native Voices at the Autry co-founders, acting ensemble members, and playwright/directors. Native Voices is the only Equity (stage actor's union) theatre company with the sole mission of developing and producing Indigenous authored plays, and one of the oldest and most well-known. This conversation will cover the company's founding in Illinois and move to its current home at the Autry Museum of the American West in L.A. as well as its guiding principles and practices. Additionally, co-founders and Artistic Director (Randy Reinholz) and Executive Director (Jean Bruce Scott) will explain the process of selection and production of plays and artists (actors, directors, playwrights) will share their experience as working, Native actors in L.A. and in theatre and film in the U.S./Canada. Because of the contingent labor conditions of theatre/film specific artists cannot confirm participation at this time, however, Reinholz and Bruce Scott are confirmed and will assist in confirming artists/participants when scheduling permits. Bethany Hughes will serve as chair and moderator.

Chair:

Bethany Hughes, Northwestern University

Presenters:

Randy Reinholz, San Diego State University/ Native Voices at the Autry

Duane Minard, Yurok, Native Voices Ensemble

Jennifer Bobiwash, n/a

Brian Wescott, n/a

148. Urban Indigenities 2

Paper Session

10:00 to 11:45 am

InterContinental: Beverlywood Room 520

Chair:

Maurice Crandall, Yavapai-Apache Nation of Camp Verde, Arizona, Dartmouth College, Assistant Professor

Participants:

"Little Caughnawaga": The Nexus of Ironworking, Urban History, and Haudenosaunee Nationhood **Allan Downey**, McGill University, *Nak'azdli Whut'en First Nation*

For over a century, ironworking has been a principal industry for Haudenosaunee community members. Beginning in the 1880s Haudenosaunee men entered the high-steel workforce and it quickly became the principal source of employment for Haudenosaunee males who often traveled to jobs in the northeastern United States. Particularly in New York City, as Haudenosaunee men entered the Bridge, Structural, and Ornamental Iron Workers Union, ironworking ensured a steady

stream of stable employment that encouraged families to relocate to the city. By the 1920s Haudenosaunee families from Six Nations of the Grand River, Tyendinaga, Akwesasne, and especially Kahnawake, began relocating to the neighbourhood of Bay Ridge, Brooklyn where they opened a string of boarding houses and established the new community of "Little Caughnawaga." This is particularly significant when we begin to consider, as Chris Andersen and Coll Thrush reminds us, that Indigenous peoples were conceptually and physically removed from urban spaces which were conceptualized as "modern" and juxtaposed to perceptions "Indian authenticity." And yet, Haudenosaunee ironworkers and families were at the centre of building these sites of "modernity" while reformulating their own articulations of Haudenosaunee identity and nationhood. Utilizing historical methodologies inspired by Indigenous Studies, this paper intends to demonstrate the elaborate intersection in which ironworking and "Little Caughnawaga" served in redefining and articulating Haudenosaunee nationhood, family practices, gender, and intercommunity relations.

"Reshaping the Present by Reconnecting to the Past - From a Perspective of Urban Ainu, Japan" **Kanako Uzawa**, PhD Candidate

In 2014, Sapporo City Assemblyman Yasuyuki Kaneko made a post on Twitter by writing that Ainu people do not exist anymore and that Ainu people take an advantage of using up concessions, which is not acceptable. (Lewallen 2015: 1) This triggered xenophobic phenomena and increased a cyber hate speech towards Ainu through social media while it received criticism and outrage from the Ainu community and other members of Japanese society. While such statement surfaces within Japanese society, my presentation focuses on the Ainu youth and their living experiences within a Japanese contemporary society. There are two purposes of attending NAISA conference in 2018: 1) to make a point that Ainu still exists with our own distinct culture, and 2) to contribute to the Ainu contemporary studies. A research on the Ainu language and folklore begun in 1910s, later in 1951, ethnographical studies by anthropologists and ethnologist started. (Yamada 2003: 1) In recent years, a handful Ainu researchers have begun to present their perspectives in our research as Ainu. As I am Ainu myself, I see the presentation of my research is critically important since it adds to the point that our participation within a field of indigenous studies are absolute necessity for further development of indigenous studies. I have participated in the NAISA conference three times so far, and it strengthened my capacity as a researcher through a dialogue with other indigenous researchers.

When the City Comes to the Indian: The Urbanization of the Yavapai-Apache Homelands **Maurice Crandall**, *Yavapai-Apache Nation of Camp Verde, Arizona, Dartmouth College, Assistant Professor*

In March of 1875, President Ulysses S. Grant signed an Executive Order incarcerating Wipukupayas (northwestern Yavapais) and Dil zhee' (Western Apaches) on the San Carlos Reservation. During our exile, which lasted from 1875 to 1900, in Arizona's Verde Valley and Oak Creek Canyon—our ancestral homelands—towns such as Camp Verde, Cottonwood, Jerome, and Sedona all sprang up in the absence of Indigenous peoples. When we returned to the area in 1900, we confronted an urbanized ancestral landscape that left little to no space for us. This paper will examine how the peoples of what came to be known as the Yavapai-Apache Nation navigated an urbanized ancestral homeland at the beginning of the twentieth century. Our story adds a unique dimension to studies of Indians and urbanization in that we were not permanently removed or relocated to the cities, nor were we forced to the margins as settlers came to our territory. Instead, we were absent for a quarter century, and then returned to a radically changed world. Many scholars have focused on how Indigenous peoples in urban

spaces have “reimagined Indian country” in the twentieth century. My paper will interrogate how, after an almost instantaneous transition to “urban Indians” in 1900, we were forced to reconstitute and reconceptualize our homelands after the city came to us.

Urban Indians and Urban Renewal 1950s-1980s *Laura Sachiko Fugikawa, Smith College*

From the 1950s to 1980s as many as 750,000 Native Americans moved from reservations into cities seeking jobs and opportunities. Their relocation was propelled by settler colonial federal policies such as: Termination, river dam projects that paid no heed to homesteads and traditional land use, and severe poverty and unemployment on reservations. Unfortunately, just as Native Americans settled into their new neighborhoods, they were met with new, supposedly “racially neutral,” federal policies and local practices -- urban renewal, and insufficient low-income housing. Bolstered with language of “blight and revitalization” and “clearing the slums,” federal and local government urban renewal projects prioritized “economic efficiency” over the needs of low income, and often Native populated, neighborhoods. This paper theorizes the subsequent relocations within the city not only as one of many displacements Native American faced during the nineteenth and twentieth centuries, but also, the continuation of settler colonial policies. While issues with the police and urban renewal projects are often referenced in Native urban relocation histories, this paper uses federal and city government papers, police records and oral histories to illustrate how federal and city programs and policies played a role in the further relocation of Native Americans out of Bunker Hill, Los Angeles, Uptown, Chicago and the Phillips neighborhood in Minneapolis. This paper analyses the governmental language and processes in this new battle over Indigenous space; examines how Native Americans negotiated these issues differently in these different locations; and considers how communities reordered urban spaces to create and sustain Indigenous life.

149. Indigenous Archives: Knowledge, Power, and Practice

Panel

10:00 to 11:45 am

InterContinental: Boyle Heights Room 522

Indigenous Archives: Knowledge, Power, and Practice speaks to some of the most fundamental concerns within Indigenous studies today: What is the significance of Indigenous archival production to historical writing? How can scholars better address native knowledge and historical memory in their interpretation and representation of the past? By “Indigenous Archives” we refer to many kinds of memory practices and documents forged through histories of record keeping, including Indigenous language sources, oral histories, stories and paintings; visual and material culture; dance and other ceremony; land use practices; and written documents. Materials that have been created or valued by Indigenous people and communities, and objects of study that might remain within, or have been removed from, their places of origin. The panelists investigate the logic of documentation, the significance of the record, and also consider how official archives are rethinking their own role as keepers of the documents.

Participants:

“Precarious Archives: Tribal History and Memory in Native California” *Lisbeth Haas, UC Santa Cruz*

Indigenous communities in California experienced devastation with the imposition of Spanish colonialism and the Mexican nation, followed by U.S. genocidal policies in the late nineteenth century. These impositions created situations in which it was difficult to preserve native lives, land, sites of memory, and historical archives. Yet practices that documented the past existed. This talk discusses the archival practices that Native societies in California developed during the late eighteenth and nineteenth centuries as they encountered these devastating circumstances. Within the Spanish missions, memory practices

and a colonialism that fostered writing and record keeping constituted one medium. Those archives, and ones produced afterwards by northern coastal tribes, are examined, offering a comparative look at archival practices within native California. The paper examines the uneven but persistent history of inhabiting memory sites and engaging formal practices of remembrance and commemoration of family and tribal pasts.

Indigenous Resiliency, Cultural Capital, and Knowledge
Enrique Salmon, CSU Hayward

For over a hundred years ethnographers have applied various theories and models to their field data in an attempt to decipher, understand, and explain the complexities and sophistication of American Indian culture, knowledge, and worldview. Resilience theory seems well suited for this task. Resilience theory seeks to understand the source and role of change, particularly the kinds of change that are transforming, lead to adaptive systems, & are sustainable. Among indigenous communities resilience results from periodic episodes when “cultural capital” builds up. Cultural capital consist of indigenous people who still speak the language; the storytellers, the ritual singers, the farmers, and the wise elders. It also includes Native youth who are working to reorganize and develop new methods and new practices based on centuries old traditions that can be used to revitalize and keep alive traditional ecological knowledge. There are various ecological and sustainable innovations that contemporary American Indian communities are initiating that are helping them to remain resilient as well as the important lessons that others can draw from that can have significant impacts on the practices that can help to mitigate the impacts of anthropogenic climate disruptions, landscapes, and ecosystems.

Seeds As Ancestors, Seeds As Archives *Christina Hill, Iowa State University*

Control of Indigenous seeds by the Native nations that first cared for them is essential to the food sovereignty projects taking place within Native communities today. These seeds also act as cultural and historical archives, each containing profound information about a Native nation’s breeding and agricultural practices, cultural history, migration, and networks of trade. Many seeds containing information vital to Native nations are being held in seed banks today, where they can be difficult to obtain, even from public facilities. While Native people have been able to acquire some of these seeds, the process can be arduous and limiting. Furthermore, Native nations have no say over the care of these treasured relatives, who can access their archived knowledge, or over how it is used. This paper makes the case for seed repatriation by exploring the importance of seeds as ancestors and as archives. It considers the possibility of implementing some systematic form of repatriation in order to reunite seeds with their home communities. The process would be complicated by the fact that seeds, as living entities, cannot be contained or controlled. Considering that agribusiness already has access to the germplasm, returning stewardship of Native seeds back to Indigenous seed keepers presents serious difficulties. This paper argues that as a first step, repatriation would involve fostering the correct relationship between people and seeds, allowing seed keepers to direct it and determine guidelines for access and use of these important archives.

“The world working the way it should”: Manoomin
Gikendaasowin in the Writings of Jim Northrup and Heid
Erdrich *Amelia Katanski, Kalamazoo College*

This presentation will explore the ways in which Anishinaabe writers Jim Northrup and Heid Erdrich simultaneously draw from and further build the archive of manoomin gikendaasowin (knowledge about wild rice). Using the scholarship of Wendy Makoons Geniusz as a framework for understanding these wild rice stories as a particular kind of indigenous knowledge, the presentation demonstrates that access to and knowledge of the archive of manoomin narratives feed Anishinaabe food justice

activism by providing a clear articulation of the implicit connection between manoomin gikendaasowin and Anishinaabe food sovereignty. I will look closely at Erdrich's poem "First Rice/For Jim Northrup," alongside Northrup's essays in Anishinaabe Syndicated and Rez Road Follies and his poem "Mahnoomin." As the title of Erdrich's poem indicates, the two writers are in conversation with one another about ricing—a heritage and an activity that Winona LaDuke calls "one of the quintessential elements of being Ojibwe." In their essays and poetry about ricing, these writers teach the details of manoomin history, stewardship, and harvest—the gikendaasowin that maintains Anishinaabe capacity to conserve and harvest manoomin—while simultaneously demonstrating the power of storytelling to reach toward mino-bimaadiziwin, a right way of living and being in the world.

Comment:

Natale Zappia, Whittier College

150. Inextricable Pasts and Tangled Futures: Bringing Settler Colonialism into Conversation with Anti-Black Racism

Panel

10:00 to 11:45 am

InterContinental: Broadway Room 615

This panel situates itself amongst a small, yet growing, body of interdisciplinary scholarship committed to bringing Black studies, Black feminism, and critical race theory into conversation with Indigenous studies and Indigenous feminist theory to address settler colonialism, anti-Black racism, and white supremacy in Canada and the United States. In focusing on Black and Indigenous peoples' respective experiences with historical and contemporary state-sanctioned anti-Black racism and settler colonialism, this panel considers the mutually constitutive nature of these systems of oppression while, at the same time, refusing analyses that would treat these oppressions as analogous. Providing a timely intervention into theorization that tends to be limited to comparative analyses, this panel brings together scholars from diverse fields of study with distinct and varying research interests to consider what theorizing anti-black racism alongside settler colonialism makes possible. Drawing from an array of sources, including legal cases, state documents, visual arts, activism, and existing scholarship, this panel interrogates the violence and erasure that Black and Indigenous peoples face living in an anti-Black settler colonial regime. Ultimately, this panel endeavours to ask difficult questions and provide new insight to theoretical and methodological approaches to theorizing anti-Black racism and settler colonialism.

Participants:

Black Student Organizing on Indigenous Land *Sefanit Habtom*, University of Toronto

This paper focuses on Black students organizing in relationship with Indigenous peoples and land. In recent years, there has been a resurgence of Black student organizers resisting and disrupting the antiblackness embedded in post-secondary institutions. From #RhodesMustFall in South Africa to the #ConcernedStudents1950 at the University of Missouri, Black students are organizing globally, building networks across cities and states. The Black Liberation Collective (BLC) is an example of such a network of Black student organizers. The BLC operates at various post-secondary institutions across Canada and the United States of America, aiming to transform higher education. My paper provides a timely intervention into Black organizing work to consider how Black students might attend to the land(s) they are organizing on. Because the creation and maintenance of settler colonialism requires the erasure and elimination of Indigenous peoples, the theft of Indigenous land, and the enslavement of Black peoples for the purposes of labour and expansion, antiblackness and anti-Indigeneity are inextricably linked. Therefore, I argue that Black student organizing on Indigenous land comes with responsibilities and requires relationship with Indigenous peoples. It is when we consider Black student organizing in the context of settler colonialism that

we can ask a different set of questions that attends to both Black and Indigenous futurities.

Contextualizing E-lynching within the Canadian Settler Colonial Project *Nataleah Hunter-Young*, Ryerson University

In this paper, I explore the logics of e-lynching in the Canadian context, the cultural work it performs, and what it contributes to the settler-colonial project. Today, the popular discourse around police brutality is subtended on the unrelenting stream of violence against Black people, widely publicized and consumed via the internet — I call this "e-lynching". As its name suggests, e-lynching draws parallels between the terrorizing mob violence against Black people — most often associated with the southern U.S. during the 18th and 19th centuries — with our contemporary context, only further enabled by advances in digital technology. Meant to discipline Black bodies and paralyze resistance efforts, e-lynching grounds itself in a colonial cultural imaginary that is structured to see Black death, dying, and brutality as entertainment and therefore makes its visibility insufficient for systemic change. But as viewers, we are each implicated in the witnessing and therefore subject to its deleterious effects. How must we come to understand the e-lynching video in the context of its production, dissemination, and consumption? Furthermore, what opportunities exist for us to intervene and/or disrupt the violence and erasure that e-lynching expedites? To this I propose the creative arts as a solution and explore, through research-creation, examples of how this may be possible.

Hearts on the Ground: Sexualized Police Violence, Anti-Black Racism, and the Settler State *Megan Scribe*, University of Toronto; *Stephanie K Latty*, OISE, University of Toronto

In this joint discussion, two contingent collaborators with backgrounds in Indigenous feminist theory and Black feminist theory come together to examine the gendered dimensions of police violence, anti-Black racism and settler colonialism in the making of the nation-state now called Canada. Through a critical exploration of police violence in the lives of Indigenous and Black women, girls, trans and queer people, this discussion asks how anti-Indigenous and anti-Black state violence affects the lives of Black and Indigenous women while, at the same time, refusing a comparative analysis that treats Black and Indigenous experiences of violence as analogous. Instead, this discussion emphasizes the complex historical and contemporary ways in which interlocking structures of oppression produce distinct subject positions that exist in relation to one another. The panelists outline methodological questions, ethical considerations, tensions and challenges that arise in undertaking collaborative research. In coming together to consider anti-Black and anti-Indigenous police violence in the lives of Indigenous and Black women, girls, trans and queer people, the panelists hope to provide a more expansive approach to addressing the anti-Black and settler colonial structures that ultimately uphold and consolidate white settler societies to the detriment of Indigenous and Black life.

151. Affect and Performance

Paper Session

10:00 to 11:45 am

InterContinental: Echo Park Room 516

Chair:

Nitasha Sharma, Associate Professor, Northwestern University

Participants:

Desiring Authenticity: The Affective Commodities of Colonial Tourism in Shigeyuki Kihara's "Culture for Sale" *Angela L Robinson*, University of California, Los Angeles

While the affects of leisure and pleasure have long been examined within tourism studies scholarship, scholars have

recently cited authenticity as a new framework for tourist consumption and desire. This paper examines the ways in which tourism in Oceania operates as an affective regime of colonialism, in part through the commoditization of affects, such as authenticity. Through a critical examination of Samoan fa'afafine artist Shigeyuki Kihara's 2011 performance piece, "Culture for Sale," I trace the affective commodity of authenticity within tourism to the late 19th century German colonial phenomenon of the Völkerschau, in which colonized subjects, including Samoan men, women, and children, were toured around Germany and exhibited in anthropological-zoological exhibitions. Kihara's piece powerfully highlights the ways in which tourism in the Pacific is intimately connected to the histories, legacies, and narratives of colonial conquest and occupation by exploiting the touristic desire for authenticity. In doing so, I argue, "Culture for Sale" disrupts the affective colonial regime of tourism and points to alternative notions of authenticity as a means for building Indigenous sovereignty in Oceania.

Harry Hay's Construction of Gay Culture Through the Appropriation and Imagined Institutionalization of the Berdache *Robert Gallagher Cremins, The New School*
Harry Hay, the founder of the Mattachine Society (1948) in Los Angeles and, ostensibly one of the most influential people on the pre-stonewall gay liberation movement, structured his argument for the depathologization and equal rights of lesbian and gay people around his problematic anthropological study of Native Americans. Hay asserted that gay people constituted a cultural minority that could be traced back to his imagined "Berdache Institution." This allowed Hay to appropriate indigenous histories as his own. Hay built his "cultural minority thesis" around an imagined myth regarding the transglobal role of the berdache institution. Hay's Marxist commitments shaped his understanding of history as progressing toward modernity in a way that invoked Native people as representative of base human nature. This conceptualization relies upon the erasure of Indigenous people to ensure settler futurity. I will draw on the work of Scott Morgensen, Elizabeth Povinelli, Rayna Green, and Phillip Deloria to analyze the life of Harry Hay and his constructed myth of the berdache institution to show how the concept of gay culture relies upon the appropriation and revision of Native American histories.

"Red Readings, Brown Feelings": Ethnicity and Affect among Tribal Nations, Some Mal-Criado Musings *Gregorio Gonzales, Department of Anthropology, University of California, Santa Barbara*

In the Spring 2017 issue of *Latino studies*, contributing scholars dedicated the entirety of the issue to addressing the complexities of racialization, ethnicity, and transnationalism through the pathbreaking analytic of critical Latinx Indigenities. In addressing the realities of transnational Indigenous presences within and beyond the U.S. settler state, these scholars boldly call our attention to its tensions with the political and intellectual projects of Native American and Indigenous studies (NAIS), namely: tribal nationhood; sovereignty; and, self-determination. Indeed, these politically- and legally-nonrecognized Indigenous peoples continue to move across the borders of settler states and tribal nations, a reality which NAIS has yet to adequately address. Yet, as a Genízaro man, scholar, and relative who comes from and works with nonrecognized Indigenous communities located in northern New Mexico, my paper works to complicate the clarities and clarify the complexities of this conversation by exploring the analytics of Indigenous nationhood and critical Latinx Indigenities through the apertures of nonrecognized Genízaro presences and perspectives. Indeed, I intend to illustrate the historicity of this conversation through the lens of Genízaro identity discourse in northern New Mexico. Interweaving creative writing and critical theory into the textual fabrics of

archival records and ethnographic fieldwork, this paper will ultimately consider a Genízaro-based intervention within the political aesthetics of tribal nationhood, Indigenous transnationalism, and latinidad operating in the U.S. Southwest Borderlands and beyond.

"How Do You Say 'Lust' in Greenlandic?" Ugly Feelings in Nivíaq Korneliussen's HOMO Sapienne *Marianne Kongerslev, University of Southern Denmark*

This paper explores desperation and ironic spite as intertwined themes in the much-acclaimed first novel by Greenlandic author, Nivíaq Korneliussen, *HOMO Sapienne* (2014). Originally written in Greenlandic and translated into Danish, Korneliussen's novel focuses on five young LGBTQ+ Inuit living in Nuuk (and Copenhagen), dealing with multiple forms of youthful identity struggles. Thus, on the surface, the novel seems to belong to the Bildungsroman-genre; however, the novel mocks the genre by ironically and spitefully exposing desperate social struggles, such as alcoholism, and other precarious positionalities such as being young and LGBTQ+ in contemporary Greenland. Although the novel has been praised as an important new voice in Greenlandic literatures, it has also received criticism for its unapologetic depiction and, some argue, betrayal of Greenlandic culture. Because Korneliussen refuses to sugarcoat or mythologize the effects of colonization on the island nation, her novel simultaneously debunks and perpetuates the stereotypes of tragically alcoholic, yet stoic hunter-warriors and Noble Natives. "Enough of that post-colonial piece of shit [sic]" one of the characters fumes, giving voice to youthful frustration with a tone and style typical of some recent Ethnic literatures in Denmark. Korneliussen's brazenly erotic, gross, openly queer, and depressive narrative spitefully refuses redemptive arcs and progression of characters—there is no obvious healing of colonial traumas, and no apologies for the ugly feelings (Sianne Ngai) that are expressed through the characters and storytelling style. The novel, ultimately, revels in its desperation and spite and thereby offers an ironic critique of stereotypes and conservative social norms.

152. California Indigenous Peoples: Telling Our Stories from Creation to 21st Century

Panel

10:00 to 11:45 am

InterContinental: Hancock Park A Room 514 West

This proposed panel on California Indian peoples is to tell the histories of and by California Natives – reflecting histories and current Indigenous perspectives, that include creation stories, communities before and as Europeans arrived, the Mission system, the U.S. genocide period, suppression into 20th century, survivance and 21st century revitalization. Focus of the panel will be southern California. Panelists Include: Julia Bogany (Tongva) – Cultural Director and Elder of the Tongva people of greater Los Angeles Luke Madrigal (Cahuilla) – Traditional Birdsinger and Chair of UCR Chancellor's Advisory Committee Larry Banegas (Kumeyaay) and Mike Connolly Miskwish (Kumeyaay) – Faculty at Kumeyaay Community College (San Diego region and Mexico) Matthew Leivas (Chemehuevi) – Director of Chemehuevi Cultural Center (and Salt Song Project) Commentators (Tentative): Gregg Castro (Ohlone) Joseph Giovannetti (Tolowa Dee-ni') Chair: James Fenelon (Dakota-Lakota)

Chair:

James Fenelon, California State University, San Bernardino

Participants:

Tongva Julia Bogany, Claremont Colleges (Pomona, Pitzer)

Cahuilla Luke Madrigal, UCR Chancellor's Advisory Committee

Kumeyaay Larry Banegas, Kumeyaay Community College
Salinan/Ohlone Gregg Castro, Ohlone

Comment:

Renda Dionne, Riverside University Health Systems
Joseph Giovannetti, Tolowa Dee-ni' Nation

153. Of Blackness, Indigeneity, and Relations of Study

Panel

10:00 to 11:45 am

InterContinental: Hancock Park B Room 514 East

This panel is conceived in conversation with the two proposed panels on “Of Blackness and Indigeneity.” Those panels focus on rethinking the shared conditions of possibility for Indigenous and Black theorizing, analysis and politics. We also examine questions such as: How has racialization been shaped by or exceeded the logics of colonial rule in ways that might complicate conventional understandings of difference, colonialism, and sovereignty? How might theorizing Indigeneity and Blackness require addressing differential systems of value more expansively or beyond racial binaries? How have anti-Indigenous and anti-Black racisms been co-constitutive and/or situated in opposition to one another? What relationship or genealogical entanglements are evident in Native and Black conceptions of and struggles for self-determination and for freedom? Reflecting on the meaning of “study” in his collaborative work with Stefano Harney, Fred Moten says: “we are committed to the idea that study is 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.” This panel is addressed to this sense of study as a being and thinking with under conditions often inhospitable—conditions predicated on the uneven distribution of suffering and sustenance—as emphatically “dissident relations” shaped by collective struggle.

Chair:

Robert Nichols, University of Minnesota

Participants:

Natively Rethinking the Black Radical Tradition and Marxist Historiography in the Caribbean *Shona N. Jackson, Texas A&M University*

This paper addresses the following questions: How might theorizing Indigeneity and Blackness require addressing differential systems of value more expansively or beyond racial binaries? How have anti-Indigenous and anti-Black racisms been co-constitutive and/or situated in opposition to one another? What relationship or genealogical entanglements are evident in Native and Black conceptions of and struggles for self-determination and for freedom? Specifically, “Natively Rethinking” tries to conceptualize the impasse of black and Indigenous labour after 1492. The paper arises out of a larger project that tries to offer a method for a new labour history of the Caribbean, in which indigeneity can be centrally figured. In its rethinking of dialectical materialism, the paper seeks to engage Indigenous labour (free or coerced/enslaved) beyond the inability to either read it together with black enslaved labour or efforts to read it through and hence incommensurable with chattel enslavement. In other words, it approaches it as irreducible to its difference or distance from black labor or the interpretive lens of black labour. The paper thus moves forward from two positions, one deconstructive and hence focused on the account of labour, and one constructive and hence focused on the fact of labour. Finally, the paper seeks a reconciliation of labour histories not from within the terrain of 1492, but from those modes of work that preceded it. 1492 is thus re-contextualized and re-imagined as possibility and articulation rather than impasse or aporia for black-native struggle.

Fanon’s Afterlives *Iyko Day, Mount Holyoke College*

My paper examines the centrality of Martinican philosopher Franz Fanon in the critical theory associated with Afro-pessimism and critical Indigenous studies. Despite ongoing debates over the historical and political relation between race and colonialism, Fanon’s theorizations of anti-Blackness and anti-colonialism have been crucial for understanding both. For Afro-pessimists, Fanon’s theory grounds a theory of anti-Blackness

that structures Blackness as an ontological condition of permanent civic nonrecognition. For Indigenous scholars, alternatively, Fanon’s anti-colonial theory provides a framework from which to expose the impossibility of reciprocity that condition Native/settler relations and to ultimately reject the colonial politics of recognition. Are these the same or different Fanons? Honing in on the vexed politics of gender and sexuality in Fanon’s work, my presentation offers an assessment of the terms of recognition that intersect with Afro-pessimism and critical Indigenous studies.

Violability and Value: Rethinking Racial Capitalism through Indigenous Dispossession *Alyosha Goldstein, University of New Mexico*

This paper seeks to rethink the analytic of racial capitalism in relation to Indigenous dispossession and the specificities of colonial expropriation in North America. Building on Glen Coulthard’s call for “reestablishing the colonial relation of dispossession as a co-foundational feature of our understanding of and critical engagement with capitalism,” I ask how, from the perspective of contemporary forms of the colonial relation and Indigenous dispossession—that are both historical and remade in particular ways in the present—is this colonial relation not only co-foundational for the historical development of capitalism, but distinctly articulated under capitalism in the present, as ongoing and mutable? In other words, to what extent do the initial relations of dispossession and power simply endure as the necessary precondition for present-day capitalist accumulation; or, is to insist on the “ongoing” significance of the colonial relation for capitalism to indicate that such relations of dispossession are continually restaged in the imperial expansion of capitalist accumulation? I argue that the categorically division between land and labor obscures significant ways in which Indigenous dispossession today matters for capitalist accumulation. This essay addresses the multiple ways in which bodies and land, human relations to the other-than-human world, and uneven relations of power articulated through bodies and place are crucial for understanding sexual economies of differential value under capitalism and through Indigenous dispossession. I examine these dynamics through an analysis of the case of *Dollar General v. Mississippi Band of Choctaw Indians* (2016).

Decolonial Fugitivity *Manu Karuka, Barnard College*

This paper draws out the significance of indigenous place, indigenous relations, and indigenous politics, to the ways that Assata Shakur narrates her radicalization in her autobiography. Shakur helps us think about how that the politics of black liberation and of indigenous decolonization can be understood as distinct, but in generative relationship with each other. Drawing on recent scholarship that analyzes women’s activism in the Black power era, alongside meditations on fugitivity from black studies, I argue in this paper that these are sites to consider grounded relationalities. Assata Shakur’s movement through undergrounds towards a horizon of black liberation chart processes of decolonization, unmaking the ongoing and expanding reproduction of the settler state, and racial capital. At the heart of my paper are two sections in Shakur’s autobiography, which enunciate deep terms of relationship with indigenous presence. In the first, Shakur draws indigenous roots for her grandparents’ claim to beachfront property, where they opened space for cross-class black leisure, within an actively threatening white supremacist context. In the second, Shakur recounts her time at the Alcatraz occupation, which she narrates as a turning point in her radicalization and commitment to community, a place where she learned and practiced tangible skills as a medic that she would later put to use in Harlem, as a member of the Black Panther Party. As decolonial praxis, I argue, Shakur’s relationship with indigenous place, indigenous relations, and indigenous politics are not incidental, but central to the liberatory pedagogy of her writings.

Comment:

Glen Coulthard, University of British Columbia

154. Women and Indigenous Knowledges

Paper Session

10:00 to 11:45 am

InterContinental: K-Town Room 523

Chair:

Caskey Russell, University of Wyoming

Participants:

Mary Kawena Pukui's Scholarly Contributions *Noenoe K Silva*,
University of Hawai'i at Mānoa

This paper provides an overview of the lesser-known published and unpublished works of the 20th century's premier scholar of Hawaiian language and culture. Pukui began her career at the Bishop Museum in Honolulu translating Hawaiian materials for anthropologists and folklorists, including Kenneth Emory and Martha Beckwith. Later in her career she collaborated with Samuel H. Elbert on the Hawaiian Dictionary and other reference works. In fact, the bulk of knowledge produced on Hawaiian subjects in the 20th century would not have been possible without her work. A handful of her projects were published in academic journals or books authored or co-authored by non-native researchers, but a substantial volume of work remains in manuscript or audio recording formats in the Bishop Museum. In this paper, I detail and briefly analyze the early 20th century journal articles and some of her unpublished work, situating it within Hawaiian intellectual history. These include her essays on the staple food poi, "How Legends Were Taught," "Games of My Hawaiian Childhood," and others. Pukui's work is the most important bridge between the era of widespread Hawaiian-language based communication and the current era of English-language dominance and toil towards recovery and resurgence of Hawaiian-language based knowledge.

Swimming Against the Tide: Māori Women's Activism and Expressions of Mana Motuhake *Hineitimoana Greensill*,
University of Waikato

What do Māori women's creative, political and activist expressions contribute to our understanding of mana motuhake, or Māori self-determination, in the late 20th century? While there is scholarly work about Māori history and activism in this period, these haven't emphasised the diverse contributions of Māori women to grass-roots political movements and decolonization in Aotearoa. Specifically, this presentation will focus on the activism of two Māori women, Merata Mita and Eva Rickard, with particular emphasis on their activities from the late 1970s through to the 1980s. Merata Mita, a fiercely political Māori filmmaker, documented some of the most controversial events in New Zealand history over the past fifty years and led a number of indigenous film and television initiatives while based in Hawai'i and Aotearoa. Eva Rickard is perhaps best known for leading the Raglan golf course struggle and was a staunch campaigner for Māori and indigenous land rights, environmental issues and self-determination. Tracing the history of Māori women's activism and resistance and foregrounding the contribution of Māori women to struggles for land, life and sovereignty in Aotearoa provides an opportunity to bring Māori women from the margins of several critical conversations and to argue for the significance of their political work and expressions of mana motuhake. In turn, this enables us to expand current theoretical discussions on activism, resistance, self-determination, decolonization and gender in Aotearoa and beyond.

Kateri's Bones: Recovering an Indigenous Political Ecology of Healing along the Kaniatarowanenneh, 1660-1701 *Loren Michael Mortimer*, *UC Davis*

In 2012, Pope Benedict XVI canonized Kateri Tekakwitha. The

Catholic Church recognizes her as the patron saint of environmentalism and ecologists. Is this a case of the Catholic church appropriating an indigenous woman through the trope of the "ecological Indian" or is there a historical basis for this spiritual designation? This paper situates Kateri Tekakwitha's life within the turbulent environmental context of the Kaniatarowanenneh (St. Lawrence River valley) in the late seventeenth century. From 1677 until her death in 1680, Kateri resided at the Catholic mission community of Kahnawake, across the river from the French settlement at Montreal. Kahnawake was located in a region that had endured apocalyptic crises for more than a century, including extreme climatic shifts, recurring droughts, epidemic disease, endemic warfare, the fur trade, Christian proselytizing, and settler colonialism. In this paper, I examine the political ecology of Kateri Tekakwitha's world. In the late seventeenth century, Wendat, Haudenosaunee, Anishinaabeg women founded a syncretistic religion that combined Catholic ritual with indigenous understanding of the natural world. Because European missionaries documented Kateri Tekakwitha's life in extraordinary detail, she enables historians to recover the ways in which women's spiritual ecology restored Three Sisters agriculture to Kaniatarowanenneh and healed communities ravaged by colonialism. I argue that Native women's spiritual devotion the memory of Kateri Tekakwitha was also an ecological movement, which contributed to the continental Great Peace of 1701 and an increase in the Native population of Kaniatarowanenneh during the first half of the eighteenth century.

The Goddess' Re-awakened. Mana Wahine and the Reclamation of the Feminine through creative practice. *Donna Louise Campbell*, *University of Waikato, New Zealand*

This presentation speaks to the spiritual, intellectual and physical connections of woven textile and the Māori feminine. Specifically, it declares the relevance of Māori cultural heroines – their feats and deeds, and how we can learn from them today. The colonial treatment of our stories marginalizes the role of these cultural heroines or atua wahine Māori by ignoring their mana (power and authority), in particular, the role of wahine Māori as repositories of mātauranga Māori (Māori knowledge systems). Their positions are further deteriorated by the popularity and commercialization of the current discourse, which serves to invisibilize the role of these cultural heroines. The creative research of re-presencing these cultural heroines in contemporary spaces forms the basis of this presentation. Through the creation of contemporary woven garments for specific atua wahine their stories are brought into the present, revisited and re-remembered. By re-centralizing atua wahine within our stories, the colonial patriarchal discourse about the Māori world is disrupted, and the reclamation of the feminine emerges. Cultural practice within the weaving arts claim indigenous space and voice and will be considered through kaupapa Māori and Mana wahine theoretical frameworks such as creative practice wānanga. Kaupapa Māori and Mana Wahine approaches are frameworks that confirm and validate research from a Māori worldview and will be discussed from the lens of the weaving artist.

155. alter-NATIVE, The Evolution of Bethany Yellowtail

Film

10:00 to 11:45 am

InterContinental: Ladera Heights Room 521

This six part series follows Native Fashion designer, Bethany Yellowtail as she creates and launches her "empowerment" fashion wear – RISE – Summer 2017 Series. A fashion line that empowers and encourages women to RISE to their fullest potential. The Evolution of Bethany Yellowtail starts with a call to help with the design of a scarf to be worn by other indigenous women at the Washington D.C. Women's March in January of 2017. Previously, Bethany had been asked to help design a "Natives for

Bernie Sanders" t-shirt for Sander's 2016 Presidential campaign. In addition, she worked on her own "Protectors" line for Standing Rock and donated proceeds to the ongoing fight against the Dakota Access Pipeline. In addition to creating resistance wear for the movement, she puts most of her energy into the B.YELLOWTAIL RISE Part 1 fashion line. Bethany clearly begins to realize her role as a fashion activist – addressing cultural appropriation and telling stories through her designs. She is making her dreams come true of designing high end fashion inspired by and through her culture and heritage. Her designs tell stories and speak to history and the current political climate. We see the challenges she faces living away from her reservation, but also see the opportunity it provides for her to be more involved in movements of resistance and opportunities to address the invisibility of Native people in the fashion industry, while tackling the inappropriate use of Native designs by non-Native designers.

Presenters:

Billy Luther, World of Wonder

Melissa Leal, Sierra College

156. Collages and Canoes: A Consortium Model for Graduate Education on Global Indigenities

Roundtable

10:00 to 11:45 am

InterContinental: Lincoln Heights Room 525

As the field of Native and Indigenous studies expands, how do we train graduate students to think globally while attending to the specificities of the local? What epistemological and methodological strategies will help students complete and disseminate creative projects in Indigenous studies that will also be legible within conventional academic disciplines? How can students produce cutting-edge scholarship and remain accountable to the Native nations on whose lands they live and work? The Summer Institute on Global Indigenities (SIGI), launched in 2016 and reconvened in 2017, is a professional development seminar offered to Ph.D. students from multiple universities, including UBC, UCLA, UHM, UMN, and UW. Led by a four-member teaching team, the intensive week is structured around cohort building and hands-on workshops that demystify scholarly processes while helping students to imagine their research from multiple perspectives and modalities, including a visualization project through collage-making and a day of embodied learning with the Suquamish nation, culminating in time on the water with youth members of their canoe family. Lucero, Allen, and Aikau will discuss key elements of the week – acknowledgement, collage, and canoes as Indigenous pedagogical practices – the logistics of "selling" the SIGI model to universities and graduate schools, and how this model addresses the needs of graduate-level training in Indigenous studies. Baumann and Walker will describe the benefits of this model from students' perspectives, and Teves will reflect on her observations as a consortium faculty member. We hope the roundtable will spur a larger discussion about Indigenous pedagogies and graduate training.

Presenters:

Hokulani K Aikau, University of Utah

Chadwick Allen, University of Washington

José Antonio Lucero, University of Washington

Stephanie Nohelani Teves, University of Oregon

Dianne Baumann, University of Washington

Katherine Walker, University of British Columbia

157. Oceans

Paper Session

10:00 to 11:45 am

InterContinental: Majestic Room 635

Chair:

Vicente M. Diaz, University of Minnesota-Twin Cities

Participants:

Blue Washing Easter Island: Marine Protected Areas and Indigenous peoples *Forrest Wade Young, University of Hawai'i at Mānoa*

Indigenous peoples have long encountered conservation projects

as political instruments of dispossession. Despite the increasing introduction of the Maori Whakatane mechanism into international conservation projects, Indigenous peoples continue to be terrestrially dispossessed by conservation projects at both state and UNESCO world heritage registers. Amidst the emergence of the "blue economy" as a new context for global economic growth, states and international institutions have increasingly begun to expand conservation projects into oceans through the designation of marine protected areas (MPA). In the Pacific, Indigenous scholars such as Chamorro poet Craig Perez and Kanaka Maoli anthropologist Ty Tengan have noted some MPA are involved in "blue washing" state geopolitical strategies and transnational corporate development projects. Drawing upon island based research with Indigenous Rapa Nui leaders of "Easter island" (Rapa Nui) and at the 2017 United Nations Ocean Conference, this paper analyzes the state and international project for an MPA around Rapa Nui. Analysis reveals non-conservatory stake holders entangled in the MPA project: Pew Charitable Trusts, whose parent company – Sunoco oil – merged with the notorious Energy Transfer Partners behind the Dakota Access Pipeline in 2017, has been the primary NGO promoting the MPA; and Chile disclosed in 2017 that it has begun collaboration on a Megaproject with the state of China to develop a new transoceanic submarine fiber optic cable connecting the states across the Pacific Ocean. In this context, the MPA appears as a blue washing strategy for global economic growth undermining Rapa Nui movements for self-determination.

The Ocean In/Of/And Us: Craig Santos Perez's "Praise Song for Oceania" *Rebecca H Hogue, UC Davis*

Both Indigenous studies and ecocriticism have long centered on land – on its dispossession, destruction, and dynamism. But what about water, or more specifically, the ocean? Water Protectors at Standing Rock powerfully exclaimed "Water is Life," "Mni Wiconi" and gathered millions of followers to advocate for water protection. However, in the Pacific Ocean with its low-lying atolls, in this time of climate change, water does indeed bring life, but it also brings death. Sea level rise, coral bleaching, and salinization changes threaten the oceanic ecosystems that have sustained life on the Pacific Islands for millennia. In the future of ecocriticism and Indigenous studies, the study of land must go hand-in-hand with the study of oceans, not only in littoral zones, but in an archipelagic chain of connection from the Pacific Islands to Turtle Island. In a timely example, Chamorro poet Craig Santos-Perez's 2017 poem "Praise Song for Oceania," renders the ocean storyteller and wayfinder. Here he utters the names of the ocean from across Oceania's great expanse and represents the ocean from Guāhān to Hawai'i to Aotearoa to Samoa to Tonga to Fiji to Belau to Papua New Guinea, Santos-Perez navigates the Pacific through the undulating body that joins each of these lands together. This presentation will examine how indigenous poets, scholars, and activists of Oceania have long articulated the importance of the ocean as environment; as Santos-Perez demonstrates in his poem, the ocean is a site for reproduction, as well as regeneration, through and beyond the impacts of settler-colonialism.

Ocean as Marae, Ocean as Archive: Chantal Spitz's Island of Shattered Dreams *Bonnie Etherington, Northwestern University*

In this paper I argue that Chantal Spitz's Island of Shattered Dreams (1991) theorizes a vision of the ocean as a living and active storied Indigenous archive – a locus of creation, and a space of ongoing systems of trans-Indigenous relations. My analysis draws on Chadwick Allen's concept of "trans-Indigenous" as a way to discuss global Indigenous relations without erasing Indigenous specificities. Spitz, a Ma'ohi author from Tahiti, uses her novel to suggest how trans-Indigenous relationships might persist through and beyond devastating legacies of imperialism. She does this by emphasizing notions of

collaboration, participation, obligation, and responsibility created and activated through Indigenous stories of presence in the Pacific. In this way, the novel diverges from representations of the Pacific Ocean as globalized, militarized property or as a geopolitical playing field. Spitz instead describes the ocean as “the sacred marae”—a description that she not only links with Ma’ohi spiritual meeting places but also equates with language and textual traditions (30). The ocean-and-language-as-marae become the sustaining and connecting forces of the novel’s world, the spaces in which the bodies of land, language, and beings move, gather, and converse—spaces whose protocols of interaction and intimacy do not conform to Eurocentric concepts of archives, but which store and transmit knowledge in particular ways. In so doing, Spitz suggests that if the ocean has always already been a trans-Indigenous place of meeting, then efforts to decolonize must be also based on trans-Indigenous Oceanic/oceanic archival systems and stories of knowledge, intimacy, coalition, and persistence.

Fish of the Future: GE Salmon and Settler Colonial Science
Lindsey Schneider, University of Idaho

This paper takes up the recent controversy over genetically engineered (GE) salmon and the FDA’s approval of these fast-growing “frankenfish” for human consumption. While many believe that GE aquaculture plays a necessary role in the future of food security (especially in a world threatened by increasing climate instability), Indigenous communities across the globe have raised concerns about the potential impacts of GE food technology on traditional foods and the limited avenues for Indigenous input in the approval processes. At the heart of the issue is a clash between Western scientific values (including risk-based assessment, colonial right of discovery, and intellectual property) and Indigenous epistemologies, which take a more comprehensive approach to the complex relationships between the environment and all living beings inhabiting it. Weaving together issues of ecology, climate change, and tribal sovereignty, this paper historicizes the contemporary GE salmon struggle in the Pacific Northwest within the context of global processes of colonialism, and uses Queer Theory to trouble the arguments GE fish are “unnatural.” Such designations rely on particular tropes of heteroliner reproduction that reinforce Western scientific values. Ultimately, since salmon have been intensively managed by humans for centuries, the debate over GE salmon is part of a much larger conversation about what our relationship with nature can and should look like in a settler colonial context.

158. Decolonial Futures in Hawai’i: Reflections on the Theory and Practice of Aloha ‘Āina

Roundtable

10:00 to 11:45 am

InterContinental: Metropolitan Room 623

Professor Sarah Marie Wiebe (Political Science), graduate students: Laura Williams (Geography), Alex Miller (Dance), Veerle van Wijk (Political Science), Chantrelle Wai’alae (Political Science & Community Outreach) and Kaleo Wong (Ulupō and Hika’alani, Community Educator). Chair Kauwila Mahi (Hawaiian Studies) Informed by the theory and practice of envisioning what constitutes decolonial futures, this assemblage of academics, students and community educators will respond to a central question: how can we come together from diverse backgrounds to imagine and enact decolonial futures? Grounded in our location on Oahu in Hawai’i, we will reflect on our experiences collaborating with each other in the course and in community-based cultural practitioners. This builds upon the experiences of a graduate course on Decolonial Futures where an interdisciplinary group of students engaged in experiential place/’aina-based learning to contribute to sustainable self-determination efforts across Oahu, including sites of cultural resurgence such as Ulupō, He’eia, and Wai’anae. Participants will discuss concepts of aloha ‘āina in working towards a decolonial future in Hawai’i. In short, aloha ‘āina can be translated as “love for the land”, but it expands from a deep spiritual and

reciprocal familial relationship with the land. The roundtable participants will represent a range of perspectives that will consist of academics in the university and community leaders who come from Kanaka and settler backgrounds. This discussion will include the history of using aloha ‘āina in Hawaii, how the concept challenges settler conceptualizations of the lands of Hawai’i nei, and how practices of local resource restoration reshapes visions for decolonial futures.

Chair:

Chantrelle Wai’alae, University of Hawai’i at Mānoa

Presenters:

Chantrelle Wai’alae, University of Hawai’i at Mānoa

Sarah Marie Wiebe, University of Hawai’i at Mānoa - Political Science

Alex Joseph Miller, University of Hawai’i at Mānoa

Veerle van Wijk, Graduate Student University of Hawai’i at Mānoa

159. Cultural Ties: Native American College Students and the Feeling of Family

Panel

8:00 to 9:45 am

InterContinental: Boyle Heights Room 522

Universities that value diversity and inclusion should create conditions for Native American students to develop on-campus “cultural homes” — environments that provide them opportunities to practice and celebrate their cultural identities and develop a sense of belonging on campus. This workshop includes the brief presentation of a pilot study about a group of undergraduate students who are members of a Native American student organization at a large, public California university, where Native students make up less than 1% of the total student population. Through interviews and a card-sorting exercise, we learned that members of the Native student organization reject typical, hierarchical structures of governance in favor of more traditional, cultural ways of working together. In doing so, they created a feeling of family with each other, and these “family-like” relationships have been critical for retention. The second portion of this workshop includes a moderated panel discussion with members from this Native student organization, who will speak about the meaningfulness of developing family-like kinships at the university. The audience will be encouraged to participate with the panelists in brainstorming ideas for improving campus relationships in more culturally enriched ways, as one-size-fits-all retention models do not meet Native students’ needs.

Chair:

Keri Bradford, Choctaw Nation of Oklahoma

Comment:

K’Ehleyr McNulty, Ohlone Coastanoan Esselen Nation

Makayla Rawlins, Luiseño

Sequoyah Pollard, Wampanoag Tribe of Gay Head

160. Survivance & Contemporary Native Art

Panel

10:00 to 11:45 am

InterContinental: Olympic Room 617

The presenters will examine aesthetic resistance and cultural resurgence in the paintings of George Morrison, the mixed-media installations of Bonnie Devine, and the Photoshop creations of Steven Paul Judd.

Participants:

George Morrison’s Abstract Indigenism **David Carlson**,
California State University San Bernardino

Throughout his career, Anishinaabe artist George Morrison (1919-2000) re-defined and indigenized avant-garde practices, in a manner analogous to the literary projects of writers such as N. Scott Momaday. While acknowledging that Morrison “resisted the notion that there were essential, traditional connections between culture and creative art,” Gerald Vizenor also positions him as a key figure (along with artists such as Robert Des Jarlait and David Bradley) in the contemporary resurgence of

Anishinaabe culture. "In the past generation," Vizenor notes, "...the Anishinabe have restored some of their original stature as a visionary culture by the creative work of painters, sculptors, and literary artists." Morrison, as Vizenor rightly notes, was a key figure in this process of restoration. Contrary to some critics, I will argue that a sense of the relationship between Anishinaabe identity and modernism was not merely an epiphany of Morrison's old age, but clearly part of the inspiration for some of his earlier, major works. These would include the monumental wood construction, "Untitled Collage" (1974-1975), an inventive, abstract interpretation of a motif that is both pan-indian and personal. I will suggest that appreciating Morrison's achievement and place in the post-war indigenous "renaissance" in the visual arts requires us to reconcile into a deeper unity what might seem at first glance to be tensions between the principles and techniques of Western modernism and deeper strains of indigeneity.

Bonnie Devine's Installation Art as Story and Medicine *Nancy Peterson, Purdue University*

Bonnie Devine (b. 1952) is a versatile artist from Serpent River First Nation who works in many genres, from sculpture to mixed-media canvases and installation art. Devine has commented on the role of Native artists: "In our traditional cultures . . . the artists in those days were the people who carried the stories. Often they were the people who carried the medicine, if not the medicine itself, the knowledge of those medicines because they would make the objects or pictures that held that knowledge. They were often the teachers." This presentation explores the conjunction of art as story and medicine in two installation pieces by Devine: *Manitoba* (2010), which was first exhibited at the Eiteljorg Museum in Indianapolis, Indiana; and *The Battle for the Woodlands* (2014-15), which was exhibited at the Art Gallery of Ontario in Toronto, Canada. Both pieces are epic in size, requiring a room of their own, and both pieces are unflinching in their engagement with Indigenous history and trauma. Analyzing the way that installation art as a genre functions in Devine's work is crucial: she invites viewers to move through space and time, to contemplate objects from an Indigenous perspective in order to see a larger picture and story. Devine's strategic use of installation art teaches, grieves, heals, and clamors for justice. She begins with a fearless confrontation with colonialism, but then transforms our view so that stories of loss and devastation yield to beautiful, empowering visions of indigenous resistance and survivance.

Postmodern? Postindian?: The Pop Culture Products of Steven Paul Judd *Scott Andrews, CSU Northridge*

The visual work of Choctaw/Kiowa artist Steven Paul Judd is part of the recent Native Pop phenomenon. His mixture of American Indian and popular culture iconography can be seen as what Gerald Vizenor calls "postindian," in that it challenges and deconstructs the dominant culture's understanding of American Indians; his art also can be understood as postmodern, in that it can be seen as "beautifully useless" and "depthless" (two qualities assigned to postmodernism by David Harvey). These two adjectives, postindian and postmodern, can present some contradictions (if not paradoxes): the postmodern qualities can undermine the postindian effects. While Judd's mashups of American Indians and pop culture are funny and definitely popular in Indian Country, his work also can be seen as derivative and superficial. However, postmodernism often times is not concerned with originality or profundity; and the postindian often is derivative because it is deconstructing signs and narratives that already circulate in the dominant culture. Vizenor says that the presence of American Indians in U.S. popular culture and the U.S. academy mark the absence of real Indians; so does Judd's reliance upon pop culture Indians run the risk of absencing Indians from his work?

161. A Museum as Case Study: Opportunities and Challenges at

the Autry Roundtable

10:00 to 11:45 am

InterContinental: Palace Room 628

What are the many steps involved for a cultural institution to pursue new directions with respect to Indigenous histories and collections? After merging with the Southwest Museum in 2003, the Autry Museum of the American West became the institutional steward of one of the largest collections of Native American-related objects and documents in the United States. Originally a museum of Western history, a field that still grapples with its roots in settler colonial narratives, the Autry has labored to integrate these two institutions. This roundtable will present the multifaceted ways the museum works with diverse communities through research, exhibits, consultation, media, and the arts. We will discuss the difficulties inherent in colonial collections, in a large institution where different departments do not always know what the others are working on with respect to Native communities, and one with very public and also behind-the-scenes work. But the museum has also found moments of success or reconciliation, small and large, public and private—from community consultation to media production. We anticipate many NAISA attendees will have parallel experiences to share and can offer insight and advice; and the discussion may inspire or add to new scholarship in Native American and Indigenous Studies. We also hope that many attendees will get a chance to visit the Autry during the meeting and may want to know more about the museum's many faces.

Chair:

W. Richard West Jr., Autry Museum of the American West

Presenters:

Lyllian Posadas, Autry Museum of the American West

Liza Posas, Autry Museum of the American West

Karimah Richardson, Autry Museum of the American West

Josh Garrett-Davis, Autry Museum of the American West

Sarah Wilson, Autry Museum of the American West

Laura Purdy, Autry Museum of the American West

Jean Bruce Scott, Autry Museum of the American West

162. "Shut Up, Osages Are Talking Now": Theorizing from the Osage Nation

Roundtable

10:00 to 11:45 am

InterContinental: Roxy Room 611

Unlike many indigenous peoples, whose stories are often told by settlers, the Osage Nation is distinctive in having several well-known and celebrated indigenous and Osage authors describing Osage experiences, including ethnographer Francis La Flesche (1857-1932), writer John Joseph Mathews (1894-1979), and historian Louis F. Burns (1920-2012). This round table will build on this legacy to theorize what it means for Osages to continue to take the lead in narrating Osage experiences. Pulling from our research with and participation in the Osage Language Program, Supreme Court, governmental administration, education programs, and museum representations, this panel will discuss the multifaceted ways that Osage experiences contribute to the key debates in indigenous studies today. From these situated Osage experiences, this round table will discuss a range of topics including Nation building, historically informed jurisprudence, accountability, and self-representation. From these discussions this panel will ultimately demonstrate the multiple ways in which telling our own stories is vital to building stronger communities and richer scholarship.

Chair:

Jean Dennison, University of Washington

Presenters:

Robert Warrior, University of Kansas

Meredith Drent, Osage Nation

Jean Dennison, University of Washington

Alex Red Corn, Kansas State University

Jami Powell, UNC-Chapel Hill

163. Health Research and Indigenous Studies 3

Roundtable

10:00 to 11:45 am

InterContinental: Royal Room 620

Scholars in many academic fields conduct health research in the Indigenous world, including increasing numbers of those in Indigenous studies. The panelists in these three linked sessions come from a wide variety of disciplinary, methodological, and theoretical perspectives and approaches while also representing many regions, vernaculars, geographies, and constitutive identities (including genders and sexualities). As individual presenters in two sessions of formal papers and one roundtable discussion, they hope their work together creates a space in which both they and their audiences can better comprehend the ways Indigenous studies scholars can more critically and effectively engage in health and wellness research. In this closing roundtable, scholars with expertise and interests in Indigenous medicine, health disparities, food sovereignty, animality and race, and the role of games and graphic design in promoting health in the Indigenous world will focus discussion toward concluding thoughts.

Chair:

Patrisia C Gonzales, University of Arizona

Presenters:

Elizabeth LaPensée, Michigan State University

Electa Hare, University of Arkansas

Sharon P. Holland, University of North Carolina

164. Indigeneity Between and Beyond Colonial Borders: Land, Memory, Archive

Panel

10:00 to 11:45 am

InterContinental: Silver Lake A Room 515a

This panel is an interdisciplinary meditation on the violence of settler colonial borders through poetry, archival research and social movements. While these papers may seem disparate, they stage a conversation about indigenous knowledges and spatial alternatives of colonial borders in the Americas. While Saldaña Portillo examines archival documents of Apache dispossession, criminalization, and spatial immobilization, she finds traces of Apache political archives in the colonial archives. Nde poet and scholar Margo Tamez considers the colonial gendered violence against indigenous men along the U.S. Mexico border through a series of poems to her father. Blackwell examines an alternative transnational imaginary of Abya Yala, a land-based strategy of indigenous women activists across the continent to create alternative spatialities, solidarities, relations, and responsibilities.

Participants:

The Apache in the Archive: 18th Century Perceptions & Misrepresentations **Maria Josefina Saldaña Portillo**, University of California, Berkeley

Apache populate the 18th century archives on the conquest of Texas, as priests, captains and vecinos report to Spain on encounters in meticulous detail, telling of conversions, conquests, neighborly exchanges, or ferocious attacks. Strikingly, within a single document, Apaches will appear as faithful allies, gentle converts, and/or notorious killers and thieves—divided as such by kinship group, or simply by the passage of time. Thus, my paper combs the 1726-1763 archive for a discursive analysis of the emergence of the Apache, not as historical beings with political economies of sovereignty and belonging, but as prolific cyphers for colonial anxieties, fears, and travails. I examine letters by written by colonists to the Crown to report their progress in conquering and converting Apaches for the ways these misrepresentations document not only colonial desires and interests, but the trace of Apache political agency.

Abya Yala as Scale: Indigenous Women Activists Forging Transborder Relations, Solidarities, and Spatial Imaginaries **Maylei Blackwell**, University of California, Los Angeles

This presentation focuses on the founders and subsequent leaders of the Enlace Continental de Mujeres Indígenas de Abya Yala

(ECMIA or Continental Network of Indigenous Women of Abya Yala), a hemispheric network that formed in 1993 to protest to the ways indigenous women were excluded in the Latin American NGO preparatory meetings for the Fourth World Conference on Women in Beijing. As Anna Tsing argues, “Scale must be brought into being: proposed, practiced, and evaded, as well as taken for granted. Scales are claimed and contested in cultural and political projects.” (Tsing 2005, 58-59). In her study, she demonstrates how global capital, national government and local Indigenous activists co-produce and “conjure” various scales. I explore how a continental scale of indigenous activism has been produced by activists’ deployment of a Kuna epistemology of land thereby creating a broader political imaginary of connection through territory, solidarity, and a different political stance in the face of other transnational networks and the International system. Based on research accompanying indigenous women activists from Latin America over the past fifteen years, my presentation maps the complex, cross border and transnational dialogues among indigenous women activists about race, gender, indigeneity and feminisms. Examining the development of this dense regional network of indigenous women activists hailing from twenty-six organizations from nineteen countries, this presentation analyzes political consciousness and organizing across Abya Yala, a word meaning the “Continent of Life” in the language of the Kuna peoples of Panama and Colombia.

“Message to My Father”: Dene Ndé Poetics, Transhistorical Memory and Commemorations **Margo Tamez**, University of British Columbia

When Indigenous communities experience significant, historic trauma in the form of mass repression, violence or political erasure, how do they deal with its legacy? Why do some engage in a formal reckoning with the past, while others do not? What constrains and limits the construction and/or recovery of memory? What impact does memory play in the process of coming to terms with state violence? How does that impact Ndé severed from home and belonging by two borders? What consequences does memory have which functions to prevent repression and future violence? What is the role/responsibility of academics in shaping memory of historic trauma? I explore these as Ndé are currently coming to grips with 19th and 20thc. genocides. Braiding Ndé poetics and visual story-work, I contemplate a critical, non-violent approach to transform Ndé familial soul-wounds through introspective truth-seeking. Foregrounding my father’s question in the hours prior to death, “where did the good men go?”, I respond in elegies delving into histories of Ndé anxieties, loss, and refusals to invisibility and dispossession. I focus Ndé men’s urges and impulses to travel and transform the body-mind-spirit as ceremonial, bonding, and healing their transhistorical relationships to Dene homelands. I address violated masculinity, the carceral, militarism, erasures, guilt, shame, and agentic commemorative practices as these shape transnational Dene Ndé studies. I’ll present rare archives and new poems from a manuscript in progress, (tentatively entitled) “Father | Genocide: New and Selected Poetry, 1996-2016”.

“To meet with and know:” Trans-Tasman Trans-Indigenous Connections in Midcentury Periodicals. **Alice Te Punga Somerville**, University of Waikato

How did Indigenous people in New Zealand and Australia imagine the Indigenous world in the mid-twentieth century? In a 1973 article “Aboriginal Literature” published in the magazine *New Dawn*, iconic Aboriginal poet Oodgeroo Noonuccal (Kath Walker) writes: “It would also be to our benefit to meet with and know writers of New Zealand and the Pacific and of other lands where the indigene has made his or her way into the field of literature.” Drawing on Chadwick Allen’s conceptual work on the Trans-Indigenous and archival work on the period, and

bringing this together with the theoretical promise of Native Pacific Cultural Studies, this paper asks how the mid-century Indigenous world was represented and produced in two settler state periodicals. *Te Ao Hou* (1952-75) was produced by the New Zealand Government and *Dawn/ New Dawn* (1952-75) was produced by the NSW Aborigines Welfare Board in Australia, and both periodicals were intended to encourage Māori and Aboriginal people respectively into a certain kind of modernity. However, a contrapuntal and Indigenous-centred reading of these periodicals makes visible a wide range of lived relationships (“to meet with”) and expressions of connection (“and know”) between Indigenous communities across the Tasman and beyond. Ultimately, this paper will foreground the ways in which these periodicals both enact and explicitly discuss mid-century instances of the kinds of transnational Indigenous connections and conceptualizations we tend to attribute to the later twentieth and early twenty first centuries.

165. Host Committee Panel: Fraud and American Indian Representation in Museums

Native American and Indigenous Studies Association (NAISA)
Paper Session
10:00 to 11:45 am
InterContinental: Silver Lake B Room 515b

166. Host Committee Panel: More Than Hollywood

Native American and Indigenous Studies Association (NAISA)
Paper Session
10:00 to 11:45 am
InterContinental: Westwood Room 526

167. Uprooting Infrastructure: Resistance and the Infrastructure of Colonization

Panel
2:00 to 3:45 pm
InterContinental: Boyle Heights Room 522

Settler-colonialism is intimately connected to the creation of infrastructure. Airports, highways, railways, seaways, and pipelines not only require vast spaces that necessitate Indigenous dispossession, these infrastructures facilitate the proliferation and expansion of settler colonial life by making capital and resources mobile. Infrastructures also comprise an important part of the cultural imagination, often serving as symbols of scientific knowledge and technological achievement. In the context of settler colonial nation-building, scientific knowledge, technological achievement, and infrastructure function in tandem to promote a technological nationalist ideal (Charland 1986) attempts to erase Indigenous people. At the same time, infrastructures are central to Indigenous resistance and organizing. Highways, rail lines, and pipelines have been the target of Indigenous protest. Indigenous peoples also mobilize infrastructure to leverage flows of knowledge, goods, and capital to resist settler colonialism and build Indigenous alternatives. For instance, the development of broadband networks has been identified as a tool for connecting rural and remote Indigenous people and communities; as Duarte (2017) notes, digital infrastructure is a matter of self-determination. The papers in this session take infrastructure as a focal point for interrogating the material and political forces that structure settler colonialism and resistance and theorize infrastructure from perspectives rooted in scholarship from the field of Native American and Indigenous Studies to highlight questions of Indigenous sovereignty and resurgence. Charland, Maurice. 1986. “Technological Nationalism.” *Canadian Journal of Political and Social Theory*. X: 1-2. 196-220. Duarte, Marisa. 2017. *Network Sovereignty: Building the Internet Across Indian Country*. Seattle: University of Washington Press.

Participants:

The Colonization of Land and Sky: Canadian Aviation and the Infrastructure of Colonization *Jennifer Adese, Carleton University*

Air travel has been a vital strand in the technological web of

Canadian colonization. To this end, this paper posits that air travel, as a technique of Canadian nation building, has substantially dispossessed Indigenous people. First, air travel has advanced resource capitalist accumulation and extraction. The development of commercial air travel and its adoption in the 1930s as a technique of travel by the Canadian fur trade company Hudson’s Bay Company (HBC), made possible the intensification of a system of economic displacement that had been underway for centuries. Air travel’s emergence allowed HBC to extend its reach into previously uncolonized areas, in particular to the homelands of the Dene and Inuit. As an infrastructure of colonial capitalism, air travel has since facilitated the development of the oil industry in Canada with rapid pace. At the same time, aviation has enabled and indeed shaped the forced removal of children from their homes to residential schools. In regions declared as “fly-in,” from the mid-20th century airplanes arrived annually to forcefully remove children from Dene and Inuit communities to areas far beyond the reach of their families. Lastly, aviation is profoundly traumatic for the environment as it displaces our relations in the sky, the birds, bugs, and the winds. By approaching the trajectory of Canadian aviation through an Indigenous-centered lens I argue that aviation continues to dispossess Indigenous peoples and remains a persistent agent of the colonization of both the land, and the sky.

Red Waters: Urban Flood Water Management and the Infrastructure of Settler-Colonial Urbanization *Heather Dorries, Carleton University*

Urban development is sustained by the intensive consumption of land and water. This paper uses settler colonialism as a framework for analyzing the socio-political and physical-territorial dimensions of urban water management, focusing on how infrastructure designed to meet the requirements of urban development and expansion has contributed to the dispossession of Indigenous peoples. Specifically, this paper will focus on the flood water infrastructure which extends for hundreds of kilometers across the Province of Manitoba. Originally built in the 1950s to save the City of Winnipeg from regular flood risk, the operation of this extensive infrastructure floods and displaces Indigenous communities. For instance, during the 2011 “superflood,” nearly 4500 people were forced out of their communities. Five years later, nearly 2000 people remain displaced, living in so-called “temporary” housing in Winnipeg. This paper not only demonstrates how floodwater infrastructure contributes to dynamics of Indigenous dispossession and urban migration, it also seeks to reposition the city as a site of anti-colonial struggle. While water has been weaponized against Indigenous peoples, relations to and of water are fundamental within Indigenous intellectual traditions. This paper asks how Indigenous intellectual traditions might provide grounds for understanding resistance to settler colonial urbanization, and it advocates for the reframing of socio-environmental sustainability in relation to Indigenous sovereignty.

Corporate Hegemony and Information Integrity: A Challenge for Native American Activists Relying on Social Media *Marisa Elena Duarte, Arizona State University*

A 2016 social network analysis of over 11,000 Native American activist tweets reveals how the hashtag ‘indigenous’ (#indigenous) binds various issue groups within the general sphere of Native American and Indigenous advocacy. With data gathered during the spring months of the 2016 US presidential campaign, the analysis shows comparative differences between the small sample set and a general mainstream American set of tweets. Consideration of the technical requirements needed to sustain these data flows given the technical digital constraints shaping Indian Country opens up important questions about the integrity of information infrastructures, particularly in light of rapidly changing neo-conservative and neoliberal US

government and private industry policies and practices around cybersecurity, surveillance, citizen privacy rights, and the supposed separation between state and citizen social media accounts. Theorizing cybersecurity aspects of Native American and Indigenous dissemination of critical information via social media can help researchers, educators, activists, and tribal government decision makers reconsider the diplomatic, structural, and systemic aspects of what it means to distribute data and information through corporate digital platforms in Indian Country, and also provides a foundation for understanding cybersecurity needs particular to highly-surveilled American Indian communities and sovereign Native nations.

Lasting Impact: Investigating Links Between Energy and ICTs on US Reservations *Alaina George, Arizona State University*

A sociotechnical investigation of the relationship between energy infrastructures and telecommunications infrastructures at Navajo Nation and Standing Rock Sioux Tribe reveals that in order for tribal nations to keep pace and innovate alongside the outside world, they must consider processes to keep infrastructure up to date, alongside their own values. Historical comparative analysis of the path to infrastructural development reveals an intrinsic link between energy and Information and Communication Technology (ICT) infrastructures. Findings show that one time influxes of capital and interest are the first steps, but further steps must also be considered. Technical expertise developed alongside large capital improvements help projects to continue beyond the initial setup. Plans that allow members of tribal nations to become technical experts through training are key, as technologies will continue to exist in the tribal lands for their useful lifetime, and the knowledge of how to complete maintenance and troubleshoot issues should come from tribal members in a means of self-sustainment of not only the project but the people as well. Tribal nations are also confronting the reality that the energy arena is changing, from fossil fuels to renewable energy (RE). The impact of new RE technology infrastructure being deployed in addition to where and how that energy is transmitted must also be considered in future growth of ICTs. Often people speak of creating a better future for future generations, but actions sometimes do not align with words. From the inception of a project, lasting impact should be at the forefront of considerations.

168. Indigenous Cultural Studies in the Future Tense

Panel

2:00 to 3:45 pm

InterContinental: Echo Park Room 516

The title of our panel hints at an Indigenous reclaiming and/or questioning of Lawrence Grossberg's Cultural Studies in the Future Tense. Each paper engages cultural texts that are critically invested in the "popular" genres or tropes of science fiction, horror, and/or the "horrific" as textual anchors for conversations about Indigenous futurity (or futurisms). These analyses are opportunities to ask questions about the relevance of a critical and political field imagined as "Indigenous Cultural Studies." Our papers are concerned with decolonial methodologies and practices articulated to the analysis of digital, mass-mediated, and/or so-called "popular" modalities of cultural expression as sites of struggle, thus reframing "the cultural" as a nexus of critical, creative, and political interventions in the spirit of cultural studies. Noting however that the types of activist scholarship associated with cultural studies unpack themselves in peculiar ways when European ships (and scholarship) are docking unto Turtle Island, our panel also attempts to dis/articulate cultural studies, decolonial theory, and trans-Indigenous epistemologies. We ask how and where, if at all, Indigeneity fits into the methods and objects privileged by cultural studies? What are the protocols and ethics of applying such Anglo-American critical framework into a decolonial and Indigenous epistemology, into Indigenous modes of being and cultural practices? We ask how Indigenous studies, and the particularities of its decolonial impetus grounded in the land, may also force a generative reframing of cultural studies' particular analyses of culture and "the popular" as sites where power is negotiated and hegemony

secured.

Chair:

Michelle Raheja, University of California, Riverside

Participants:

Becoming the NDN Freddy Krueger: From Oka to the

Apocalypse *Joshua Whitehead, University of Calgary*

"They stopped dreaming," Cherie Dimaline writes of her dystopian settlers in *The Marrow Thieves*, "and a man without dreams is just a meaty machine with a broken gauge." Dimaline's description of settler colonialism, I argue, posits itself horrifyingly akin to the dream-demon killer Freddy Krueger. Moreover, her Indigenous resistant warriors are dressed with a "red bandanna and dark sunglasses" covering their faces which I read as reanimations of Brad "Freddy Krueger" Laroque's now media-(in)famous presence during the "Oka Crisis". In a post-Oka epoch, settler colonialism is made to feel the hi/story of said crisis—to be haunted by it to the point of it becoming a reoccurring nightmare that is imbued with images of what I am calling horrific Indigeneity. By teasing out such modalities of "feeling historical" (Berlant) since Oka as a mass mediated event, I attempt to identify what is so threatening about Oka and the ongoing "threat" of Indigeneity to contemporary settler colonialism. I ask: if Indigeneity is only understood through its suffering then perhaps decolonization is best completed through the invocation and adoption of horror and the horrific. By Indigenizing Krueger and his various deployments in cultural studies and Indigenous literature, we can begin to unmask the "boogeyman" that is settler colonialism by terrorizing it to the point of exposition, by waking it into a nightmare that is the current state of colonial inheritance and privilege, and by procuring Indigenous futurisms through a decolonial killing of the "child" within the NDN.

Cannibal Reclamations: Anthropophagy and Indigenous

Futurisms *Michelle Raheja, University of California, Riverside*

Generally seen as a site of historical, pathological primitivism or a terrifying vision of the post-apocalyptic world to be, Indigenous representations of cannibalism (I understand cannibalism to be a settler term that sits in uneasy relationship to Indigenous understandings of anthropophagy) instead mark the site of a radical critique of settler colonialism and an engaged investment in futurity. In my paper, I argue that Indigenous notions of cannibalism offer up powerful engagements with economies of desire, pleasure, and kinship; epistemic knowledges that de-center teleological conceptions of time; and the shifting boundaries of the human and ontologies of being. I draw on a 16th century settler account of cannibalism, Louise Erdrich's poem "Windigo," and Danis Goulet's film "Wakening" to think about historical and contemporary cultural productions that offer cannibalism as complicated and provocative acts of love and belonging rather than proof of savagery and Indigenous alterity. Although cannibalism has been used by settlers to dehumanize Indigenous peoples globally and some Indigenous peoples themselves have often refused to speak about it or have repudiated, it continues to be a vibrant site of cultural production and creative thought.

The Post-Apocalyptic Paraliterary: A Reading of Black and Indigenous Relationality in Samuel Delany's Dhalgren *Lou Cornum, CUNY Graduate Center*

Though rarely discussed as a representation of Indigeneity, Samuel Delany's 1975 sci-fi novel *Dhalgren* presents an Indigenous futurity in which the protagonist's Cherokee heritage puts him in proximity to the Black residents of the burnt out mythical city of Bellona. This post-apocalyptic setting provides space for exploring issues of Black and Indigenous relationality, a tendency of the genre that I argue extends to other sci-fi texts by Black and Indigenous authors. Scenes of deviant sex in the

novel also create transgressive connections across cultural boundaries. Using Delany's conception of the "paraliterary" as a form of queer writing on the margins of acceptable literature, I argue that the popular and oft-denigrated genres of sci-fi and smut provide profound sites of anti-colonial cultural production because of their willingness to engage with outlawed relationships that exceed and trouble colonial categories of personhood. In rejecting respectable notions of culture under both settler and Indigenous frameworks, Delany and other paraliterary authors create compelling interventions on issues of sexuality, sovereignty and difference. In *The Erotics of Sovereignty* Mark Rifkin has proposed that one of the challenges presented by those with "nonnormative sexual and gender identities" is a challenge to the notion of what constitutes politics. Extending Rifkin's argument, writers from marginalized sexual and gender identities are a challenge as well to what properly constitutes culture. Group sex, gang "nests", dirty urban streets—these are all valid and generative sites of non-normative cultural production through which Delany proposes ways-of-being counter to colonial forms of life.

The Ghost in the Machine: Cultural Studies Meets Indigenous Studies *Bruno Cornellier, University of Winnipeg*

This paper starts with zoa, the cybernetic trickster in Joshua Whitehead's full-metal indigiqueer. zoa infects a world-building computerized machine and downloads scripts cannibalized from pop culture and the Western literary canon. In doing so, zoa offers the poet and his characters a "hypercyberresphere" that births an in/authentic and resurgent "ndn life"—one that is simultaneously "language'd" in and against the refuse of mass culture and de/colonial histories. I argue that the kinds of critical spaces created by zoa may be where we start articulating the ir/relevance of a scholarly/political/activist project called "Indigenous Cultural Studies" for the 21st Century. I ask what it means to work in critical spaces that are adjacent to cultural studies (in terms of methodology and/or objects of study) while calling out the often awkward ways institutional cultural studies sits next to decolonial tropes of Indigenous resurgence, sovereignty, and relationality. Certainly, decolonial imaginaries in settler colonial states are also nested in the ubiquitous networks of mass mediated texts and capitalist commodities that cultural studies helped us theorize as loci where hegemony is negotiated, secured, and contested. That being said, what would it mean to complement renowned cultural theorist Stuart Hall's core methodological input—the disarticulation and rearticulation of relations of power in (post)imperial, capitalist, and (post)industrial societies—with Indigenous decolonial and poetic gestures that often require ruptures, breaks, and refusals alongside acts of transformation and rearticulation? What would it mean for cultural studies to heed zoa's invitation to "be like me & break their things—"?

169. S/Citing the Sacred in Law

Panel

2:00 to 3:45 pm

InterContinental: Gem Room 612

A proposed Thirty Meter Telescope, if constructed, will desecrate Mauna Kea, a sacred mountain. A massive ski resort on the Ktunaxa Nation's holy Qat'muk high country aims to displace Grizzly Spirit for good. A pipeline plainly violates Lakota sacred waters and lands even as it mocks established review procedures. An Arizona massif acknowledged by courts as sacrosanct for the Navajo, Hopi, and four other nations, is no less an approved place for a ski resort's artificial snowmaking with treated sewage effluent. When so much is at stake, how are sacred relationships to traditional lands and traditional relationships to particularly sacred sites to be articulated, much less received, as effective claims in legal processes that are ill-suited to hear them? This panel considers a number of cases to address this question in a range of legal contexts from administrative and state law in Hawai'i to federal Indian law in the U.S. to Canadian law to international human rights law. Panelists bring a diversity of expertise,

from Indigenous studies, legal studies, and religious studies as well as a shared commitment to exchange drafts, to integrate and streamline remarks, and to jointly frame issues for fruitful and focused discussion.

Chair:

Angela R. Riley, UCLA Law

Participants:

Human Rights and Sacred Sights: Advancing a Consent Based Approach to Religious and Cultural Freedoms *Kristen Carpenter, University of Colorado Law*

For decades, indigenous peoples have been involved as advocates and activists in the international human rights movement, shaping the language, instruments, and mechanisms of the United Nations, as well as regional systems around the world. With the UN General Assembly's adoption of the Declaration on the Rights of Indigenous Peoples in 2007, attention has now turned to implementation of the rights contained therein, with implications for sacred sites cases. The Declaration recognizes substantive rights (and responsibilities) to land, religion and culture, as well as a procedural framework for consensual relations between indigenous peoples and states in these and other realms. This paper examines several cases in the United States, including *Navajo Nation v. Forest Service* and *Standing Rock Sioux Tribe v. Army Corps of Engineers*, in which tribal governments, religious practitioners, and others have employed the Declaration—interpreted and explained through the lens of indigenous custom and tradition—as a tool in a multi-pronged strategy to protect sacred sites. Drawing from these and other cases, the paper considers reform to federal law on sacred sites in the U.S., and argues that the federal policy of "consultation" should be amended to reflect consent-based norms of human rights in the areas of land, religion, culture, and indigenous-state relations more broadly.

Question, Coopt, Replace: Settler Shapeshifting Tactics to Undermine Protectors' Religious Claims in the Mauna Kea Contested Case *Marie Alohalani Brown, University of Hawai'i at Mānoa*

We Kānaka Maoli and our allies have struggled for decades to protect our sacred places, which has increasingly drawn global attention to the ways that Hawaiian spiritual-religious traditions inform our activism. In turn, this visibility has brought to the fore misconceptions and biases about Hawaiian religion. Ongoing efforts to protect Mauna Kea against the construction of a thirty meter telescope (TMT) on the grounds that it is a sacred mountain, and the subsequent backlash, is a case in point. Recently, backers (largely settlers) of the TMT have adopted strategies to undermine our efforts that bring to mind shapeshifting, in particular, certain mo'o (reptilian water deities) who have a penchant for masquerading as kānaka (humans). From this culturally-informed perspective, this paper examines: 1) the ways that the TMT backers either attempt to dismiss or coopt Kanaka spiritual-religious discourses in order to advance their own agendas, 2) the protectors' responses to these maneuvers, and 3) the critical implications for future Kanaka political strategizing and tactics.

Collective Rights of Native American Religious Freedom *Michael D. McNally, Carleton College*

Native claims to sacred lands under religious freedom law have faltered in U.S. courts, in large part because collectively claimed religious obligations of Native Nations have been flattened into "diminished spiritual fulfillment" of individuals. The UNDRIP asserts that existing human rights, including religious freedom rights, must be applied as collective rights, not just individual rights, if they are meaningfully to apply indigenous peoples, but the actualization of UNDRIP in Nation-State legal regimes has been slow in coming. At the time of this writing, the Canadian Supreme Court is poised to rule on the Ktunaxa Nation's claims to protect Qat'muk, home of the Grizzly Spirit, from the

development of a major ski resort. The claims involve the proper relationship between the Canadian Charter's rights to religious freedom and the group rights under the Canadian Constitution Act's recognition of Aboriginal rights – perhaps even invoking the logic of the UNDRIP. Win or lose, this paper will take stock of *Ktunaxa Nation v. British Columbia*, and relate it to a constructive argument about how U.S. courts should regard sacred land claims when they are brought under religious freedom law by Native nations, not individuals.

Constitutionally Protected, Administratively Invisible:

Traditional and Customary Rights in the Mauna Kea Contested Case *Greg Johnson, University of Colorado*

This paper addresses the role of State of Hawai'i constitutional provisions in the context of the Mauna Kea contested case hearing of 2016-2017. Although the State Constitution explicitly protects Native Hawaiian traditional and customary rights to land preservation and access in religious contexts, no such protection has been afforded to religious practitioners in this case thus far. Based on the author's experience as a witness in the case and as a scholar tracking the dispute, three areas pertinent to the role of the traditional and customary rights in the case are explored: (1) an account of key aspects of the customary and traditional claims of petitioners and witnesses; (2) an analysis of the way in which such claims were disregarded by the Hearing Office and the Board of Land and Natural Resources (BLNR); (3) with specific attention to the fact that the Hearing Officer and the BLNR adopted wholesale the findings of fact and conclusions of law of the proponents of the Thirty Meter Telescope project, which systematically derailed and disfigured such claims in a twofold way by (a) dismissing them as "inauthentic" or "merely contemporary" and (b) by construing them in narrow terms as religious freedom claims, thus diverting attention from the demands of the State Constitution and instead mounting an appeal to Lyng-based jurisprudence and all that entails with regard silencing Indigenous sacred land claims. The paper concludes with reflections on the ramifications of this case for sacred land protections in Hawai'i and beyond.

170. Writing the Reservation Era

Panel

2:00 to 3:45 pm

InterContinental: K-Town Room 523

This panel will consider the representation of Native peoples in the U.S. and Canada in the last decades of the nineteenth century and early part of the twentieth century. In the wake of the end of formal treaty making in the U.S. and the passage of the Indian Act in Canada, Indians largely came to be considered in official and popular terms as subject populations whose continued existence as peoples was to be at the discretion of settler governments. Such a vision of whites as managers of Indigenous being and becoming – as benevolent and paternalistic guardians – was coupled with an understanding of state-recognized Native landbases as a gift that could be revoked, due to bad behavior or the greater needs of the rest of the populace of the settler nation. This set of dynamics certainly was not untroubled, in terms of the tensions within non-native discursive and institutional frameworks or with respect to Native peoples' many strategies for securing their sovereignty and self-determination. In what ways did white writing (administrative and popular) both make possible Native subjection and reveal the incoherencies of Indian policy? How did Native writers and intellectuals engage non-native geographies of containment and projections of Indian disappearance? How does attention to the various archives of the era highlight diverse technologies of settlement and Indigenous strategies for negotiating, evading, and refunctioning them? The papers will consider complexities, complicities, and contestations in relations between white and Native ways of portraying Indigenous peoples in the period.

Chair:

Mark Rifkin, University of North Carolina, Greensboro

Participants:

“Among Ghost Dances: Sarah Winnemucca and the Production of Tribal Identity” *Mark Rifkin, University of North Carolina, Greensboro*

Sarah Winnemucca Hopkins's *Life among the Piutes* (1883) offers a searing account of the violences of the reservation system and its effects on the lives, territories, and governance of Northern Paiutes from the 1860s to the early-1880s. In mounting this critique, the narrative positions Winnemucca as a spokesperson for the Paiute people, due to her chiefly lineage, while insisting on the civilized character of the Paiutes in their distinction from more violent groups (such as the Bannocks) and their attachment to the space(s) of the reservation(s). However, in the middle of the period covered by Winnemucca's narrative, the Ghost Dance of 1870 arises out of visions by Wodziwob, a Paiute living on the Walker River reservation, and despite the Ghost Dance's prominence throughout the region, it, as well as other prominent prophet movements, is nowhere addressed in the narrative. Prophet movements crossed over the boundaries of supposed tribal identity, challenged the form of the reservation as a federally-orchestrated container for Native peoplehood, and did not obey the hierarchies of leadership implemented through U.S. treaty discourse and administrative procedures. Reading *Life among the Piutes* in terms of the Ghost Dance highlights the text's struggle to coalesce a representative, civilized subjectivity through which to signify cohesive Paiute political identity and landedness while, reciprocally, underlining how that picture of Paiute peoplehood works to displace the alternative possibilities enacted through the geopolitics of Ghost Dancing.

“Animal/Aboriginal/Criminal: The Management of Indians Through Animal Life, Death, and Metaphor” *Beth Piatote, University of California, Berkeley*

In Zitkala Sa's 1901 short story, "The Soft-Hearted Sioux," a young Lakota man is sentenced to death for poaching a steer to save his ailing parents, and in the process accidentally killing the rancher in self-defense. The story illuminates interlocking problems for Native communities in the late nineteenth century: the persistence of starvation on the reservation and the hypocrisy of Christian reformers who fail to provide comfort, compassion, or justice to those who are suffering. It also turns on a common rhetorical and legal entanglement in Indian policy: the imbrication of the Indian with the animal. Through laws designed to manage human-animal relations, U.S. policy controlled Indians by simultaneously constraining access to indigenous megafauna (bison, elk, deer) and fish; allowing settler exploitation of these resources; and employing domestic cattle to occupy lands, facilitate the charge of criminality against Indians (for example, by making poaching a capital offense), and constructing particular ideas of the Indian in the popular imagination. In the latter case, domestic cattle frequently appeared as metaphors of what the Indian could become--a proper domestic creature, transmogrified from the buffalo. Boarding school documents refer to Indian children as "poor creatures" and "herds." Further, images and postcards of Indians waiting in line for government beef rations circulated widely, playing a role in producing the stereotype of the "welfare Indian." Through the writings of Zitkala-Sa, historical texts, and government documents, this paper seeks to examine the linking of Indians with animals in various nineteenth century policies and perspectives.

“The Nass River Valley, 1887: How Do Words Make the Land in Time?” *Genevieve Painter, Concordia University*

A nineteenth-century encounter between a nascent settler state and two Indigenous nations offers a setting for exploring the enmeshments between speech, law, time, and dispossession. In 1887, Nisga'a and Tsimshian chiefs met with provincial and federal officials to discuss the land in present-day northwest British Columbia. This encounter occurred in the context of a recently confederated Canada and the passage of federal laws

aimed at assimilating 'Indians' and promoting their 'advancement' from the past into modern 'civilization'. During the dialogue with the Nisga'a and Tsimshian leadership, Canadian officials declared the Crown's claim to the territory to be timeless. They announced that "all the land belongs to the Queen" and that "the Queen gives it to her Indian children" in the form of a reserve. To this, Nisga'a leader Neis Puck replied: "I am the oldest man here and can't sit still any longer and hear that it is not our fathers' land. Who is the chief that gave this land to the Queen? Give us his name, we have never heard of it." In declaring their jurisdiction over the territory, Nisga'a leaders referenced inhabited time based on lived experience, and a law-making based on speaking and hearing. By studying one record of this encounter, I consider whether assertions of jurisdiction by a settler state rely on presumptions about temporal homogeneity and the effects of speech in a colonial contact zone.

171. Indigenous Peoples and the United Nations: A 40 Year Retrospective Roundtable

2:00 to 3:45 pm

InterContinental: Ladera Heights Room 521

An open, hard-hitting, retrospective of Indigenous Peoples' participation in the United Nations processes from 1977 to today. This panel is comprised of Indigenous scholars, activists, youth, and elders who have been personally and intimately involved in various UN bodies, including the Working Group on Indigenous Populations, The Permanent Forum on Indigenous Issues (UNPFII), the World Intellectual Property Organization, the Human Rights Commission/Council, and others. Discussion will review the original intent of the Indigenous movement at the United Nations in 1977; the UN Declaration on the Rights of Indigenous Peoples, and current developments in UN fora.

Chair:

Debra Harry, University of Nevada, Reno

Presenters:

Glenn Morris, University of Colorado at Denver

Sharon Venne, Independent Researcher

Irene Watson, University of South Australia

Steve Newcomb, Independent Researcher

Charmaine White Face, Independent Researcher

Tessa McLean, University of Colorado, Denver

Sky Roosevelt Morris, University of Colorado, Denver

Tamara Starblanket, Native Education College

172. Host Committee Panel: Making Connections: Native Roots and Routes

Native American and Indigenous Studies Association (NAISA)

Paper Session

2:00 to 3:45 pm

InterContinental: Majestic Room 635

173. Courts and the Law

Paper Session

2:00 to 3:45 pm

InterContinental: Metropolitan Room 623

Chair:

Tiopira McDowell, Ngāti Hine, Ngāpuhi, School of Māori Studies, The University of Auckland

Participants:

Dirty Deeds: What is Being Settled in Māori Treaty Claims Deeds of Settlement? *Tiopira McDowell, Ngāti Hine, Ngāpuhi, School of Māori Studies, The University of Auckland*

In 1994 the New Zealand government announced its plans to negotiate the settlement of historical grievances relating to Māori claims that the government had consistently and blatantly

breached the provisions of Te Tiriti o Waitangi, a treaty signed between Māori and the British Crown in 1840. Between 1995 and the present day the government has initialled and signed 74 deeds of settlement with Māori, and plans to sign at least a further 34 with Māori in the near future. But what is being settled in deeds of settlement? This paper provides an overview of deeds of settlement initialled or signed by Māori and the Crown between 1995 and 2017, contrasting the rights guaranteed by Te Tiriti o Waitangi with the provisions embodied in deeds of settlements. It concludes that while some elements of deeds of settlement are negotiated, their provisions represent a template developed by Cabinet and Crown officials and imposed on Māori without consultation that extinguish Māori rights, claims, and ownership and interests in land and resources arising from treaty rights, statute, common law, customary law and aboriginal title. While offering Māori varying degrees of influence over lands and resources, deeds of settlement reinforce the power of local and central government, statute and policy, protect the rights of the public and private sector and grant Māori rights only insofar as they do not outweigh the rights of others. As such, deeds of settlement are not negotiated but imposed, and do not settle but, rather, extinguish Māori treaty rights.

Hate, Fear and Greed. A Personal Indigenous Reflection on the Discourse of Australian Native Title *Christine Diana Abdulla, University of South Australia*

I am a proud Ngayawang woman with heritage ancestral lines through my Ngarrindjeri mom and Afghan dad. I share my reflective experiences both personal and as the Chair of the Riverland Murray Mallee Aboriginal Corporation (RMMAC) in South Australia, on the hegemonic influences of Native Title Law in Australia. A cornerstone of this paper assesses the history of the Native Title on the people, it will seek to make aware and inform the barriers the Indigenous peoples of this Corporation face not only from the white colonists, but also, from each other through the structured and introduced Lateral Violence discourses which cumulatively makes it doubly difficult for the 'blackfella' to become self-empowered as a unified community, dividing the Indigenous people for their own benefit; the division that pleases the white oppressor. My paper will draw on RMMAC's experience in attempting to make this Native Title process work, enabling the progress of the Corporation to become a conduit that benefits the Riverland community giving the opportunity for them to move forward as a unified group of Indigenous Peoples. I will demonstrate how their colonial attitudes and whiteness are still prevalent and prevent for successful Cultural business practices to be conducted; it is so ironic that the Indigenous peoples are fighting for their Cultural Waters and Lands from a government that has stolen it in the first instance, and now appear to have the Indigenous peoples conducting their own Cultural business under the microscope of white man's law of 'Native Title'.

Untangling Race, Sovereignty, and Citizenship Rights in the Cherokee Freedman Decision: Situating "the new order of things" *Darnella Davis, Independent Scholar*

On August 30, 2017, U.S. District Judge Hogan ruled on the decades-long litigation over the rights of Freedmen to citizenship within the Cherokee Nation. The tribe's Attorney General declared Hogan's decision, affirming the rights to citizenship for Freedmen (as descendants of Cherokee slaves) as well as the tribe's sovereignty over its constitution, a win/win situation. The proposed paper will discuss the significance of the decision for scholars who have studied the evolution of race thinking among the Five Tribes and pondered the letter of the law, searching for fresh interpretations of treaties that alternately constrained and empowered tribal jurisdictions (Inniss, Krauthamer, Miles, Perdue, Pratt, Sturm, Yarbough). It will consider the tensions evoked by the citizenship rights originally stipulated in an 1866 Treaty; referenced in a 1905 ruling as a "revolution" and "the

new order of things;" and, finally affirmed in Hogan's decision. The Court's reliance on the contested racial categories embedded in the tribal rolls sidesteps these tensions. Still, acknowledging that Freedmen and native Cherokee have equal citizenship rights marks a turning point along the continuum of race-based policies that have impacted the Five Tribes. Revisionist scholars might argue that Hogan's decision should not mask, enshrine, or erase the biases of hypo-descent and White privilege that are part of a fuller accounting of the Five Tribes' legacy. Situating the decision within a broader revisionist frame illuminates the implications of this "new order of things" among the Cherokee, the Five Tribes, and perhaps as a model for our still-evolving nation.

Stuck in a Colonial Past: The Supreme Court's Originalist Understandings of the Métis in *Daniels v. Canada*
Karine Martel, University of Manitoba

Originalism versus the living tree? Those have historically been the two methods of constitutional interpretation available in the Euro-Canadian legal system. Justices and lawyers are increasingly relying on the "living tree" approach, a flexible method of judicial interpretation which accommodates for modern day realities. However, this trend does not so easily extend itself to judicial questions concerning Indigenous peoples. Instead, legal players continue to perpetuate originalist understandings of the Constitution and the history surrounding its creation. Recently, in an April 2016 decision, the Supreme Court ruled that the Métis are "Indian" under the Canadian Constitution, thus ending years of jurisdictional limbo by clarifying that the Métis fall under the federal government's exclusive jurisdiction. While this decision may provide an array of new possibilities for the Métis nation, the Court's use of the originalist method demonstrates that colonial values and perspectives still prevail in the Canadian justice system. This paper builds on the work of Indigenous legal scholars such as Brian Slattery and John Borrows who have argued that, in order to further Indigenous rights and recognition, the courts should implement a liberal living tree approach. In this paper I will demonstrate the detriment of the originalist framework in the Daniels reasoning, as it relies on colonial values and understandings of Indigenous identity and Indigenous-Crown relations that date back to 1867. I will then suggest how the living tree approach can provide a more welcoming environment for Indigenous nations seeking redress through the Canadian judicial system.

174. Coyote as Teacher, Theorist and Language Revitalist: Discussions on the Xonteh̓-taw Na:tinixwe Mixine:whe Immersion Camp

Roundtable

2:00 to 3:45 pm

InterContinental: Mission Room 614

In July 2017 on the Hoopa Valley Indian Reservation in far northern California, the xonteh̓-taw language immersion camp brought together Hupa elders, language teachers, parents and youth to collectively reclaim Na:tinixwe Mixine:whe, the Hupa language, from endangerment. Funded by a Billy Mills Dreamstarter grant, the camp was developed by Native education scholar Sara Chase, elders, the Hoopa Education Department, and community members. In this roundtable, participants will discuss the settler colonial context that produced Na:tinixwe Mixine:whe endangerment, the implementation of the camp, and the curriculum which incorporated a traditional xonteh̓-taw (coyote) story told by one of the last fluent Hupa speakers. Roundtable participants will include Sara Chase (program architect), Erika Chase (Director of Hoopa Education), Melissa Sanchez, Jenna Hailey (camp teachers), and Megan Baker (filmmaker). At the week-long camp, 5-6 year olds listened to this story in Na:tinixwe Mixine:whe and learned more phrases everyday. Imbued in this story were traditional lessons of their Na:tinixwe ancestors: don't be greedy, don't deceive to get your way. These lessons are not only simple lessons for children, but also speak to the broader teachings of Na:tinixwe. These

teachings are in opposition to those of settler capitalism: accumulate money and property by any measures "necessary". Lastly, this roundtable will screen the short film produced about the camp and engage the audience about the future possibilities for Na:tinixwe and other Native nations in similar language endangerment predicaments.

Chair:

Sara Lorraine Chase, UC Berkeley

Presenters:

Megan Baker, UCLA

Erika Chase, Hoopa Tribal Education Association

Melissa Sanchez, NDN Center – NohotDiniṭayding-

Niwho:ngxw (JOM)

Jenna Hailey, NDN Center – NohotDiniṭayding-Niwho:ngxw (JOM)

175. Environmental Justice and Settler Colonial Critique in the Indigenous Southwest

Roundtable

2:00 to 3:45 pm

InterContinental: Olympic Room 617

Attending to the legacies of extractive industries that have been foundational to the expansion of the American settler state, this roundtable examines the confluence of environmental justice action and settler colonial critique in the Southwest. From the proliferation of hard rock mining in the late nineteenth century; to uranium, oil & gas, and coal extraction in service of national military and energy development in the 20th century; and with hydraulic fracturing and renewed struggles over the future of coal emerging in the 21st century, extraction has cumulatively contributed towards ongoing discharges and environmental disasters. These developments are structurally embedded within histories of settler colonial violence whose effects continue to permeate disproportionately within Indigenous territories. Bringing together academic, non-profit, and activist perspectives and responses to projects of extraction across the Colorado Plateau, this roundtable engages the potential of collaborative research that works horizontally across domains of advocacy and scholarship. In doing so, we analyze the points of convergence across projects related to the legacies of nuclear energy development in western New Mexico, unchecked oil & gas development in the San Juan Basin, and the remediation of uranium and other forms of toxic contamination on the Navajo Nation. Through these distinct but interrelated cases, this roundtable critically examines competing regimes of sovereignty and jurisdiction, struggles over land and resources, and the ongoing efforts towards building a more environmentally just future in the Southwest and beyond.

Chair:

Dana Powell, Appalachian State University

Presenters:

Teresa Montoya, New York University

Thomas Depree, Rensselaer Polytechnic Institute

Sonia Grant, University of Chicago

Janene Yazzie, Navajo Nation

176. Approaching the Mayflower: Tribal, Museum, and Academic Perspectives

Roundtable

2:00 to 3:45 pm

InterContinental: Palace Room 628

As the 400th anniversary of the Mayflower's arrival in Wôpanâak (Wampanoag) land approaches, this roundtable asks, how will tribal historians, museums, and academic historians approach this story? What are the new points that each group hope to convey to a larger audience? What are some of the lingering questions about the events surrounding 1620 that we are trying to answer? Participants include Darius Coombs (Mashpee Wampanoag, Director of Wampanoag Education Program at Plimoth Plantation Museum), David Silverman (George Washington University), Julie Fisher (Yale Indian Papers Project) and Andrew Lipman (Barnard College, Columbia University).

Presenters:

Andrew C Lipman, Barnard College
David Silverman, George Washington University
Julie Fisher, Yale Indian Papers Project
Darius Coombs, Director of Wampanoag and Eastern Woodlands at Plimoth Plantation

177. Carcerality and Justice on Indigenous Land

Paper Session

2:00 to 3:45 pm

InterContinental: Roxy Room 611

Chair:

Cecile Heim, University of Lausanne, Switzerland

Participants:

Elder Wisdom on Crime and Justice: The Real Criminology

Lisa Monchalin, Kwantlen Polytechnic University

White western knowledge dominates the field of criminology, while Indigenous knowledges have been underappreciated. When Indigenous peoples are acknowledged in mainstream criminology it is largely in relation to “overrepresentation” in prison. Solutions to “overrepresentation” tend to propose tinkering with current colonial structures. This paper challenges and deconstructs mainstream criminological approaches, arguing that criminological frameworks and ideologies continue state oppression and contribute to injustice and crime. In order to disrupt and change the current state of criminology, a new theory and framework must be adopted. To build this, it must come from the true experts of these lands—and not from those who are promoting and upholding the system that continues to exploit and oppress. My paper presents Elder wisdom on what constitutes a crime, and how crime was traditionally dealt with across Canada based on initial results from open-ended interviews with Indigenous Elders from various nations across “Canada.” It is argued that expert knowledge on crime and justice is not something “new” brought over from colonizers. Rather, these knowledges have been here since time immemorial. The aim of this work is twofold (1) to disrupt and change the power structure, harm, and injustice propagated by mainstream criminology, (2) re-shape criminology in Canada by re-writing it from the perspective of the true and original experts on crime and justice of these lands—Indigenous Elders.

La Ley de la Selva: Comparing Indigenous Jurisprudence in Anishinaabe and Chiapas Maya Fiction *Sean Sell, UC Davis*

This paper examines Lawrence W. Gross’ ideas of indigenous jurisprudence in “Anishinaabe Ways of Knowing and Being,” along with works of fiction by native writers, to show how people may seek alternative means of finding justice. Some indigenous people of Chiapas, Mexico have alternative justice systems, and the Zapatistas have adopted some indigenous principles for dealing with crimes and dispute resolution. In “Compañeras: Zapatista Women’s Stories,” Hillary Klein discusses the autonomous community councils, with indigenous elders as decision-makers, where even non-Zapatistas often bring cases because they believe they will get a fair hearing, with no money charged. I will put Gross and Anishinaabe novelist Louise Erdrich in conversation with two writers from Chiapas: Josias López Gómez (Maya-tseltal) and Nicolás Huet Bautista (Maya-tsotsil). Gross states: “The Western legal system is oriented toward confrontation and punishment. The Anishinaabe approach is spiritual growth and establishment of social harmony” (233). In “The Round House,” Erdrich explores several situations where the official legal system fails Native Americans and characters seek alternative measures. López Gómez’s novel “Mujer de la montaña” shows an example of an indigenous Tzeltal tribunal applying law based on longstanding traditional customs and beliefs, and Huet Bautista’s story cycle “La última muerte” deals with questions of justice in a Tsotsil community. All these works

explore justice consistent with indigenous cosmivision that focuses on promoting growth and harmony rather than punishment.

Unsettling the Archives: Reading Across the National Archives to Understand Japanese American Incarceration as Settler Colonialism *Hana Chittenden Maruyama, University of Minnesota, Twin Cities*

In Spring 1942, the Office of Indian Affairs (OIA) and the War Relocation Authority (WRA) placed Japanese American concentration camps on the Colorado River Reservation and the Gila River Reservation without obtaining prior permission from the Tribal Councils. The OIA and WRA infringed on Native sovereignty by forcing the Tribes into a position where they had little choice but to accept these camps on their land and by using Japanese American labor to cultivate the land according to European standards of agriculture. Noting archives’ tendency to preserve colonial knowledge structures through “classification, collection, and documentation,” Lisa Lowe calls for researchers to trouble these structures by “read[ing] across the separate repositories.” (1) I show that, by reading across the National Archives, we can understand how the U.S. used Japanese American concentration camps in service of settler colonialism. Furthermore, I argue that the National Archives have effectively concealed the settler colonial context of Japanese American forced removal and incarceration by cataloguing these histories in ways that emphasize their separations rather than convergences, erasing how Japanese American incarceration affected Native Americans. However, the Colorado River Indian Tribes and the Gila River Indian Community used 1960s Indian Claims Commission suits to challenge dominant federal narratives about this period. In doing so, they narrativize these histories as intertwined, undermining the coherence of this archival separation and creating space in the National Archives for representations of Japanese American incarceration as U.S. Settler Colonialism. (1) Lowe, Lisa. *The Intimacies of Four Continents*. Duke University Press, 2015. 5.

178. Marriage and Reproductive Politics

Paper Session

2:00 to 3:45 pm

InterContinental: Royal Room 620

Chair:

Mary Jane McCallum, University of Winnipeg

Participants:

What Marriage Equality Means to Kānaka: The Politics of Settler Homonationalism in Hawai‘i *Gregory Seichi Pomaikai Gushiken, University of Hawai‘i at Mānoa*

Morgensen (2011) postulates that LGBT settler projects employ “the apparent existence and acceptance of marginal sexual subjects in “primitive” societies” as justification for their own claims to rights; however, by exploiting Indigenous histories in their activism, these settler projects generate “implications for nonnative political attachment” to Native conceptualizations of desire (Rifkin, 2014). In summation, the propagation of settler LGBT rights is often predicated upon the suppression of Indigenous voices and the progression of an LGBT nationalist empire. In this analysis, I utilize what Puar (2008) calls homonationalism, the making of the gay subject as a marker of national superiority, in addition to what Morgensen (2011) terms settler homonationalism, the assertion of settler queer projects as superior to that of Indigenous peoples. Analyzing the implications and the of settler colonialism and homonationalist discourses after the 2013 Hawai‘i Marriage Equality Act, this paper critiques the ways in which settler LGBT projects equate Kānaka Maoli desire with Western sexuality. I argue that, as a manifestation of settler homonationalism, “The Legacy Of Aloha: What Marriage Equality Means To Hawaii,” an article from the Huffington Post’s Queer Voices column, erases Kānaka

resistance and replaces it with new imperial projects in an “inclusive” Hawai‘i. Through this analysis, I call upon queer settlers to acknowledge their complicity in crafting and reproducing settler binaries and urge Kānaka to challenge the captivity of our desires.

“Immoral Conditions”: The U.S. Indian Service and the Quagmire of Settler Colonial Marriage Policy *Spencer Thomas Mann, University of California, Davis*

The contemporary uptick of Native nations in the United States codifying or amending marriage laws, often in the context of banning or legalizing same-sex marriage, has received increased scholarly attention, particularly from Native gender, sexuality, and queer studies. A useful intervention into this contemporary legal issue in tribal sovereignty is to trace the historical normalization of licensed “civil” marriage through the interactions between state, federal, and tribal sovereignty. I argue that this federal bureaucracy functions as a kinship model that normalizes the transformation of relatives, human and otherwise, into property. In doing so, it legitimizes state surveillance of sexuality and pursues a multi-dimensional agenda of white supremacy that attempts to discredit existing modes of Indigenous kinship. To pursue this legal history of settler colonial marriage policy, I examine Indian Service files ranging from approximately 1900-1930, accessed at the National Archives and Records Administration branches in Seattle and Washington, D.C. These correspondence, memoranda, legal opinions, and departmental regulations, reveal how the Indian Service attempted to implement settler marriage policy. During this period, the agency’s vacillation over the validity of Indian custom marriages/divorces, state law, and heirship determinations resulted in the intensification of surveillance of Native sexualities and land ownership. In particular, local Indian agents reported anecdotes of Native sexual “deviance” and resistance against settler marriage laws to the central offices of the Indian Service to justify further abrogations of tribal sovereignty.

Deconstructing Representations of Gender, Power, and Motherhood in Resources about Cree Law *Emily Snyder, Department of Indigenous Studies, University of Saskatchewan*

Too often representations of Cree law can marginalize women, either through depictions in which women are absent or by depicting them only in relation to “women’s issues” and “roles.” In this paper I examine the implications of depicting Cree women’s legal agency as occurring mainly through motherhood. Motherhood is often treated as something that opens up Cree women’s access to citizenship and law – particularly as an act of decolonization, revitalization, and reclaiming of gender roles and responsibilities. I argue that motherhood, as it is configured in the resources that I analyze, diminish gendered complexities and possibilities. The materials examined include contemporary publicly available secondary Cree legal resources made primarily by Cree people and produced in Canada. Overall, these resources espouse good relations and empowerment for Cree law and people, yet how might these representations be read through the lens of critical Indigenous feminist legal theory? I use this theoretical approach to deconstruct how motherhood is treated as a requisite part of Cree women’s legal agency and authenticity. Through discourses about sacredness, tradition, and women’s roles, women’s legal agency is represented as though it mostly happens through nurturing, embodiment, and the home. While motherhood is not inherently disempowering nor is it irrelevant to Cree legal revitalization, dominant discourses that depict and call for motherhood as women’s primary mode of legal agency undermine the complex ways that Cree women and other gendered subjects interpret and practice Cree law.

Resistance in Crisis: How the “Indigenous Child Welfare Crisis” Discourse Obscures Indigenous Self-Determination

Erika Finestone, University of Toronto

This paper explores urban Indigenous caregivers’ resistance to child welfare interventions in the city of Victoria, and how these resurgent practices are obscured through discourses of “crisis.” Critiquing the “Indigenous child welfare crisis” narrative currently proliferating in Canada, I posit that Indigenous resistance to child welfare interventions is a nation-building practice that calls the sovereignty of the State, and the legitimacy of its attempts to “care” for Indigenous children into question. Drawing on findings from ongoing community-based research with Indigenous caregivers in Victoria, British Columbia, I argue that the flattening of Indigenous child welfare complexities through the language of “crisis” has two negative impacts: Firstly, it frames so-called “at-risk” Indigenous caregivers as the problem, justifying the State’s reactive approaches (like child removal) as a form of “crisis management”. Secondly, I argue that by positioning Indigenous child welfare as a “crisis”, ongoing community-based efforts to assert Indigenous self-determination over the family are invisibilized, or positioned as less urgent by comparison. This discursive play reconstitutes the settler-imposed child welfare system as “a necessary evil” thereby re-centering child welfare models that were created with the explicit goal of disrupting Indigenous families. I argue that we must subvert the existing crisis discourse to attend to the multitude of ways Indigenous caregivers are resisting child welfare interventions, preserving their families, and reconstituting Indigenous kinship and nationhood in settler states.

179. Memory

Paper Session

2:00 to 3:45 pm

InterContinental: Silver Lake A Room 515a

Chair:

Rebecca Macklin, Cornell University

Participants:

“The Weight of Ghosts”: Mobilizing Memory in the Struggle for Decolonization *Rebecca Macklin, Cornell University*

The field of Memory Studies has been critiqued for an excessive focus on traumatic memory that is often at the expense of the material realities of the contemporary world. Bringing Indigenous Studies into conversation with this discourse, this paper proposes that certain decolonial struggles in fact mobilize memory as a productive force for solidarity and resistance. By placing anti-colonial and anti-capitalist movements from disparate, but I suggest interconnected, settler-colonial spaces into conversation with one another, I seek to identify a shared grammar of cultural memory across Indigenous American and South African narratives. Focusing on literary depictions of decolonial revolutionary movements, such as those in *Almanac of the Dead* (1991) by Leslie Marmon Silko and *The Quiet Violence of Dreams* (2001) by K. Sello Duiker, I contend that Indigenous authors utilise memory as a vehicle to mount opposition to the uneven capitalist world system. Furthermore, by foregrounding Indigenous ontologies and trans-species kinship relations, these narratives highlight a need to move beyond anthropocentric struggles of liberation. I suggest that, through foregrounding of memories of transcultural, trans-species and even ecological survivance, these texts demand that decolonization must be understood on a planetary, rather than anthropocentric, scale if it is to legitimately challenge the inequalities created through the global capitalist economy. Thus, this paper responds to Hudson’s call to theorize “how certain texts recognize the agency of other animals in Native political and other discourses” (SAIL, 2013) and, in doing so, seeks to develop a trans-Indigenous understanding of decolonization that incorporates non-human agency.

Thou Shalt Forget: Indigenous Sovereignty, Resistance and the Production of Cultural Oblivion in Canada *Pierrot Ross-*

Tremblay, Laurentian University

The paper exposes the internal determinants entering into the production of cultural oblivion among Essipiunnuat, an Innu community living at the mouth of the Saguenay River, eastern Canada. From a study of his own community, the author conducts a genealogy of the intergenerational silence and forgetting surrounding an event known as the Salmon War that occurred in the 1980s. This struggle consisted of a clash over the Essipiunnuat's assertion of sovereignty (Innu tipenitemun) and self-determination (uetshit takuaimatishun), and the negation of it by local settler groups and the State. The paper draws on examination of twenty autobiographical stories of people who experienced the Salmon War, juxtaposed with the younger generation's narratives of the present. Overall, the research highlights the intricate links between Canada's colonial regime and genocidal policies, a command to forget, and what the author calls an 'oblivion' produced in relation to the Salmon War and its load in the memory of the participants. It reports, from the inside, widely invisible mechanisms of erasure and re-writing and forms of advanced psychological colonialism that impact collective consent about the termination of sovereignty and the responsibility toward the land and future generations.

Recovering the History of Traditional Narrative *Maureen Konkle, University of Missouri-Columbia*

This paper uses the archive of Odawa and Ojibwe stories written by Jane Johnston Schoolcraft and her brother William Johnston between 1820 and 1850 as a point of departure for considering how we might recover 19th and early 20th century Native traditional narrative as both an intellectual and an aesthetic endeavor. It argues that such a recovery must first focus on producing a history of both tellers and writers rather than on establishing the authenticity of particular narratives or interpreting them anthropologically. It must focus on Native-authored accounts of traditional narrative while carefully historicizing and essentially decolonizing usable non-Native accounts. The broadest object of this recovery would be a history of traditional narrative on the continent, which could include the practices and protocols of storytelling, the connections among groups of people through shared tropes and narratives, and the variety of narrative aesthetics. The Johnston archive offers several key points for consideration. William Johnston's "Story of Manabosho" (1834) provides a context for investigating storytelling practice in the early nineteenth century and opens up questions about how practices changed as a result of contact with Europeans; his translations of several long stories told in the later 1830s by Wauchusco, an Odawa healer, allow for a discussion of individual artistry and its suppression by non-Native interlocutors; and Jane Johnston Schoolcraft's collected stories (from c. 1820 to c. 1840) show that the writers' choice of form for English translations is an important factor in the representation of traditional narrative.

Embodying Te Miki Tay Tupal: Nahuat Hauntologies of Ethnocide as Sites of Remembrance and Resistance in El Salvador *Danielle Bermudez, University of California, Merced*

As El Salvador publicly reckons with violences of the past and its intersections with the present, this paper critically examines how current tourism in Sonsonate, in La Ruta de las Flores, converges with indigenous remembrances of state-sponsored ethnocide of La Matanza of 1932. What hauntological memories (Gordon 2008) exist in these spaces of death (Taussig 1984)? How can this trace genealogical roots of coloniality and violence in El Salvador? And, how can Nahuat social memories of La Matanza coincide with the development of political hermeneutics of healing and love? Employing Pugliese's (2009) Foucauldian framework of a crisis heterotopia, I assert that La Ruta, as one of El Salvador's premiere tourist attractions, exists in its own crisis heterotopic space, selectively attempting to forget ethnocide yet

still confronted with the presence of indigenous life. Although critically juxtaposing (Espiritu 2014) La Ruta with La Matanza may not materially transform these places of death into spaces of liberation, my aim is to demonstrate how it can direct attention to and unsettle, what may appear as, an insignificant entity, into a significant assemblage, and in doing so, make things formerly overlooked – hence, perhaps, invisible and nonexistent – visible and real. It is an attempt to locate "silences" and strengths, in an interrogation of how and why these colonial and epistemic violences were constituted in the first place, and how they might be disarticulated in particular instances, as a way of honoring the epistemologies, agency and embodied resistances of Nahuat communities through "Te Miki Tay Tupal".

180. A California Indian Scholars' Panel on Representations of Violence and the Discourse on Genocide

Panel

2:00 to 3:45 pm

InterContinental: Silver Lake B Room 515b

Given the 2016 publication of Benjamin Madley's book, *An American Genocide: The United States and the California Indian Catastrophe*; the recent articles on the California Indian genocide in high profile news publications; and a forthcoming special issue of the journal, *Transmotion*, which takes Gerald Vizenor's writings on genocide in California as its departure point, historicized settler violence against California Indian peoples has become increasingly more visible as of late. This panel of California Indian scholars is looking to take stock of the ways that this discourse is being framed and the effects of such visibility and representation. Some of the themes that this panel will explore in relation to the representation of violence and the discourse on genocide include: challenging the historicization of violence; contemporary genocidal technologies such as incarceration; the limits of human rights discourse; environmental justice; genocide as a gendered project; expanding the scope of legible violence beyond Eurocentric fields of vision; the definition of the term 'genocide' and its legal implementation; and the relationship between genocide and federal recognition. Many of these topics exceed the popular discourse of genocidal violence because they move beyond a simplistic desire for reconciliation with the state. Each of the members of this panel are committed to unsettling narratives of California Indian genocide which leave the settler state unchallenged.

Chair:

Janice Gould, University of Colorado Colorado Springs

Participants:

Incarceration in California and Settler Colonial Technologies of Genocide *Stephanie Lumsden, UCLA*

The prison industrial complex in California is an expansive regime of violence and terror, a fact that has been well documented by the tireless work of many activists and scholars. However, prisons are seldom articulated as a settler colonial technology that perpetuates genocidal violence against California Indian peoples. The goal of this paper is to both expose the limits of the popular discourse on California Indian genocide, which locates genocide in the past, and to argue that incarceration and policing are still employed by the state to eradicate California Indian peoples. This paper relies on the work of scholars such as Sherene Razack, Mishuana Goeman, and Patrick Wolfe in order to argue that state violence against Native peoples is a persisting spatial project and not simply a historical atrocity.

Unrecognized California Tribes, Responses to Genocide, and a Legacy of Federal Neglect *Olivia Chilcote, San Diego State University*

In *An American Genocide: The United States and the California Indian Catastrophe, 1846-1873*, Benjamin Madley alludes to the correlation between genocide in California and the status of federal recognition for contemporary California tribes. Madley asks if unrecognized tribes should use evidence of genocide in their quests to attain federal recognition, or if a better understanding of the California Indian genocide would affect the

federal government's "dealings" with unrecognized California tribes. Drawing on original research with one unrecognized Southern Californian tribe, key reports addressing federal recognition in the state, and media representations of unrecognized California tribes, this paper analyzes the contemporary connection between genocide and federal recognition in California, the place with the most unrecognized tribes and the most currently seeking federal recognition in the U.S. This paper contends that unrecognized California tribes have long used the history of genocide in their campaigns for federal recognition and that the federal government has done little to remedy California tribes' legal standing despite its awareness of the genocide in California. Although unrecognized tribes in California have been deemed "ghost tribes," the realities of unrecognized tribal experiences directly confront the perceived death of these tribal nations as a result of historical and "administrative genocide."

Settler Colonialism, Genocide, and the "Case" of California

Mark Minch-de Leon, Susanville Indian Rancheria/UC Riverside

When Patrick Wolfe wrote, "settler colonialism is inherently eliminatory but not invariably genocidal," he created an analytic distinction that has the effect of emphasizing abstract criteria and comparative frameworks to determine what counts as a "case" of each. Paralleling his discussion of elimination to that of the international legal definition of genocide developed by Raphaël Lemkin, Wolfe created a framework and set of definitions to distinguish settler colonialism from not only genocide but also franchise colonialism. But what are the effects of separating the native from the racialized body through such discursive operations of definitional clarity? Even used diagnostically, such procedures have the effect of reproducing the object of critical analysis, in this case the separation of the native as biopolitical excess through mechanisms of elimination. Further, through his refrain, "...the genocide tribunal is the wrong court," Wolfe indexes the international legal structure that undergirds his theoretical construct. This paper will reassess the relationship between settler colonialism and genocide and challenge the project of building an historical case for settler colonialism by analyzing the recent popularity of Benjamin Madley's historiographical attempt to use legal criteria to "prove" that a genocide occurred in California. It will argue against such human-centric definitional constructs by turning to California Indian political theology, non-modernist sovereignties, and understandings of violence and power to assert that law is violence and settler forms of justice, from the local to the international (including formal adaptations of legal structures for epistemological projects), merely re-subject indigenous peoples to the crime.

Environmental Justice, Genocide and Unsettling Settler Narratives of Land *Brittani Orona, UC Davis*

In *American Genocide*, Benjamin Madley relays violence to California Indians by detailing genocide through local geographies. Violence over the land occurred during the time period that Madley covers and the effects of that violence are still felt over the landscape. The goal of this paper is to relay the history of environmental justice in Northwestern California through the Hupa, Yurok, and Karuk tribes with discussion of state-sponsored violence over the land, and the continued violence that genocide has wrought to the landscape. For example, mining pipes mar dance grounds, water quality is affected by past mining activities, and environmental degradation through violence over native bodies significantly changed the landscape. This paper will focus on continued state-sponsored violence that began with colonization of Northwestern California. It argues that modern environmental policy perpetuates violence by removing indigenous people from their lands through non-enforceable actions and "soft" policy. This

paper utilizes the work of Taiaiake Alfred, Jack Norton, Winona LaDuke, and various indigenous authors to highlight the role of continued environmental injustice as a genocidal project.

181. Governance

Paper Session

2:00 to 3:45 pm

InterContinental: Westwood Room 526

Chair:

Jarita Greyeyes, University of Winnipeg

Participants:

Nga Niho Tete o Pekehaua: An Indigenous Articulation of Governance Rangimarie Mahuika, Ngati Rangiwewehi

Prior to the arrival of the colonizers to Aotearoa New Zealand Ngati Rangiwewehi, along with all other Maori tribes, had their own systems of law which regulated traditional Maori society. This paper provides a glimpse into the ways in which engagement with settler-colonial systems of law and governance impacted on and influenced the development of Ngati Rangiwewehi frameworks for governing our people and our political affairs. The underlying argument of the paper highlights the central importance of traditional knowledge in any tribal efforts to assert self-determination within contemporary governance settings. The advancement of tribally grounded and relevant governance frameworks is therefore explored within the context of the specific challenges posed by the New Zealand governments treaty settlement processes and the requirements for tribal post-settlement governance entities. The paper identifies possible pathways towards both reclaiming and realigning our governance structures with appropriate culturally grounded principles that will strengthen the foundations of our Rangiwewehitanga, those things that make us unique and are integral to our identity as a tribal indigenous people. Such steps are vital to the decolonisation of our governance practices, the reassertion of their viability and resilience, and the affirmation of culturally grounded governance in the overarching success and empowerment of tribal nations.

Standing on Thin Ice: The Sway of Nation-based Sovereignty Claims Among Far North Indigenous Peoples Ellen Ahlness, University of Washington

Arctic states construct territorial claims over contested areas by appealing to regional values. Successful claims frequently appeal to historical, cultural, or environmental responsibility for a territory, maintaining narrative fidelity to institutional values. Indigenous groups cannot make claims along sovereign borders like states, however, they often make territorial claims rooted in historical rhetoric to prevent government and military encroachment. Some literature suggests the international community is shifting to prioritize national sovereignty over state sovereignty. The Arctic's developing governance provides an ideal arena to test this normative shift. Focusing on the Sami, Inuvialuit, and Inupiat nations from 1995 to 2015, I examine how variation in the content of indigenous national-sovereignty based territorial claims results in varied institutional support. I conduct a discourse analysis, focusing on thematic analysis of state-indigenous dialogue, respective state 'Strategies for the Arctic' documents, and Arctic Council resolutions. I find rhetoric rooted in livelihood and greater rights assurance has the greatest sway in gaining international support for indigenous self-determination. These results have serious implications for broader indigenous participation in regional institutions. The growth of national self-determination as a priority is illustrated through the involvement of nonstate ethnic groups as members and participants of international institutions alongside states. However, these results reveal some challenging trends; institutions tend to intervene only when the groups are perceived as vulnerable or weak. Ultimately, recognition of nonstate actors as global players demonstrates a strategy for indigenous pursuit of greater self-

determination against an obstinate state while challenging a state-centric conception of international politics.

Zaagibagaang: A Community Collaboration Working to Promote Participation with Tribal Government *Jill Doerfler, University of Minnesota Duluth*

Community based participatory research is growing as a preferred methodology in Native American and Indigenous studies. In this presentation, I will discuss my work in with Zaagibagaang and the importance of community collaboration. In 2016, I co-wrote a planning grant that initiated a project that would come to be called Zaagibagaang and in 2017 we were awarded funding to complete our proposed project. Zaagibagaang is a group of people from the bands of Ojibwe that form the Minnesota Chippewa Tribe. Zaagibagaang is an Ojibwe word that describes the buds of trees and flowers as they blossom in springtime, which serves as a metaphor for our work. Our mission statement is: "Zaagibagaang is a grassroots effort focused on governance and nation building. With our Anishinaabeg teachings guiding us, we bring our gifts together to provide information and work towards mino-bimaadiziwin today as well as for the next seven generations." The group decided that our efforts should focus on the creation of short videos and a website with information presented in an easily accessible manner. We hired a communications company that provided both design and technical assistance. We have utilized social media and community meetings to share the resources we created. I will briefly share some of the educational resources that our group created and discuss the impact of our work to date.

Indigenous Sovereignty and the Unsovereign Slave: Forging Black-Native Solidarity *Gregory Rogel, recent undergrad graduate, prospective grad student*

This paper addresses Jared Sexton's criticisms of the Indigenous resurgence movement as well as his skepticism regarding the possibility of black-native solidarity. Sexton argues that the logic of Indigenous resurgence undermines the work of anti-racism. Sexton claims that Indigenous resurgence seeks the restoration of Indigenous sovereignty on North American land and anti-racism seeks the complete abolition of sovereignty. Therefore, if resurgence seeks to restore sovereignty and anti-racism seeks to abolish sovereignty then it would seem the two are antipodal. I argue that this tension between Indigenous resurgence and anti-racism is based on Sexton's misunderstanding that Indigenous sovereignty will preserve the constitutive elements of Western sovereignty, like treaty formation. The work of Indigenous Resurgence scholars like Glenn Coulthard, Leanne Simpson, and Gerald Alfred challenges Sexton's claim by demonstrating that indigenous resurgence seeks to promote a kind of sovereignty that is radically different in nature to its western counterpart. Indigenous resurgence offers a form of sovereignty that is nonhierarchical, non-authoritarian and non-coercive in nature. It seeks to establish deeply interconnected relationships with individuals and/or other sovereign nations (within the human and non-human world) based on peace, mutual respect, and mutual benefit. I argue that this form of sovereignty does not possess the constitutive elements of western sovereignty. Therefore, indigenous resurgence and anti-racism are not antipodal; they both share a desire for the deconstruction of the hegemonic state and the construction of a healthier, more respectful way of life. Black-native solidarity is a real possibility and it is an alliance worth pursuing.

182. Host Committee Panel: LA Two Spirit

Native American and Indigenous Studies Association (NAISA)
Paper Session

4:00 to 5:45 pm

InterContinental: Boyle Heights Room 522

183. Of Soil and Sovereignty

Panel

4:00 to 5:45 pm

InterContinental: Broadway Room 615

The (mis)representation of sovereign Indigenous territories as "American soil" is a historical fallacy that crops up again and again in depictions of the U.S. nation's past. The fallacy is perhaps most commonly mobilized in hackneyed U.S.-nationalist rendering of the 1941 Japanese bombings of Pearl Harbor as an attack on "American soil." Yet the same presumptions pervade representations of U.S. empire in North America from the earliest days of the republic onwards, as they continue to do with the naturalization of U.S. empire in the Pacific. This panel seeks to present some of the human histories behind this fallacy by highlighting the different strategies Indigenous peoples and individuals have used to assert their sovereignty in the face of outsiders claiming their territories in the name of the United States. This panel draws together a geographically and chronologically diverse range of papers, each of which investigates specific ways in which Indigenous peoples and individuals have dealt with the reality of having their territories claimed as "American soil." Taken together these papers encompass the Creeks in the late eighteenth century, various nations of the Great Lakes during the nineteenth century, urban communities in twentieth-century North America, and the people of the Marshall Islands after World War II. In addition to connecting these various histories, this session aims to generate a discussion of possible strategies for using such historical narratives to challenge the persistent depictions of Indigenous territories as "American soil."

Chair:

Doug Kiel, Northwestern University

Participants:

"To Defend our Country": John Galphin's Bargain with British Loyalists after the Treaty of San Lorenzo *Sophie Hunt, University of Michigan*

In 1795, the United States and Spain signed the Treaty of Friendship, Limits, and Navigation between Spain and the United States, commonly called the Treaty of San Lorenzo, which clarified the boundaries of each power's portion of the territory in western Georgia and East Florida that Britain had ceded to them after the American Revolution. The treaty, in other words, professed to draw an international border through Creek Country, defining each side of the line as "American" or "Spanish" soil. When U.S. and Spanish surveyors went to run the course of this border four years later, their efforts were thwarted by attacks by Indians armed by British American merchants from the Bahamas, who sought to settle this land themselves. This paper examines writing by and about one of the Creeks who befriended these British Americans: John Galphin, son of George Galphin, a Scottish trader and Indian Commissioner for the Patriot army. The decision to partner with these self-interested Britons, I demonstrate, was not a sign of Creek naiveté but one of many strategic concessions made to potential colonizers during this fraught era. As Galphin stated in a letter to another Creek headman, friendship with British Americans offered an opportunity "to protect our lands and enable us to Defend our Country" and "to convince the world that we are a free and Independent nation."

The Political Realities of Fictional U.S. Sovereignty in the Early Nineteenth-century Western Great Lakes *Elspeth Ann Martini, Montclair State University*

In 1814, U.S. and British diplomats met in the European city of Ghent to negotiate the terms on which they would end the War of 1812. During the war, pan-Indian forces – reinforced by a small number of British troops – had asserted their unequivocal control over the western Great Lakes region, expelling the U.S. military and defending against their return. Yet despite this geopolitical reality, U.S. negotiators at Ghent responded with outrage to British proposals that the region be proclaimed Indian territory, which neither the United States nor Great Britain would have the right to purchase or acquire. The American diplomats maintained that the United States, not "the Indians," had the preeminent

“right of soil and sovereignty” to the region. And ultimately, U.S. negotiators won this diplomatic battle. The final treaty therefore nominally confirmed their fallacious representations of sovereign Indian territories in the western Great Lakes as “U.S. soil.” This paper explores the very real consequences this bilateral U.S.-British treaty had for nations in the Great Lakes. Though Native leaders wished to continue the fight to defend against the ensuing U.S. military invasion of the region, British officials prioritized their treaty commitments to the U.S. and refused to aid their Indian allies. This left American Indian nations to seek other strategies to assert and maintain their sovereignty amid the U.S. invasion.

De-territorializing Sovereignty: Urban Indigenous Responses to the “U.S. Soil” Fallacy *Maria John, UMass Boston*

This paper examines how indigenous sovereignty, as a political project, has become increasingly de-territorialized since the mid-20th century, precisely as a means of ensuring indigenous sovereignty persists in the face of the U.S. government’s inability to “recognize” indigenous claims to land and community. Pan-indigenous urban communities have faced an especially potent form of the U.S. nationalism underpinning indigenous territorial displacement. A crucial goal and underlying logic behind post-war federal Relocation policies, was the idea that the separation of indigenous people from their lands and home communities would result in the permanent “loss” of indigenous identity, and the concomitant assimilation of urban Indian individuals into the American mainstream. Spurious notions of cultural and identity loss notwithstanding, this policy also incorrectly assumed that urban relocation would sever all ties to home communities and lands, and imposed a vision of the urban as always already a ‘non-Indian’, but rather, “American” space. This paper proposes that the ways in which the American soil fallacy has played out in urban contexts holds complex and important lessons for understanding how diasporic indigenous communities and activists have refused the politics, narratives, policies, and effects of settler colonial non-recognition of indigenous communities and lands. In order to engage with the questions raised by the urban context, this paper focuses on the experiences of urban indigenous communities who have met, resisted, and refused the constant imposition and reinvention of the “U.S soil” fallacy, specifically, as encountered in health and medical contexts since the Second World War.

“Operation Homecoming”: Reclaiming Marshallese Homelands in the Face of U.S. Cold War Military Imperialism *Lauren Hirshberg, Stanford University*

This paper examines how the U.S. military attempted to physically and culturally transform the Marshallese island of Kwajalein to fit within the broader colonial narrative of “American soil” during the Cold War era. Following World War II, the U.S. military restaged a portrait of the American home in the Pacific by erecting a segregated suburban landscape on this Marshallese Island. The military’s physical and cultural recreation of postwar suburban family life on Kwajalein Island aimed at recruiting the nation’s elite knowledge workers to relocate their families to the Pacific to support its Cold War missile-testing mission. The erection of a tropical suburbia in the Marshall Islands entailed displacements of those indigenous to the region to the nearby island of Ebeye. This paper traces this history of displacement alongside the various ways Marshallese navigated life amidst U.S. weapons testing in their home islands and military attempts to normalize these islands as American spaces. Over time, Marshallese individual challenges to this narrative would culminate in a massive sail-in protest to reclaim their home islands in 1982. A protest comprising 1,000 Marshallese men, women and children, “Operation Homecoming,” unsettled the narrative of American entitlement to Marshallese lands and interrupted U.S. missile testing for several months, incurring a violent response from the U.S. military.

184. The Journey Home: Repatriation in Southern California and Rapa Nui

Roundtable

4:00 to 5:45 pm

InterContinental: Echo Park Room 516

The repatriation movement is greatly affected by national and museum policies that often spiritualize, depersonalize, and dichotomize social realities and indigenous epistemologies through the imposition of Western ontological assumptions. But indigenous claims remain the same: repatriation is about bringing community members back home. Ignoring these ontological ties, nation-states, scientific communities, and museums usually consider the ancestors as scientific objects, whose importance is solely symbolic. For some, they are valuable specimens for understanding the mysteries of the past; for others, they are archaeological resources that attest to national discourses of neoliberal multiculturalism. In these views, the ancestors have no inherent value: they have no real connection with living communities today nor ontological significance in their present lives. Efforts to return ancestors to rest are not easy, but they have never been forgotten. With stronger legislative backing and more education within colonial institutions, there has been many successes. However, nation state indigenous policy and published narrative tend to stay framed from Western perspectives. The aim of the panel is to discuss the issues and perspectives from the indigenous communities themselves bringing forward accomplishments, challenges and needs. Joining Southern California Tribes and the Pacific Island Nation, Rapa Nui on one panel provides the opportunity to reflect on the similarities and differences beyond artificial borders.

Chair:

Wendy Giddens Teeter, Fowler Museum at UCLA

Presenters:

Cindi Alvitre, California State University, Long Beach

Desiree Martinez, Tongva, Cogstone Vice President/Principle Archaeologist

Joyce Perry, Juaneño Band of Mission Indians, Acjachemen Nation

Dorothy Lippert, Smithsonian Museum of Natural History

Lee Clauss, San Manuel Band of Mission Indians

Piru Huke-Atan, Rapa Nui Repatriation Program

Mario Tuki, Rapa Nui Repatriation Program

Joaquín Tuki-Tepano, Rapa Nui Repatriation Program

185. Indigenous Hashtag Activism: Anti-Colonial Digital and Face-to-Face Activism Strategies of #Standing Rock and #No DAPL

Roundtable

4:00 to 5:45 pm

InterContinental: Gem Room 612

The Standing Rock Protest against the Energy Transfer Partners to halt the Dakota Access Pipeline garnered International attention by bringing together 10,000 to 15,000 Indigenous and non-Indigenous water and land protectors. In fact, Indigenous youth were the first protectors to publicly oppose the 1,170-mile pipeline that would potentially contaminate the Missouri watershed, the Ogallala Aquifer, and sacred sites. Collective action forms the public understanding of social movements and issues. For instance, approximately 1.3 million Facebook users checked-in virtually at the Oceti Sakowin camp in solidarity with onsite water and land protectors fighting for Indigenous sovereignty to protect sacred land and water. Analyzing the tweets from Standing Rock sheds light on the significance of Indigenous collective action via the sentiment of electronic messages. This roundtable brings together a diverse group of accomplished community activists, doctoral scholars, masters, and spoken word artists of Indigenous, mixed-race, and settler heritage who use differing methodological approaches and research to explore and raise awareness about the Dakota Access Pipeline and support the various Water Protectors’ voices using the hashtags: #NoDapl, #StandingRock, # Mni Wičoni, and #waterislife. Through their research, these roundtable panelists will address many different facets of how social media created an ongoing awareness to

protect water and land resources as well as Indigenous realities that are impacted by continued colonization like the construction of pipelines. In light of these findings, the panelists and audience will elucidate the need for continued documentation and narratives to prevent further environmental degradation.

Presenters:

Natahnee Winder, Duckwater Shoshone, University of Western Ontario

Damien Sanchez, University of New Mexico

Shereena Baker, Southern Ute/Karuk, MA Kansas University

Tanaya Winder, University of Colorado, Boulder; Dream Warriors Management

Ursula Doxtator, Oneida Band Council Member

186. Beyond Consultation, Collaboration, and Consent: Indigenizing Values and Practice

Panel

4:00 to 5:45 pm

InterContinental: Hancock Park A Room 514 West

The papers in this panel explore contemporary examples of partnerships, relationships, and connections between indigenous scholars and community members and non-Native collaborators that are being forged, negotiated, and reframed within contexts of linguistic revitalization and cultural reclamation projects. These projects move beyond collaborations where the parameters are dictated by the requirements of academic bodies or government regulations in order to present efforts that pay attention to issues of ownership, utility, indigeneity, and sovereignty guided by Native American values and practices. Using examples including the conversations around installing an exhibit by a contemporary Native artist at Chicago's Field Museum, the development of ethical writing practices and research methodologies compatible with the cultural values of Chickasaw authors and researchers, the creation of a pedagogical board game that guides Yoeme (Yaqui) language learners to the acquisition of important cultural knowledge and practices, and how the Pueblo of Ysleta del Sur is drawing on the community's archival and multilingual resources to better teach complex verbal morphology to heritage language learners, these authors' interests converge in questions about expertise, cultural appropriateness, and the lasting impacts of collaborations. Moving beyond mere decolonization, our panelists explore museums, archives, and such material cultural phenomena as written texts and board games as sites of active indigenization. The design of the panel itself models these very approaches, with multiple participants presenting their findings, connections being drawn across papers by the panel discussant, and the feedback we invite from audience members.

Chair:

Teresa L McCarty, UCLA

Participants:

Planning and Playing a Yoeme Board Game: Language Revitalization, Ideological Clarification. *Cesar Barreras, Yoeme, UCLA; Paul V Kroskrity, UCLA, American Indian Studies, Anthropology*

This paper is a descriptive-analytical account of a cultural project which aims to create an indigenous language and culture board game for citizens of Yoeme (aka Yaqui) Native Nations located in a transborder regions of Southern Arizona and Northern Mexico. Inspired by other indigenous language revitalization efforts, the Yoeme co-author developed the concept of a board game that could be played by older children and young adults and encourage them to learn more about their heritage language and culture as they progress through the game board. The object of the game is for each player to acquire the necessary cultural resources to be able to participate in the Deer Dance Ceremony. Players progress to the goal destination of their sacred mountains by answering questions on game cards about language and culture and eventually complete the game by singing a ceremonial song. This paper reports on the current state of the game's development and recent use of the game in classes

designed for Yoeme citizens in the Los Angeles area. Also considered are attempts by the Yoeme co-author and his linguistic anthropologist co-author to consider how to design the game for diverse audiences and restrict its circulation to culturally appropriate audiences. Other concerns that are being confronted include the problematic role of indigenous literacy, the influence of regional variation, and issues of ideological clarification regarding ownership and control in the further development and circulation of this game.

Chikashsha Holissochi [To Write Chickasaw]: Reflecting and Respecting Indigenous Cultural Values in Writing Research *Kari A. B. Chew, University of Arizona*

A Chickasaw scholar and language activist, I explore research and writing protocols guiding my five-year study of what motivates Chickasaw people to engage in language reclamation. Inspired by Smith's (1999) call for ethical and transformative research in communities, Hinson (2007) put forth a set of guidelines for how researchers might ask in a Chickasaw way with respect for the immediate and extended family, and tribal Nation. I extend Hinson's concept to explore the transition from asking in a culturally-appropriate way to also writing research findings in a way that reflects and respects cultural values—a protocol I term Chikashsha holissochi [to write Chickasaw]. While numerous scholars have addressed the ethical protocols for conducting research about, with, and for Indigenous communities (Denzin, Lincoln, & Smith, 2008; Kovach, 2009; Smith, 2012; Tuck, 2009; Wilson, 2009), the topic of writing research calls urgently for further attention, and has implications for Indigenous and non-Indigenous researchers alike who work at the nexus of academic institutions and communities. As Smith (2012) cautions, "if we write without thinking critically about our writing, it can be dangerous" (p. 37). When carried out thoughtfully and carefully, however, writing can be a powerful tool of resistance for Indigenous peoples to recover our own stories about ourselves, a project "inextricably bound to the recovery of our language[s] and epistemological foundations" (Smith, 2012, p.40). In sharing my processes of asking and writing in a Chickasaw way, I argue that ethical Indigenous research methodologies extend to an ethical writing process.

Using Grammatical, Archival, and Bilingual Materials in the Classroom: Bridging the Gap Between Description and Instruction *Richard Hernandez, Ysleta del Sur Pueblo; Rick Quezada, Ysleta del Sur Pueblo; Erin Katherine Debenport, UCLA*

Like many indigenous communities, Ysleta del Sur Pueblo, Texas, has experienced intense language shift, with very few Native speakers of the Southern Tiwa language which has been replaced by Spanish and English. Although there are several hundred speakers of the language at two other Pueblos to the north, distance, community and work responsibilities, as well as language ideologies emphasizing secrecy, mean that language teachers, leaders, and learners have limited access to written and spoken examples of Southern Tiwa. While many word lists are available—which tend to focus on nouns—language teachers are finding new ways to use Spanish translations, archival materials and grammatical descriptions of the language's complex pronominal prefix/verb system produced collaboratively with linguists as guides to navigating this critical part of learning to speak Southern Tiwa. In this paper, we explore the ways the Ysleta del Sur language program is approaching how to teach verbs, including approaches to introducing this complex system in a way that is not off-putting to current and future learners. Teachers also draw on examples from both English and Spanish to explain grammatical concepts. Challenges include a wide variety of Tiwa language and/or literacy abilities, a non-contiguous reservation with children in multiple school districts, and the endurance of preferences for noun-based curricula. We also discuss the growing collaboration with speakers from Isleta

Pueblo, and how the lessons learned from using archival, grammatical, and bilingual materials might benefit the northern tribe's language preservation efforts.

Beyond Dialogue, Open Fields: From Consultation to Collaboration in Exhibiting Native Art in the Field Museum
Chris Pappan, Independent Artist; Debra Yepa Pappan, Chicago Field Museum; Justin Blake Richland, University of Chicago - Anthropology; Alaka Wali, Chicago Field Museum

Since the 1990s, and passage of NAGPRA and other related laws, one of the key modes of engagement between Native peoples and the federal agencies and non-native institutions that control their cultural property has been executed pursuant to rules requiring "meaningful tribal consultation." But while holding such consultations is required, heeding the recommendations and requests made by native actors in them is not. What then is the meaning of "meaningful tribal consultation" in light of such limits? One possibility is to ask what other kinds of engagements consultation affords, engagements of genuine collaboration that begin to reshape the purpose, practices and impacts of non-native institutions themselves in less direct (but no less impactful) ways. This paper explores recent shifts in collection and exhibition practices at the Chicago Field Museum as sites of collaboration afforded by consultation, particularly those evident in the planning, staging, and showing of the exhibition of contemporary Kanza artist Chris Pappan's artwork in the Field's North American Anthropology Hall. In so doing, we argue that the meaning of tribal consultation reside in the effects of collaboration that last far beyond the dialogues that sparked them

Comment:

Tiffany Lee, Native American Studies, University of New Mexico

187. Radioactive Geographies: Reimagining Indigenous Lands and Livelihoods Through Nuclear Development

Panel

4:00 to 5:45 pm

InterContinental: Hancock Park B Room 514 East

Geographies including deserts or regions that contain mineral wealth but that may be perceived as marginal and designated as "barren" may be easily targeted for "deterritorialization" (Kuletz 1998). Aided by the operation of environmental racism, wherein racialized spaces are underregulated or specifically targeted for extraction, uranium rich regions located in Indigenous lands are subjected to what Traci Voyles describes as "wastelanding," wherein they are stripped of value and primed for future ecological devastation (2015: 10). Such settler logics have been employed to justify ecological devastation and cultural genocide in the name of national security and energy production, for example, for uranium mining in India and the US. In this panel, we will focus on how nuclear development projects globally have attempted to enact wastelanding in its dual senses (Ibid: 11): to render pollutable both the environment and all lifeforms, and to marginalize and erase indigenous systems of value and relations with the landscape. Our papers relate narratives of how both geographies of memory and of development hinge on a reimagining of the land itself. Indigenous meanings and relations are emptied out and replaced with settler logics, specifically through settler economies, ontologies, and rationality itself. Ishiyama addresses the erasure of indigenous livelihoods toward developing a nuclear heritage economy at the Hanford Site, while Kamata examines efforts to commemorate the Manhattan Project through a historical park which romanticizes state-sanctioned destruction. Finally, Lewallen examines how Adivasi lands and labor in India are repurposed and made productive through settler logics of uranium mining development.

Chair:

Ann-Elise Lewallen, University of California, Santa Barbara

Participants:

Settler Logics and Indigenous Beneficiaries: Transforming the Landscape through Nuclear Development in India's Uranium

Belt Ann-Elise Lewallen, University of California, Santa Barbara

Since the 2008 US-India Nuclear Agreement, India has fervently pursued nuclear energy as a development strategy. Under this self-styled nuclear renaissance, the Indian government posits a settler model of nuclear development as essential to render the land productive. To this end India is courting global nuclear investment by challenging Indigenous Adivasi land rights through legislative reforms and seizing land through questionable acquisition processes. This paper examines the impacts of radiation exposure, dynamiting, and broken promises of employment in Jharkhand state by focusing on Adivasi communities displaced by uranium mines and those who remain in mining sacrifice zones. Jharkhand, one of India's most aggressive states in wooing multinational corporations to fast-track development, is a majority Adivasi state. Under its 2017 #MomentumJharkhand initiative, the state signed 210 Memorandums of Understanding to facilitate multinational investment. Environmental Impact Assessments categorize land targeted for acquisition as "barren," and the government argues that these lands will be rendered "productive" through neoliberal investment. Further, the government has designated Adivasi as nuclear development "beneficiaries," claiming that the mines will provide economic opportunities. By reinscribing Adivasi bodies and land as pivotal to Indian development, the government molds Adivasi as flexible labor whose land is repurposed to accommodate the government's development agenda. My aim is to evaluate the state's attempts to infuse the landscape with settler logic, by sanitizing Adivasi bodies as part of the mine's labor force and arguing that Adivasi relations with this landscape may only carry value when embracing energy colonialism and transforming minerals into profit.

Settler Colonialism and Erasure of Indigenous Livelihoods in the Geography of Nuclear Development
Noriko Ishiyama, Meiji University

This paper addresses the spatial dynamics of the erasure of indigenous stories in the context of US nuclear development and tribal struggles to decolonize the landscape through a case study of the conflicts over land use at the Hanford Reach National Monument (HRNM). The paper addresses the intersection of competing discourses of nature preservation, sanitized spatial images of nuclear projects, political economy embedded in neighboring wine tourism, and indigenous memories and livelihoods. HRNM, established in southeastern Washington in 2000, was formerly a buffer zone of Hanford Site, a plutonium production site during WWII and the Cold War. Since public access was denied due to environmental and national security concerns, it became a natural and cultural resource preservation site which attracts many tourists. While the tribes have been trying to recover their physical and spiritual relationships with HRNM, local municipalities and state officials have claimed that all Americans should be able to freely access to the land. Consequently, the government has made it a tourist destination and a historical landmark adjacent to wine country. Neglected in this effort are the tribes' concerns about protecting sacred sites and serious ecological concerns. I will articulate the settler-colonial project of defining HRNM as a national landmark within a sanitized nuclear development. I will suggest, the tribes' effort to participate in the decision-making processes indicates their struggles to decolonize the landscapes through recovering their connection to indigenous livelihood locales that are intertwined with the sacred spirituality of these spaces.

Sanitized Memories of US Nuclear Development: A Case Study of the Establishment of the Manhattan Project National Historical Park
Jun Kamata, ASIA University

This paper analyzes the political dynamics surrounding the Manhattan Project National Historical Park's establishment in Los Alamos with an eye toward the indigenous and settler

histories and environmental problems experienced by those communities. Obscured by the militarized discourse over national security, intertwined with the process of nuclear development, are the complex layers of local stories and voices. This paper poses the following three questions with regards to the Manhattan Project National Historical Park in Los Alamos: 1) How much has the US government and media focused on the scale of destruction in both the domestic nuclear production and testing sites as well as in Hiroshima and Nagasaki?; 2) Did discussions at the time of the national laboratory's establishment include attention to its social and ecological impacts on the region? What about the issues of radioactive waste and ecological risks?; 3) Does the National Historical Park attend to the stories of impacts on the neighboring tribal communities after 1943? US national security policy has justified and reproduced ecologically destructive nuclear development, which closely resembles colonial policies with respect to indigenous peoples and lands. Los Alamos, as the birthplace of the atomic bomb, represents one such a complex and multi-layered landscape of physical and cultural genocide across time and space. Recent efforts to memorialize the Manhattan Project through the establishment of a national historical park, as I will argue, do not articulate these aspects at all, but rather romanticize the project's state-sanctioned destruction in the context of ongoing settler colonialism.

Comment:

Traci Brynne Voyles, Loyola Marymount College

188. Tainted Commodity Cheese, Werewolves in Nylons, and Puppy Stew: Subverting the Ecological Indian

Panel

4:00 to 5:45 pm

InterContinental: K-Town Room 523

This panel engages the ecological invitations of Indigenous humor. In doing so, it showcases a variety of contemporary Indigenous work—from poems and novels, to films and art installations—that upend and subvert narrow renditions of Native peoples in North America's popular environmental imagination. Icons like that of the (in)famous “Crying Indian” feed such an imagination. Deployed by the 1971 Keep America Beautiful anti-litter campaign, the “Crying Indian” is epitomized by an extreme close-up of actor Iron-Eyes Cody's stoic, sad face with a single tear rolling down his cheek as he surveys the litter around him. As Michelle Raheja (Seneca) writes, such a trope encapsulates the tragic “spectral” presence of Native peoples as noble, anachronistic savages living in primitive harmony with nature; they are agentless victims of modernity's technological advancements. In this panel, we demonstrate how Indigenous artists from across North America and Oceania completely reject the trope. Instead, utilizing the affective power of humor, they actively generate “lively” Indigenous ecological presences, which are stylistically contemporary and positively encoded through the endorphin buzz they invite. Thus, the panel argues for humor as the very antithesis of tragic “spectral” presence. Drawing affect studies and ecocritical studies into direct conversation with Indigenous studies, and with attention to the formal aesthetics and content of each work, the papers collectively argue that humor represents a powerful decolonial understanding of Indigenous eco-affect. Such decolonial eco-affect dynamically resists material erasure and marginalization of Indigenous bodies and lands in the continuing face of settler violence.

Chair:

Angelica Lawson, University of Colorado, Boulder

Participants:

Pitching Camp in the City: Tommy Pico's Recalcitrant Ecopoetics *Kyle Bladow*, *Northland College*

Tommy “Teebs” Pico (Kumeyaay) writes book-length poems, a format cleverly at odds with the concise social media posts and text messages that influence them (for example, IRL features line breaks with widths that resemble a text message, and it begins with the speaker repeating a text). This formal contradiction

follows Pico's ambivalence towards genre and the shifting dispositions within the poems: Sherman Alexie writes that Pico's work is “sad and funny and honest and wickedly clever,” while *The New Yorker* praises the ways it combines “comic and dramatic” effects. This paper investigates these contradictions by focusing on Pico's deployment of humor, which dispels glib interpretations of Indigenous themes. In *Nature Poem*, Pico's ironic stance demands readers reassess their assumptions. The urbane speaker periodically declares writing a “nature poem” is impossible, claiming, for instance, “I can't write a nature poem / be it's fodder for the noble savage / narrative. I wd slap a tree across the face, / I say to my audience” (2). The speaker's irreverence rebuts stereotypes but also musters an affective space for encountering more nuanced understandings of nature and its inextricability from culture. Although it proclaims nature poetry an impossibility, *Nature Poem* contradicts itself with ironic humor that is part camp and part survivance, expanding possibilities for ecological thinking with an aesthetic akin to what Sarah Nolan calls “unnatural ecopoetics.”

Tainted Commodity Cheese, Werewolves in Nylons, and John Wayne's Teeth: Subverting the Ecological Indian *Amy Hamilton*, *Northern Michigan University*

Arigon Starr's (*Kickapoo*) comic *Super Indian Volume 1* begins with a “gag” page, a misdirection. Readers are presented with the story of an Indigenous hero who fits the mold of the Ecological Indian—at one with Nature, guardian of “mystical knowledge,” noble and proud. The final panel on the page, however, upends the reader's expectations: “Unfortunately, that warrior and his story are told in another comic book.” Accompanying these words is an image of said warrior winking slyly. This gag page lets readers in on the joke while also exposing their willingness to go along with it in the first place—in fact, their credulity is the joke. Readers, no matter how sophisticated, are primed for the trope Starr lampoons. My paper examines how three Indigenous authors and artists working in three genres (Arigon Starr (*Kickapoo*)—comic book, Stephen Graham Jones (*Blackfeet*)—novel, Sherman Alexie (*Spokane/Coeur d'Alene*)—film) engage humor to combat the damage colonialism and imperialism impose on human and more-than-human beings and environments. The authors present environmental destruction and contamination as inseparable from colonialism. They creatively and humorously critique harmful treaty foods (radioactive commodity cheese), deadly blood-borne pathogens (nylons absorbed into werewolf blood streams), and insatiable settler-colonists (John Wayne's false teeth). These texts suggest how humor and irony can function as effective decolonizing strategies within Indigenous eco-media. Starr, Jones, and Alexie employ laughter to guide audiences to a deeper recognition of the embeddedness of the human and the more-than-human in their on-going relationship with compromised and colonized lands.

Comic Chamorros in a Time of Climate Change: Affect & Humor Against Militarization *Tiara Na'puti*, *University of Colorado, Boulder*

This paper examines ebbs and flows in emergent Chamorro poems, humor videos, and literatures that challenge US imperialism and military colonialism in Oceania. I center on the discursive strategies of this literature and how it provides a cogent response to environmental destruction in the region. This focus orients us toward understanding how indigenous authors connect ancestral knowledge, remembering place, and re-storying connections with the environment in order to reframe issues of climate change and environmental degradation through a decolonial lens. This sea of literature is also an affective, creative, and humorous force against the US military plans for the region and the overlapping impacts facing global communities. As Roberts & Stephens argue in *Archipelagic American Studies* (2017), tracing interconnected islands,

archipelagoes, and oceans asserts dynamic approaches for examining US settler claims. From Oceania, where land is increasingly limited for satisfying settler desires, we recognize Patrick Wolfe's (1998; 2006) understanding of settler colonialism as a structure characterized by logics of elimination and premised on the procurement, occupation, and maintenance of territory. I argue that the affective power of humor offers a mode to challenge the hegemony of US colonialism by extending attention to discourse by Chamorros on their own identity, culture, and history as sovereign inhabitants of Oceania. By centering indigeneity through local narratives and genealogies that challenge ongoing settler colonial power (DeLisle 2007; 2015), this project offers an understanding of Indigenous eco-affect in a time of climate change.

#apsáalookefeminist: Wendy Red Star's Crow Humor and Ecosensibilities *Salma Monani, Gettysburg College; Nicole Seymour, California State University-Fullerton*

This paper analyzes the contemporary visual artwork of Wendy Red Star (Apsáalooke) through the lenses of Indigenous humor studies and Indigenous feminist theories as they overlay with affect theory and ecocriticism. We focus on two of her works in particular, *Four Seasons and Medicine Crow* & the 1880 Crow Peace Delegation. We show how Red Star draws on her Crow culture to generate ironic and playful affect towards multiple ends -- from disrupting well-worn visions of Indigenous people as relics of the past to widening the range of emotions normally afforded Indigenous persons in mainstream public discourse, particularly when it comes to issues of land, environment, and gender. For example, *Four Seasons* subverts the genre of Eurowestern museum natural history dioramas by Red Star posing in her traditional elk-tooth regalia within recreated fake landscapes of colorful incongruence (complete with Astroturf and blow-up plastic animals); meanwhile, *Medicine Crow* includes historical black & white images of stoic Apsáalooke chiefs covered in the colorful crayon scribbles of Red Star's daughter. In both cases, we argue that Red Star's artwork, which she tags as "#apsáalookefeminist," reveals her Indigenous feminisms as ecologically and affectively generative—lively (for example, quite literally through her use of color) in attending to the meanings of the histories, presents, and futurities of her people. To demonstrate the dynamism of Red Star's cultural practice, we conclude our paper by linking her work to other traditions of ironic and playful environmentalisms in both Indigenous and non-Indigenous contemporary art, literature, media, and performance.

Buckled Hats and Frozen Buns: Humor in Indigenous Animation *Channette Romero, University of Georgia*

Cartoons are often considered children's programming with entertaining, light-hearted humor. However, the heavily-influential Walt Disney Studios displays animation's dark side, long portraying stereotypes of Indigenous peoples that assert settler-cultures' rightful claim to land in the Americas. Indigenous appropriations of animation are political and strategically savvy, since viewers are potentially less-guarded watching cartoons than when watching more didactic films. My paper examines how Indigenous animation utilizes humor to call attention to and disrupt settler-cultures' imperialism. Returning the cinematic "gaze" long used to objectify and exploit Indigenous peoples and land, Native cartoons make conquest appear ridiculous, instead of all-powerful. An Indigenous character in Steven Judd's "First Contact" warns another to be wary of approaching settler ships, stating, "There could be savages on those boats!" His friend's response undercuts imperialism with contemporary speech that prompts viewers' identification with the Indigenous characters over the settlers: "C'mon, man, they got buckles on their hats! If that don't scream 'accept me for who I am,' then I don't know what does!" My paper contends that Indigenous animation's exaggeration,

playfulness, and irony prompts viewers to laughingly adopt tribal understandings of the earth over destructive settler views, which are labeled as outdated as pilgrims' buckled hats. Exploring spoofs of settler "conquest" by Steven Judd (Kiowa/Choctaw), Alethea Arnaquq-Baril (Inuit), and Jonathan Wright (Inuit), plus animations of the "three sisters" crops (corn, beans, squash) by Marion Delaronde (Mohawk) and Adrian Baker (Hopi), I demonstrate how Indigenous cartoons' turn-about humor decolonizes animation and renders settler objectifications of Indigenous land anachronistic.

189. Pacific Cross-Currents: Storytelling and Organizing to Resist Military Occupation

Panel

4:00 to 5:45 pm

InterContinental: Ladera Heights Room 521

This panel brings together dynamics of people's resistance against the militarization of island livelihood in the Pacific. Since the end of World War II, the presence of the military in the Pacific region has remained significant in ways to affect various aspects of islanders' life politically, economically, and culturally. The ground battle in Okinawa burnt away farmlands and fenced off native people from their ancestral land. Nuclear testings in the Pacific ocean grew threat to islanders' bodies and environmental health. Military occupation and economy in Hawai'i interrupted access to the sources of people's wealth. Despite these tremendous impacts and damages from the military use of the islands, islanders have continued to engage in efforts to regain control of demilitarized land, water, and life. This panel brings together voices and stories from different geographical locales in the militarized Pacific. With specific case examples of each locale, individual papers address themes of resurgence, counter-mapping, indigenous feminism, environmental racism, and organized abandonment found in militarized communities. While the panel addresses the consequences of military occupation in these islands, it also challenges seemingly "powerless" forces of islanders by recounting them as bottom-up efforts to bring native life elements back together with the environment and lay the groundwork for trans-pacific and trans-indigenous demilitarization projects in the Pacific. The panel approaches the violence of military occupation as we highlight indigenous agency and practices developed and demonstrated in everyday lives of islanders.

Participants:

Tacit Farming and Mapping Ancestral Footprints *Megumi Chibana, University of Hawai'i at Mānoa*

In Okinawa, where a vicious ground battle occurred during World War II, violence and the long-term control of the land and people have long been pursued in the form of postwar U.S. military occupation. This paper, "Tacit Farming and Mapping Ancestral Footprints," examines the politics of tacit farming or *mokunin kōsaku*, the cultivation of land by native farmers where officially occupied and controlled by the U.S. military. The history of land struggles and social movements in Okinawa is relatively well documented by journalists, scholars, public entities, and related organizations and interest groups and has recently gained more international scholarly attention due to Okinawan articulations of indigeneity. However, everyday practices of native Okinawans— for example, stories of tacit farmers— have received very little scholarly attention. I first historicize the emergence of tacit farming in a picture of the militarization of the island and land dispossession from the native people. Then, I examine the contemporary situation of tacit farming with questions such as: Who are the tacit farmers? What do they grow? Why do they farm? How do they manage the site? How do they understand the land through farming practices? What are their concerns while continuing farming practices? Drawing from field observation and unstructured interviews, I introduce stories of tacit farming with examples of two communities in Okinawa—one site surrounded with fences in Sobe and the other in Kina without fences. Overall, this paper demonstrates how everyday engagement in land-based activism redefines the militarized space and re-maps the indigenous

landscape.

Testifying to Nuclear Colonial Violence: The Movement for a Nuclear Free and Independent Pacific, 1975-1986 *Simeon Man, UC San Diego*

This paper examines the Nuclear Free and Independent Pacific Movement that emerged in the late 1970s and early 1980s, with a focus on the intersectional political strategies of indigenous feminist activists. In a period marked by the rise of anti-nuclear movement globally, Pacific Islanders galvanized around the issues of the nuclear fuel cycle that impacted indigenous peoples in the Pacific as well as in North America, Australia, and the rim countries of Asia. Pacific Islander activists brought these issues to international forums, such as the World Council of Churches, the United Nations, and the International NGO Conference on Indigenous Peoples and their Land. They expanded the call against anti-nuclear proliferation into a broader movement toward demilitarization and an unfinished decolonization. This movement, I argue, created the space for Pacific Islander women to emerge as international political actors. Marshallese Islander women activists linked the issues of militarism and environmental racism by highlighting the enduring violence afflicted upon women's bodies and their reproductive health. By using archival materials such as the newsletters of the Nuclear Free and Independent Pacific movement and the testimonies of women activists such as Darlene Keju, this paper will shed light on the indigenous feminist politics of the antinuclear movement. It will also demonstrate the possibilities and limits of redressing military violence through a human rights framework.

Wealth, Interrupted: Wai (Water), Waiwai (Wealth), and Organized Abandonment in Hawai'i *Laurel Mei-Singh, Princeton University, University of Hawai'i*

On the Wai'anae Coast of the island of O'ahu in Hawai'i, the US military occupies one-third of the region's land and Native Hawaiians and Pacific Islanders comprise two-thirds of its population. While literature on settler colonialism emphasizes the "logic of elimination" that enacts the erasure of Indigenous lives and lifeways, this paper argues that military occupation instead enacts the ongoing control and containment of human-environment relationships. Yet place-based stories about Wai'anae not only recount the area's history of water and therefore its wealth, related grassroots practices continue to shape the landscape of this highly militarized place. Because of this, the US military constantly engages in efforts to subvert the Hawaiian paradigms and practices that pose a threat to US territorial domination because they yield alternative possibilities to economies predicated on capitalism and war. This paper trace two key historical moments: First, the plantation and ranching economy partitioned Hawaiians from sources of livelihood, tearing apart the social and political fabric of Hawai'i predicated on interdependence between people and the natural world. This laid the foundation for military occupation. Second, it traces the unfulfilled promise of demilitarization offered by the Base Realignment and Closure Acts that began toward the end of the Cold War. While the US military did not return any of Wai'anae's land, they relocated much activity from its bases. This paper develops Ruth Wilson Gilmore's (2008) theory of "organized abandonment" to describe how abandoned military land shapes economies, livelihoods, and ways of life in Hawai'i after the Cold War.

Comment:

Martha Jane Smith-Norris, University of Saskatchewan

190. Revitalizing Ancestral Knowledge Systems Entremundos: Three Approaches

Panel

4:00 to 5:45 pm

InterContinental: Lincoln Heights Room 525

In this panel presentation, three Chicana activist/educator/scholars share

their work to revitalize ancestral knowledge systems, each speaking from a different community, context, and methodological approach to move toward decolonizing/anticolonizing ourselves and our communities. Each paper examines what could be considered common daily practices as moments of resistance to the white supremacist capitalist colonial patriarchy: listening to the stories of elders, speaking an ancestral language at home, and exploring dance and music as social practices. Rather than just a give descriptive account of each project, each author works to theorize the inherent complexity of Indigeneity (Grande, 2004), while revitalizing local Indigenous intellectual practices. Each project includes distinct autobiographical aspects, yet demonstrate the ways that different projects, woven together, can build strength across/with/in the service of Abiya Yala. Our format will not have a specific chair or commentator, and is intended to be a conversation with the audience.

Participants:

Restoring and Restorying Through Collective Memory:

Belonging to the Rio Grande/Rio Bravo *Marissa Munoz, UTSA*

This paper examines the political implications of a research project that honors the collective memory of detribalized Indigenous frontierzxs of Laredo, Texas, who bear witness and practice traditional knowledges of the Rio Grande/Rio Bravo. Historically, in the Texas Mexico border region, settler colonialism and white supremacy have made the right to self-identify dangerous for many generations, for the purpose of rendering Indigenous peoples, knowledges and culture extinct. However, many life-long frontera residents have family stories that include 1) Indigenous ancestry, 2) multiple generations living on/near the Rio Grande/Rio Bravo, and 3) traditional knowledge of the land and river. For my dissertation, I went to my hometown of Laredo, Texas, and asked 15 knowledge-keepers to share their life stories as intergenerational, life-long witnesses of the Rio Grande/Rio Bravo. I examined the collective memory for examples of traditional knowledges. I then turned to my response-abilities (Kuokkanen, 2007) as a community member and educator and created a river-based pedagogical approach that revitalizes the traditional knowledge of the Rio Grande/Rio Bravo. All pedagogy carries political implications. The revitalization of traditional knowledge inherently creates a direct resistance to ongoing settler colonialism (Wildcat, Simpson, Irlbacher-Fox & Coulthard, 2014). In the context of the Rio Grande/Rio Bravo, the claim of belonging is not made by a singular nation of Indigenous peoples, but must include variously positioned and diversely-identifying Indigenous peoples based on the continuous relationships of/with/through traditional knowledge of the river and land.

Learning Mexicano/Nahuatl at the Kitchen Table in AZ:

Implications for Culturally Sustaining and Revitalizing Pedagogies *Cueponcaxochitl D. Moreno Sandoval, Center for Indian Education at Arizona State University*

One of the central tenants of revitalizing ancestral knowledge systems is through a focus on native language recovery. Encoded in language systems is a worldview that is intimately connected to social practices and interdependent relationships to community and place (Tuck and McKenzie, 2015). The objective of this empirical research is to nurture a social movement of the revitalization of ancestral knowledge systems like agricultural practices (Peña, 1999) and ancestral foodways (Serrato, 2010) beginning in the kitchen of a family who has maintained their native tongue, Mexicano/Nahuatl, even in the face of linguistic genocide in Mexico. Drawing from ancestral knowledge systems as a conceptual framework that "link[s] all of the elements of the research process: researcher disposition, interest and positionality; literature; and theory and methods" (Ravitch and Riggan, 2012, p. 6), the author privileges decolonial scholarship to advance culturally sustaining pedagogies. Embedded in these theories is the affirmation of socio-cultural and historical learning theories that advance community cultural wealth. Using auto-

ethnographic and critical reflexivity methods (Hughes, Pennington, and Makris, 2012; Pillow, 2010) to convey the processes in which the author analyzes the data to explore the question: How might learning Mexicano/Nahuatl entre familia, at the kitchen table, create a positive learning ecology for the revitalization of ancestral knowledge systems like agricultural practices and foodways? Both theoretical and methodological frameworks are guided by accountability systems that each individual has to protect collective dignities and Mother Earth, a central aspect of revitalizing ancestral knowledge systems while engaging in subversive acts.

Reclaiming Identity Through Movement and Music *Laura Yohualtlahuiz Rios-Ramirez, Our Lady of the Lake University, Kalpulli Ayolopaktzin*

How do ancestral music traditions allow new generations to reclaim their Indigenous identity? In this paper, I will speak to the importance of embodying such practices as a means to activate ancestral memory. I will speak to the responsibilities on this learning path and the reciprocity of serving my community.

191. Decolonizing Intentions: Community, Accountability and Connections

Panel

4:00 to 5:45 pm

InterContinental: Majestic Room 635

This panel contemplates the implications of intentionally forged and disavowed connection and the difficulties of maintaining open lines of communication in decolonization efforts. While considering strategies of communication that link Indigenous Peoples and non-Indigenous settlers, it also takes seriously the necessity of holding ourselves and each other accountable as members of shared, but often precariously situated communities. While incorporating a variety of methodological approaches, the panelists collectively inspect intent: settler colonial, white supremacist, indigenous, decolonial and Afxfuturist. Achacoso offers a pedagogical analysis, from case studies in Filipinx migrant activism in Waikiki, to interrogate how a critical engagement with a settler colonial critique might (re)map the relationship between Filipino migrant activism and Hawaiian nation building. Thomas proposes Afxfuturism as a decolonizing corrective to antiblackness as it intersects with the conceptualizing of indigeneity and indigenous futures. Narikawa develops a model for relationships held between settlers, Indigenous Peoples and Indigenous land. His paper explores the values and actions that should be adopted and undertaken by settlers who strive toward a future beyond metaphorical decolonization (Tuck and Yang, 2012). Together, the panelists advocate for an approach to community building that not only accounts for diverse histories of gendered, classed, and racialized colonial oppression, but also seeks alternative models of society-making, free of genocidal violence and exploitation.

Chair:

Valorie Diane Thomas, Pomona College

Participants:

Lineages: Tracking Antiblackness to Decolonize Indigenous Pasts and Futures *Valorie Diane Thomas, Pomona College*
Afrofuturist author Nnedi Okorafor argues for cultural “lineages” (Okorafor 2017) in science fiction, asserting the necessity of reclaiming indigenous ancestral stories, spaces, and cosmologies in order to interrogate the past and reimagine the possible. With this premise in mind, I argue that it is necessary to disrupt antiblackness as it intersects with contemporary discourses of indigeneity and futurism. I turn to Sylvia Wynter to examine the history of antiblackness especially as it appears in the academy in the form of lethal inheritances from European Enlightenment racism (Wynter 1994). Also, I turn to VèVè A. Clark to argue for African Diaspora literacies and Afro-indigenous cosmologies as a contemporary, theoretical and social matrix (Spillers 1991). Through their work, I identify an Afxfuturist critical lineage emerging in art, performance, and the everyday, which puts decolonizing into practice by centering indigenous knowledges,

uprooting antiblackness, waging “chronopolitical interventions” (Eshun 2003), and addressing the present as post-apocalypse in the wake of invasion, genocide, and the slave trade (Akomfrah 1996). In the interest of decolonizing (to underscore: the term “decolonizing” was formalized by Kikuyu writer Ngugi Wa Thiong’o), some artists, theorists, and activists are disrupting conceptions of indigeneity that perpetuate conventional racial categories underwritten by antiblackness and the exclusion of blackness from indigenous ontological formations, agencies, and futures. Afxfuturism invites consideration of the post-ontologies and the shifting, intentionally distorted, sometimes technologically enhanced and amplified anti-ontologies increasingly set forth by decolonial writers. What emerges is a theory of indigeneity that subvert antiblackness while imagining decolonized, indigenous futures.

Pedagogies of Dissent: Settler Activism in the Age of Trump

Katherine Achacoso, University of Hawai‘i at Mānoa

The landmark publication *Asian Settler Colonialism* marked an important intervention in settler colonial studies in Hawai‘i. It shifted previous scholarship on Asian diasporas and gestured to the ways in which a transnational analysis often obscured the violence of American empire ‘at home’ on indigenous lands. Rupturing false equivalencies between ‘immigrants’ and ‘natives,’ the publication responded to Haunani-Kay Trask’s call to interrogate Asian settlers’ complicity in systemic racism and violence in Hawai‘i. In the Age of Trump, such critiques remain important theoretical interventions for Asian settlers to remind themselves of their responsibilities living on occupied Kanaka Maoli land. And yet, with Trump’s border policing anti-immigrant policies, the specter of Trump’s neoliberal labor agenda remains a point in contestation in Asian migrant activism. In Hawai‘i, amongst Filipinx settlers, the rhetoric of liberal multiculturalism continues to be weaponized as a discourse for Filipinx activists to make claims to ‘civil rights’ and ‘citizenship’. This paper thus offers a pedagogical analysis, from case studies in Filipinx migrant activism in Waikiki, to interrogate how a critical engagement with a settler colonial critique might (re)map the relationship between Filipino migrant activism and Hawaiian nation building. I ask: How might a settler colonial critique inform our understanding of the global intimacies of Filipinx settlement on occupied Hawaiian land? How might im/migrants turn to indigenous sovereignty movements in order to (re)envision decolonial understandings of genuine housing and food security? How might a settler colonial critique grounded in settler accountability engage Filipinx in relationships that push against white supremacist agendas?

Neither Deferred, Nor Metaphorical: Building Settler-Indigenous Relationships Around Conversation

Logan Narikawa, University of Hawai‘i at Mānoa

This paper develops a provisional model for cultivating and maintaining relationships between non-Indigenous settlers, Indigenous Peoples and Indigenous land. Specifically, this paper explores the values and actions that should be adopted and undertaken by U.S. settlers who strive toward a future neither predicated on the settler state’s “logic of elimination” nor beholden to the interlocking constraints of “neoliberal multiculturalism” (Wolfe, 2006; Melamed, 2011). The proposed essay turns toward Indigenous authors to inform its sense of primary responsibilities, or first principles, that must be taken into account in the building of settler-Indigenous relationships. Subsequently, the planned work critically engages with settler authors, whose aims stand, at turns, central and marginal to ongoing debates in the ever-evolving fields of Native American and Indigenous studies. What promises to emerge from this two-tiered engagement with Indigenous and settler authors is an endorsement of dialogue as a vital means of creating and nurturing relationships. Creating relationships, I intend to show, is predicated upon commitments to self-education, refusal and

decolonization that precede formal attempts at dialogue with Indigenous interlocutors (Goodyear-Ka'ōpua, 2013; Coulthard, 2014; Simpson, 2014). Maintaining relationships, I contend, depends upon practices of listening, truth-telling and perspectival amendment (hooks, 1994; Lorde, 1984; Stout, 1988). The first tier, creating relationships, serves as a pre-requisite for the second tier of maintaining those relationships. By way of conclusion, I argue that this two-tiered process serves as a preliminary yet crucial step in decolonization efforts that evade deferral of responsibility and exceed metaphorical display (Tuck and Yang, 2012).

192. Tales and Transformations in Anishinaabe-giikendaasowin

Panel

4:00 to 5:45 pm

InterContinental: Metropolitan Room 623

Anishinaabe territory spans from northern Quebec to the foothills of the Rockies, with communities on both sides of the Canada-USA border. Anishinaabe people living in such a vast territory, speaking different dialects and interacting with different Indigenous neighbours has resulted in a multi-varied experience and knowledge base. Despite these differences there exist some constant and persistent ontological and epistemological categories that lend themselves as an interpretive lens. Four Anishinaabeg from Manitoulin Island will share stories and methodologies from their research, bringing new perspectives into conversation through objects, documents, and philosophies from past and present. This sharing will be done in the spirit of advancing the resilience and vitality of Anishinaabe-giikendaasowin: our knowledge as Anishinaabe people. The first presentation will situate the four Anishinaabe presenters within a continuum of knowledge seekers. Aspects and characteristics of Anishinaabe narrative and language will be explained in order to propose an analytical framework for the re-incorporation of Anishinaabe knowledge into modern curriculum for formal and informal educational settings. The second presentation will focus on materiality and heritage by telling an object biography. The subject of this biography is a silver mounted sword awarded to an Odawa chief after the War of 1812. The third presentation will analyze a document written by a chief in Anishinaabemowin that was published in the Canadian Freeman newspaper in 1865. The fourth presentation will compare the Anishinaabe oral traditions collected by anthropologist William Jones with his less-well-known collections of material objects from the same sources.

Chair:

Joshua Manitowabi, Brock University

Participants:

It Speaks to Us: Deciphering Eurocentric Versions of History through Anishinaabemowin *Joshua Manitowabi, Brock University*

Fortunately, during the past two decades we have seen our Anishinaabe scholars making ways and space for other Anishinaabe academics to recognize their traditional culture and Anishinaabe ways of knowing as a legitimate research methodology using Anishinaabemowin (Anishinaabe language). This presentation will give examples of traditional Anishinaabe stories using Dibaa'jowin (orature), Aadzookaan (sacred stories), and Aansookaan (oral teachings). When these stories and teachings are connected to us through our Miingwenziwin (individual gifts), they become personal narratives. I believe that a sense of pride for Anishinaabek is connected to the dignity that comes through a spiritual relationship with traditional stories. Anishinaabe kendaaswin (knowledge) connects us to spirit and teaches us about humility and the values of respect by reminding us of our place and purpose in the world, while reciprocally contributing towards community knowledge. I will elaborate on how I utilized Anishinaabe philosophy towards Indigenous cultural resurgence through language revitalization via oral tradition. During my research I infused Anishinaabemowin within academia to enhance my articulation of Anishinaabe thought. I will share the story of my individual journey as an

Anishinaabe, growing up in Wikwemikong, developing cultural pride and identity through the study of Indigenous colonial-era history. I will connect my story to my research methodologies, as well as to what I felt were the logical applications of my findings. By using Anishinaabemowin, I will conclude by deciphering a myth of Niibaakquam, a War of 1812 veteran who was misrepresented in Eurocentric historiography as having ten wives following the war.

Anishinaabek O Mashkawisiwiniwa: Anishinaabemowin in Political Discourse *Alan T Corbiere, York University*

In 1836, the Ojibwe chiefs living along the north shore of Lake Huron and the Odawa chiefs living at L'Arbre Croche (upper Michigan Peninsula) entered into a treaty with the British. The Odawa and Ojibwe understood that they secured Manitoulin Island and the surrounding islands as their own. By the mid-1850's rumours circulated that the Crown wanted to enter into another treaty to cede Manitoulin. The Manitoulin chiefs held frequent meetings with each other to strengthen their resolve to resist a treaty. The chiefs wrote petitions in Anishinaabemowin (Ojibwe) to the Governor General stating their suspicions and fears while communicating that they did not want a treaty. Despite building this united front, the Crown negotiators divided the Manitoulin chiefs and a treaty was signed in October 1862 that ceded the western part of the island. The chiefs of Wiikwemikoong, on the eastern part of the Manitoulin, did not sign this treaty and contested its validity. The chiefs of Wiikwemikoong continued to press to have the treaty annulled. This presentation will focus on a broadside written in Anishinaabemowin and published in the Canadian Freeman in 1863. The presentation will focus on the use of Anishinaabemowin as medium of political discourse and a means of political resistance. The contents of the letter will also serve as means to demonstrate the chiefs' understanding of part of the treaty process in Anishinaabemowin.

Return of the Warrior's Sword: Community project to film *Naomi M Recollet, University of Toronto/ Wiikwemkoong Unceded Territory*

The presentation will focus on the following concepts of object biographies, memory, meaning-making and repatriation. I will share my experiences and stories of working on the sword of Mookomaanish/ War of 1812 community project that became more than a physical object repatriation - it was (and is) a process of knowledge repatriation and a revitalization of historic knowledge. The significance of the sword is that it is a heirloom of the Kinoshameg family, it is a community item (belonging to all Odawa/ Anishinaabeg), and it is a symbol of the Anishinaabeg nation efforts during the War of 1812. The sword was "borrowed" and removed from the community; where it eventually ended up in the collection at the Canadian War Museum. Since September 2012, I have been involved with various community workshops that were intended to create awareness of Anishinaabeg histories and involvements during the War of 1812. By 2013, I gathered enough support from community organizations and departments to build a strong case for the sword to be returned to the community. The return happened in July 2016. A year later, I released my second short documentary film titled Return of the Warrior's Sword, which explores the perspectives and significance of having the sword of Mookomaanish back in the community. From this experience of working with the sword of Mookomaanish, I have come to know and understand that the power of objects is the stories and memories that they possess.

Ojibwe Texts and Ojibwe Objects: William Jones among the Anishinaabeg *Crystal Migwans, Columbia University*

Between 1903 and 1906, the Mesquakie anthropologist William "Migizi" Jones travelled to many Anishinaabe communities along the northern Great Lakes, first to collect material culture for the American Museum of Natural History, and later to collect

oral traditions for his own linguistic research. The latter were published as *Ojibwe Texts* (1917;1919), and have been significant for language and cultural revitalization work today because Jones documented them in the original Anishinaabemowin, a language closely related to his native tongue. But while *Ojibwe Texts* has circulated widely, Jones' collected Ojibwe objects remain largely unknown, and have figured far less prominently in current Anishinaabe thinking. This paper attempts first to make connections between the two bodies of material by mapping out the sites of collection and analyzing the logics of his collecting process in terms of race, gender, and settler colonialism. The second part of this paper is a methodological reflection on the work of revitalization as faced by Anishinaabe scholars today. How is oral tradition transformed when the mode of transmission is the written word? How are material and artmaking traditions transformed when we re-learn them from museum objects? By considering Jones' texts and objects together, I hope to elucidate some of the transformations that underlie our current model of Anishinaabe-giikendaasowin: our knowledge.

193. Sovereignty for Sale: Racial Capitalism and Identity Entrepreneurs in Indian Country

Panel

4:00 to 5:45 pm

InterContinental: Olympic Room 617

From Native lands, waterways, and culture, Indian Country is no stranger to commodification and appropriation. In recent years, however, frequent interactions between tribes and corporations have added new layers to the meaning of commodification and the exercise of tribal sovereignty in Indian Country. This panel examines a unique subset of business partnerships, the temporary sheltering of patents and intellectual property by tribal communities for non-Indian corporations, within a frame of racial capitalism and identity entrepreneurship. Specifically, we focus our attention on a recent business agreement where Allergan, a global pharmaceutical company, transferred holdership of its lucrative patent, RESTASIS, to the Saint Regis Mohawk Tribe in Akwesasne, New York. The first paper frames the panel by, providing an overview of racial capitalism and identity entrepreneurship while also highlighting how tribal sovereignty complicates these theories. The second paper asks: Is sovereignty a commodity with the potential to be bought and sold on the financial market? Utilizing the RESTASIS deal as a prime entry point, this paper explores implications of this patent transfer for both Saint Regis and Indian Country more broadly. The third paper expands the theoretical and legal frameworks to interrogate the limited scope of actors in the case of racial capitalism and identity entrepreneurship within the Saint Regis Mohawk Tribe. Through careful evaluation of governance processes, tribal meeting minutes, and community engagement tools, we argue for the necessity of distinguishing between collective identities, communities, and institutions when analyzing transactions in a racial capitalism system.

Participants:

Racial Capitalism and Identity Entrepreneurs in Indian Country
Raquel Escobar, University of Illinois at Champaign-Urbana

In 2013, legal scholar Nancy Leong defined racial capitalism as a form of capitalism where one party derives "social or economic value from the racial identity of another person" (2013:2153). She describes this process, "in which white individuals or predominantly white institutions exploit relationships or affiliations with nonwhite individuals" (2013:2157), as inherently negative. Building from this legal framing and the ongoing work of interdisciplinary scholars on the meaning and controversy of this important social process, this paper frames the relationship between racial capitalism, identity entrepreneurship, and tribal sovereignty. I first define each term as they operate in the context of frequent business interactions between tribes and corporations. Next, I examine and analyze the tensions that emerge when we consider how and to what extent tribal sovereignty fits within a frame of racial capitalism and can be implicated when tribal communities partner with non-Indian

corporations on intellectual property. Although American Indians and tribal nations are certainly subject to racialization the unique status of Native nations as domestic dependent nations and the protocol associated with this status complicate current conceptions of racial capitalism. I conclude by examining how identity entrepreneurship - the leveraging of one's own identity "in order to gain social or economic benefits" - complicates this notion further. Specifically, I explore purposeful commodification of one's identity "as a way to individual autonomy," and ask: What happens when the autonomy at hand is tribal sovereignty, and the implications of that relationship extend far beyond the initial exchange?

Sovereignty for Sale? *Theresa Rocha Beardall, Cornell University*

Can sovereignty be transformed into a commodity for the purpose of capital exchange? What risks and benefits are associated with framing tribal sovereignty as a commodity to be bought and sold on the financial market? How might these transactional costs differ for individual tribes and Indian Country more broadly? This paper examines these complicated questions within a unique subset of business partnerships, the temporary sheltering of patents and intellectual property by tribal communities for non-Indian corporations. Specifically, I focus my attention on a recent agreement where Allergan, a global pharmaceutical company, transferred holdership of its lucrative patent, RESTASIS, to the Saint Regis Mohawk Tribe in Akwesasne, New York. This exchange was designed to use tribal sovereign immunity as a means to bypass patent review in hopes of maintaining monopoly-like control over the production of the lucrative and popular tear producing pharmaceutical agent. While the final outcome of this business partnership remains unknown, the transaction shocked the intellectual property world. I intervene to argue that this patent transfer may foreshadow additional hurdles in contemporary debates on the meaning and influence of tribal sovereignty, for Saint Regis and Indian Country more broadly. For example, a failed partnership may signal an erosion of tribal sovereignty among internal tribal members, other tribes, and non-Natives on a national level. Furthermore, perceptions of sovereignty degradation for one tribe may trigger a negative "domino effect" for others, resulting in a belief that the tribal sovereignty of other Native nations is comparatively weak or "up for sale."

Collective Rights and Individual Identity Entrepreneurs in Mohawk Territory *Kyrie Ransom, Cornell University*

Identity entrepreneurship describes a social process in which an individual leverages their non-white or out-group status in order to gain a social or economic benefit. In this context, an individual must perform their out-group identity in a manner that is recognizable and relevant to the expectations of in-group members. Using this definition, I expand the theoretical and legal framework of racial capitalism and identity entrepreneurs to interrogate the limited scope of actors involved in the recent business agreement between the Saint Regis Mohawk Tribe and Allergan. I do so by examining the governance processes, tribal meeting minutes, and community engagement tools that exist on the ground to understand how identity entrepreneurship is linked to the collective right of tribal sovereignty. Most interested in the authority derived from the Tribal Procedures Act, a law meant to provide members with "a greater voice" and a "more transparent and accountable" Tribal Government, I analyze a local Mohawk precedent of bypassing consultation requirements on issues that clearly exceed the authority of those entities. I argue that the use of tribal economic development corporations may be driven by individual identity entrepreneurs leveraging collective rights while capitalizing on complex governance systems that prevent Members from accessing information to properly consent to the use of their rights. In the short and long term, such actions may have serious consequences for those living in Mohawk Territory

Comment:

Eric Cheyfitz, Cornell University

194. Settler Colonialism

Paper Session

4:00 to 5:45 pm

InterContinental: Palace Room 628

Chair:

Paul Luc Gareau, Faculty of Native Studies, University of Alberta

Participants:

Anti-Imperialism and the Archive: The Carlisle Indian School and U.S. Imperialism in the Philippines *Alyssa A Hunziker, University of Florida*

In 1879, Richard Henry Pratt founded the Carlisle Indian Industrial School, the first off-reservation American Indian boarding school. Pratt's model for Indian assimilation began in a Florida prison and explicitly linked the settler colonial projects of warfare, imprisonment, and education. Two decades later, 500 U.S. teachers arrived in the Philippines to educate the empire's newest colonial subjects under the educational model Pratt developed at Carlisle for Native students. My essay views off-reservation schooling in tandem with colonial schooling in the Philippines, and argues that Native children at Carlisle would have envisioned Filipino students as simultaneous subjects of colonial schooling. The paper draws from archived copies of Carlisle's student newspaper, *The Carlisle Arrow* (1908-1917) as well as diaries, correspondence, and scrapbooks from the school's instructors and administrators. These materials reveal that several Carlisle faculty members began their careers as colonial educators in the Philippines. This movement of bodies reframes our understanding of these two educational systems by proving educators moved not only from Carlisle to the colonies, but then back to Carlisle as well. More importantly, the paper highlights Native students discussing U.S. intervention into the archipelago and Filipino rights to self-government through opinion pieces, reports on teacher-led presentations on the Philippines, and school-sponsored debates between Carlisle's debating societies. As such, the essay articulates where Native students envisioned themselves in solidarity with students across the Pacific, and thus, re-imagined their own futures outside of their colonial subjectivity.

Beyond U.S. Borders: Settler Colonialism and Native Americans in Italy *Tyler Taylor, College of William and Mary*

This paper will draw from my dissertation, "Italy's American West: Brava Gente, American Indians, and the Circulation of Settler Colonialism," in order to demonstrate how the ongoing structures of settler colonialism that aim to dispossess Native Americans are upheld globally. Using Italy as a case study, this paper will look at the ways that interactions between Italians, Native Americans, and American colonizers reproduced U.S. settler colonial logics outside of the United States. My dissertation argues that a process of cultural exchange of colonial ideas began in 1890 with Buffalo Bill's Italian tour and Chicago's Columbian World Exposition and resurged after World War II in Italian cultural production. This cultural exchange was accompanied by and influenced Italian colonialism in Northern Africa in the late-nineteenth and early-twentieth centuries and pervaded into twenty-first century Italian racial politics. Italian interactions with Native Americans comprised a significant part of this process. This paper will briefly explain my dissertation's central argument for context, and then choose representative anecdotes from the dissertation that exemplify how Italian interactions with and exposure to Native Americans influenced Italy's evolving colonial ideology. This paper argues that through these interactions Italians developed an imagined

affinity with Native Americans, which they then used to justify their own colonial crimes in Africa. My paper exposes the colonizing work of this logic and seeks to illuminate specific ways U.S. settler colonialism is upheld and reproduced in Italy.

'Adi-dharam' and 'Adivasi' Sovereignty: Philosophy of Inclusion in the Oral Narratives of Adivasi Women of Jharkhand, India. *Sudeshna Dutta, Comparative Literature Department, Jadavpur University*

The literal meaning of 'Adivasi' is first (Adi) inhabitant (vasi). In India Adivasi, refers to those communities who have been residing on the Indian land prior to Aryans. According to Dr Ramdayal Munda 'Adi-dharam' is the Adivasi way of looking at the life and everything related to it. 'Adi-dharam' is the root of Adivasi socio-cultural thinking. It is neither an abstract idea nor it is distanced from the everyday life. Rather the principles of 'Adi-dharam' have been right there in the midst of daily chores, in the courtyards of the houses. This paper will attempt to understand, "Why can't we understand 'Adivasi' sovereignty without understanding the nuances of Adi-dharam"? This paper claims that the dominant form of sovereignty is essentially exclusive in character. Since its inception, this term has been used to exclude those having a power to challenge and thus deconstruct the 'rationality' structured by the dominant patriarchal society. The Adivasi sovereignty, on the other hand, practices the law of inclusion which is the cornerstone of the 'Adi-dharam'. This paper on the basis of close reading of Adivasi Women's oral narratives of resistance against 'Development'-induced displacement in post-independent India, would claim that without an effort to sensibly understand the philosophy of inclusion and Adivasi communities' emotional connection to it, the word 'Development' understood and propagated by the non-Adivasi world would fail to grasp the meaning and demand of Adivasi sovereignty.

195. Indigenous Community in Diaspora

Paper Session

4:00 to 5:45 pm

InterContinental: Roxy Room 611

Chair:

Shannon Speed, UCLA

Participants:

Cultivating Community in the Cherokee Diaspora: Technology, Nationhood, and Citizenship in the 21st Century *Kirby Lynn Brown II, University of Oregon*

At tribal reorganization in 1971, the Cherokee Nation numbered roughly 40,000 citizens, most of whom lived in the 14-county jurisdictional area in northeast Oklahoma. Today, tribal enrollment exceeds 330,000, over 2/3 of which live outside of the legal and political jurisdiction of the Nation. Such dynamics have led to contentious debates about the location of political power and influence, the relationships and responsibilities between expatriate and resident citizens, and conflicts between abstract legal and political understandings of nationhood and more concrete relations of peoplehood anchored to kinship, culture, language, history, and place. Recently, the Cherokee Nation has leveraged technology and new media as potentially productive resources to mediate these tensions. The highly-awarded OsioTV is one such project. Produced entirely by Cherokee and Oklahoma Indian staff, the magazine provides a Cherokee-centered "hub" for resident and non-resident citizens to access contemporary features about Cherokee citizens as well as an extensive archive of individual segments in Cherokee history, language, and culture. This paper explores the complicated politics at the heart of OsioTV's mission to capture "the principles of a historic nation sewn into the fabric of the modern world ... featuring the people, places, history, and culture of the Cherokee Nation." If, on the one hand, the magazine reflects Michelle Raheja's and Scott Lyons's concepts of "visual" and

“rhetorical” sovereignty by capturing the diverse histories and contemporary realities of Cherokee life, it also brings to light potential limitations of virtual “nation-spaces” to mediate the political, social, and lived tensions inherent to diaspora.

Indigenous Peoples on Indian Lands: Mixtec Transnational Communities, Indigeneity, and Settler-Colonialism *John Alvarado, UCR*

This paper explores through ethnographic data the dilemma and quandary of indigenous peoples on other indigenous people’s homelands. Specifically, it formulates some critical questions about the on-going and transforming forms of Mixtec indigeneity in the U.S. and Mexican borderlands. It begins by briefly reviewing the case of Mixtec peoples of Southern Mexico, who today constitute one of the largest populations of indigenous peoples in California, despite not being native to the region. Second, I address the complex forms of ethnic and racial identity amongst Mixtecs who now reside in places like the San Joaquin Valley of Central California and San Diego-Tijuana region. Finally, this paper demonstrates that indigenous transnational identities are themselves in a state of quandary and contradiction, a situation that becomes most visible when approached through the discourse of settler-colonialism. This paper specifically asks, “how does framing Mixtec transnational/transborder life through the discourse of settler-colonialism allow us to reimagine indigeneity?”

Weyano’one’: Navigating Virtual Mobilities, Indigeneity, and Place in Maya California and Yucatán, Mexico *Deanna Barenboim, Wesleyan University*

This paper addresses the linkages between indigeneity, mobilities, and place through the lens of Maya migrants’ digital presence and virtual navigations. In the context of Maya migration between Yucatán, Mexico and the San Francisco Bay Area, I explore how migrants creatively use virtual spaces to negotiate new forms of transborder identity. For many of the thousands of Maya migrants currently living in California, geographic mobility across international borders is constrained by the risks of border-crossing and the complexities of “illegalized” immigration status in the U.S. Faced with prolonged separation from relatives, land, and community, migrants in California have turned to virtual mobilities in order to sustain social and political relations across the distance. Building on recent work that addresses the creative potential of virtual mobility in transnational contexts, I show how Maya migrants stake claims to particular social, cultural, and geographic landscapes through their everyday online practices. This work demonstrates that migrants’ creative uses of new media technologies enable new possibilities for indigenous citizenship. At the same time, migrants also use posts, chats, and commentary online to stake highly local claims to Yucatán as homeland, territory, and place of belonging. This paper points to the utility of exploring real and virtual (im)mobilities, and their intersections, as a critical site to unpack the relations between contemporary indigeneity and place.

Zapotec Stories Across Settler States: An Indigenous Methods Approach *Brenda Nicolas, PhD Student, UCLA*

As a Zapotec scholar my methods and methodological work are informed by following indigenous protocols. While indigenous protocols are wide ranging, I closely follow those whose community I work with. Following such protocols allows me to be responsible, accountable and respectful to the community who allows me to work with them and thus establishes a set of long-lasting relationships as a particular scholar that is both informed and dedicated to the communities I work with. In this paper I ask the following question: What is our responsibility as members from a diasporic indigenous community, and as indigenous scholars, in writing our stories of survivable across settler states and on other indigenous peoples’ lands we occupy?

196. History, Indigenous Education

Paper Session

4:00 to 5:45 pm

InterContinental: Silver Lake A Room 515a

Chair:

Donald Trent Jacobs, Fielding Graduate University

Participants:

“No Women Involved”: Native Women’s Importance in

Defining the Racial Discourses of Industrial Education

Bayley Marquez, UC Berkeley; Skye Fierro, UC Berkeley

This study examines the rhetoric of white reformers involved in Indigenous education during the late 19th and early 20th centuries and how they constructed gendered racial narratives of Indigenous people. We focus on a case study of the Hampton Institute, a Black industrial training school in Hampton, Virginia which created an Indian education program in 1877 that was an important precursor to the Indian Boarding schools. Using archival sources from the Hampton University Archives, we examine how Indigenous people were discussed as racialized educational subjects in relation to the Black students of Hampton. Many of these racial narratives positioned Indigenous women as subjects whose position made the race of students in the Hampton Institute legible in relation to each other. Our title comes from a primary source by H.I. Fontellio-Nanton titled “Indian Education at Hampton Institute: 1878-1923,” which stated “The question of race did not come up as there were no women involved. The race question did not surface until the second group brought with them nine girls (p. 8).” We explore the implication of this statement that Indigenous women are what made race a “question” or more accurately a “problem” within the educational space of Hampton. Indigenous women’s positions as sexualized subjects, or inherently rapable (Million, 2012), forced a delineation of educational space and practice because of the looming discourse of miscegenation. Therefore, we argue that the racial narratives that industrial educators created around Indigenous education hinged on the gendered production of Indigenous women within these schools.

The Consequences of the Boarding Schools for Indigenous Sami Children in Sweden: Assimilation Policy, Language Loss and Grief *Kaisa Ingrid Huuva, Sámi Norwegian National Advisory Unit on Mental Health and Substance Use*

I would like to present some of the findings of a documentation project taken place between 2012-2015, resulting in a publication called “When I was eight years old I left my home and have not yet returned – school memories of Samis” (2016). The project was about documenting and interviewing 26 elderly samis between 70-99 years old, about their school memories (the samis are the indigenous people of the Nordic countries). This is the first project in Sweden that has systematically documented sami memories from the boarding schools. Sami children were sent to boarding schools as part of the assimilation policy in Sweden between the years 1910-1960. In these schools, the children were abused and forbidden to speak the sami language. The project shows that the system of boarding schools have had serious consequences of the sami people, not only for the children attending the schools but for their children and grandchildren as well. Many samis left their communities, lost their language, culture and never returned back. This is a historical trauma in the sami community. The book also includes the voices of the younger generation. These stories not only tell us about grief and historical trauma but also about resilience and political activism of the ongoing struggle for sami land rights and against discrimination of the samis today.

The Invisible Student Body: Adult Indian Students as Major Demographic at Carlisle Indian Industrial School (1879-1918) *Sarah Ashley Whitt, UC Berkeley*

In this paper, I examine the experiences of what was a major, yet invisible, student demographic in some years of Carlisle's operation—adult Indian people eighteen years of age and older. The focus of extant boarding school literature has been overwhelmingly on the experiences of children who were forcibly removed from their homes and subjected to cruel treatment under the guise of “assimilation” and “racial uplift.” However, what has been consistently overlooked is the reality that many students who attended Carlisle should be more rightly thought about and discussed not as children—but as adults. This stunning finding has been facilitated by the unprecedented digitization of Carlisle records. Here, I examine individual students' files, correspondence, institutional ledgers, and disciplinary documents to argue that adult Indian students were a significant demographic at Carlisle, whose assertions of agency ran radically counter to the dominant belief that all Indian people were incapable of becoming their own agents. I further demonstrate that Carlisle authorities infantilized adult Indian students, and criminalized their expressions of autonomy and adulthood in an extension of the criminalization of Indianness itself. It is possible that this data can be extrapolated to other boarding schools, and this research is currently underway. The presence of this sizeable proportion of adult Indian students—in some years a large majority—will shift the boarding school paradigm towards new directions of inquiry, necessitate a revision of existing literature, and alter our current understanding of the exploitation, criminalization, and infantilization to which Indian people were subjected.

Funding Our Athletic Future: Haskell University and the 1926 Stadium *Beth Eby, University of Illinois in Urbana-Champaign*

In 1924, H.B. Pairs, Superintendent of Haskell Institute, decided that to compete against the nation's top collegiate football squads, Haskell needed a proper athletic stadium. Imagined as a revenue generator for Haskell, it would also bolster the school's athletic reputation, a component often understood to be an indicator of the success of the boarding school mission. Breaking norms, Haskell administrators chose to solicit funds for the stadium only from Native peoples. This decision raises important historical questions: Why abandon the usual practice of requesting appropriations from the federal government? How did this solicitation demonstrate the agency of the institution and the people it attempted to serve, and their exploitation at the hands of administrators? In this paper, I highlight examples of donor solicitations of the Osage and Quapaw Nation where Haskell administrators either misled Native donors about the purpose of their donations, or, removed money from their financial accounts without permission. I show how these unscrupulous donor practices extended into financial mismanagement more broadly, including how they bankrupted the Student Activities Fund. I contrast these narratives against Native peoples' desire for an athletic stadium of their own with public histories of Haskell. By providing this comparative lens, I intervene in contemporary and historical discussions of commemoration to expand it to include Native stadiums and fundraising in the larger conversation about Native identity and sport in the early twentieth century. Doing so allows us to reflect on how sport and sport spaces actively aided in exploitative colonial practices.