

Newberry Consortium in American Indian Studies (NCAIS) Graduate Conference

Detailed Agenda and Abstracts



Photo by Orlando Cabanban

February 7-9, 2025

Detailed Agenda and Abstracts

Friday, February 7

2pm – 3pm: **OPTIONAL BUILDING TOUR** (*Meet in Lobby*)
Led by **Samantha Majhor**, Interim Director of the D'Arcy McNickle Center for American Indian and Indigenous Studies at the Newberry, and **Haku Blaisdell**, Associate Director for Outreach and Strategy of the D'Arcy McNickle Center

Saturday, February 8

8:00am: **REGISTRATION OPENS** (*Ruggles Hall*)
Coffee and Light Breakfast Available (*Ruggles Hall*)

8:45am: **WELCOME AND OPENING REMARKS** (*Ruggles Hall*)
Given by **Rose Miron**, Vice President for Research and Education at the Newberry, and **Samantha Majhor**

9:00am – 10:30am: **CONCURRENT SESSIONS** (*Rettinger Hall, Baskes Boardroom, and B82*)

- **SESSION 1: Confronting Racialized Knowledge Production in Colonial Institutions** (*Rettinger Hall*)

Chair: Kai Pyle, University of Wisconsin - Madison

Robin Olive Little Jackson, University of Wisconsin - Milwaukee
The Problem of Sharing in Indigenous Culture: Museums and Indigenous Knowledge

Isabelle Elliott, Oklahoma State University
Desecration, Marginalization, and Commodification: The Army Medical Museum's Collection of Native American Remains in the 1870s

Hayley Maritza Serpa, Yale University
Engendering Indigenous Minds: Anthropology, Neuroscience, and Population Making in Early Twentieth Century Peru

- **SESSION 2: Studies in Indigenous Languages and Linguistic Practices** (*Baskes Boardroom*)

Chair: Stephanie Lumsden, University of California – Davis

James Chalmers, University of Manitoba
Gii-waawiindamawaawag Anishinaabeg (The Anishinaabeg were promised it)
Examining Anishinaabeg Treaties Through Anishinaabemowin

Vivan Nash, University of Wisconsin - Madison
Text-based language reclamation in Ojibwe

Fiona Slota, University of Winnipeg
Restoring Indigenous languages in the healthcare environment will keep Shared Memories Alive and Maintain Cultural Unity

Jeremy Johns, Yale University
Indigenous Languages as Human Languages

- **SESSION 3: Investigating Boarding School Connections Across Place and Time** (B82)
Chair: Kallie Kosc, Oklahoma State University

Mahmut Polat, University of Minnesota – Twin Cities
From Istanbul to Morris, Minnesota: A Comparative History of Boarding Schools

Nathan Tanner, University of Illinois – Urbana-Champaign
From “Boarding Care” to “Student Placement”: Mormons’ Transcontinental and Transnational Indigenous Child (Re)Education Project, 1954-1972

Teagan Dreyer, Oklahoma State University
Relocated Education: Native American Educational Experiences in Rural Oklahoma and Urban Texas

Nyche Andrew, Yale University
Federal Indian Boarding Schools in Alaska: Network of Collusion and Resource Extraction

10:30am – 10:45am: BREAK

10:45am – 12:15pm: CONCURRENT SESSIONS (*Rettinger Hall, Baskes Boardroom, B82, and B84*)

- **SESSION 4: 20th Century Sites of Resistance: Indigenous Knowledges Connected to Place** (*Rettinger Hall*)
Chair: Kasey Keeler, University of Wisconsin – Madison

John Mollet, Yale University
The Most Important Indian of The Twentieth Century: Hank Adams and American Indian Activism from 1963 to 1974

Andrea Ho, Yale University
Fighting for Indigenous Freedoms Behind Bars: The Untold History of New Mexico State Penitentiary’s Indian Cultural Club

Christopher Getowicz, University of Illinois – Urbana-Champaign
Education Research as Dispossession: Arthur Harkin, the TCCP, and Unethical Settler Research at the University of Minnesota in the 1960’s

Joseph Ukockis, University of New Mexico
Mescalero Place Names, Colonial Cartography: The Case of Gallinas Peak, New Mexico

- **SESSION 5: Indigenous Feminism(s): Intersectionality, Motherwork, and Archival Revisions** (*Baskets Boardroom*)
Chair: Meaghan Tusler, University of Chicago

Laurel Grimes, University of Oklahoma
Imag(in)ing the Feminine: Women's Portraiture as Expressions of Indigeneity

Mariana Gutierrez Lowe, Northwestern University
Indigenous Archives: Motherwork, Carework, and Futurity in Leslie Marmon Silko's *Almanac of the Dead*

Taa Machiria Angelina Salazar, Yale University
Legacies of (Re)production and Destruction: Native Motherhood and White Motherhood in Louise Erdrich's *Future Home of the Living God*

- **SESSION 6: Native Racialization and Blood Quantum: Identity, Belonging, and Tribal Membership** (*B82*)
Chair: A.B. Wilkinson, University of Nevada – Las Vegas

Brian Yang, University of Illinois – Urbana-Champaign
Refusal and Self-Fashioning: Siberian Indigenous Writers in the Late Soviet Union

Kabl Wilkerson, Harvard University
Imperial Reform and the Reorganization Era: Reevaluating Oklahoma's "Indian New Deal"

Haylee Swiger, University of Washington
Blood Quantum's Impact on Tribal Belonging

Natalie Jones Kerwin, University of Wisconsin - Madison
Voting Behavior and Access Among Native Americans in the 21st Century General Elections

- **SESSION 7: Responses to Assimilative Education Policies: Models for Indigenous-led Education and New Curriculums** (*B84*)
Chair: Farina King, University of Oklahoma

Kayla Erickson, Oklahoma State University
Seneca Engagement with the Indian Civilization Fund Act's Mission Schools

Analiesa Delgado, University of Nevada – Las Vegas
Land, Labor, and Loss: California's Boarding School Histories at Fort Bidwell and Greenville

Katie Ward, Michigan State University
Indigenous Teachers' Confidence through Grow-Your-Own Teacher Education

Bailey Nutter, Oklahoma State University
Portrayals of Indigenous Peoples in *Lonesome Dove*

12:30pm – 1:30pm: LUNCH

- **NCAIS Liaisons' Annual Meeting** (*Towner Fellows Lounge*)
- **Graduate Student Luncheon** (*B91, B92, and B94*)

1:45pm – 3:15pm: CONCURRENT SESSIONS (*Rettinger Hall, Baskes Boardroom, and B82*)

- **SESSION 8: Trans-Border, Intersectional, and Global Indigenous Crossings**
(*Rettinger Hall*)
Chair: Jennifer Denetdale, University of New Mexico

Charlene Carruthers, Northwestern University
Black Placemaking and the Settler Colonial Project in Indian Territory, the United States, and Liberia

Ian Hughes, Yale University
Playing Ball: Classic Period Hohokam-Mesoamerican Interaction

David Kerry, Yale University
Untitled

Amy Swanson King, University of Washington
Untitled

- **SESSION 9: 19th Century Indigenous Historiographies: (Re)Reading Treaties, Tribal Rolls, and Archival Records** (*Baskes Boardroom*)
Chair: Jean M. O'Brien, University of Minnesota

David Morales, University of California - Davis
Good Friday at San Ildefonso: Performing Tewa Pueblo-Nuevomexicano Relations

Benjamin Haws, Oklahoma State University
International Indiana - Diplomatic Relations and the 1809 Treaty of Fort Wayne

Heather Menefee, Northwestern University
From "Loyal" to "Legitimate": Racial Definitions of Political Identity during Dakota Tribal Reorganization, 1886-1999

Jack Nestor, University of Manitoba
"Contrary to the Rules of the Department": The Dismissal of Indian Agents for the Obstruction of Canadian Indian Policy in Treaties 4 and 6, 1885-1911

- **SESSION 10: Institutional Policies for Education and Indigenous Language Revitalization** (*B82*)
Chair: Adam Gaudry, University of Alberta

Kemeyawi Wahpepah, Harvard University
“We want people to understand”: Native and Indigenous experiences of misrecognition on an elite college campus

Daniela Tovar, University of Wisconsin - Madison
Tagging Destinies: The Surveillance Identity Pipeline through the lenses of The Wisconsin Home Language Survey

Jackie Dormer, University of Winnipeg
Reconciling the Financial Burden of Language Revitalization in Canada

3:15pm – 3:30pm: BREAK

3:30pm – 5pm: CONCURRENT SESSIONS (*Rettinger Hall, Baskes Boardroom, and B82*)

- **SESSION 11: Land Relations: Significant Sites of Memory and Reclamation**
(*Rettinger Hall*)
Chair: Tarren Andrews, Yale University

Cheyenne Travioli, University of Michigan
Seeking Hope in Reclamation and Wild Strawberry Patches: Michigan’s Mt. Pleasant American Indian Boarding School

Jonathan Meadows, University of Oklahoma
Preserving Sacred Spaces

Thomas Klemm, University of Michigan
Blood and Soil Liberalism

- **SESSION 12: Reading Between the Lines: Archival Research on Select Newspapers, Newsletters, and Critical Translations from Hawai’i to the Midwest**
(*Baskes Boardroom*)
Chair: Josh Reid, University of Washington

Julia Kopesky, University of Chicago
Recovering Michel Renville’s Dakota Stories

Makamae Sniffen, University of Wisconsin - Madison
Ka Leo Akaaka o ka Lehulehu o ke Koho Pāloka 1874: The Distinct Voices of the 1874 Election

Lindsey Willow Smith, University of Minnesota – Twin Cities
Native Sun: Shining light on women and newspaper’s role in identity making and maintaining in midcentury Detroit

Māhea Ahia, Yale University
Shapeshifting Hawaiian Biography: Life and Afterlives of Kihawahine

- **SESSION 13: Vitality, Preservation, and Critique: Object Relations and Indigenous Arts and Architecture (B82)**

Chair: Kelly Wisecup, Northwestern University

Christina Thomas, University of California - Davis
Meawunu Hoobea [Traveling Song]: Why Trans-Pacific Connections between Numu & Māori Matter

David W. Norman, University of Illinois – Urbana-Champaign
Forgetting Effigy Tumuli: Settler Land Art as Anti-Archive

Cordelia Rizzo, Northwestern University
Weave to Stitch: Mapping Object-Knower Relationalities

Molli Ann Pauliot, University of Wisconsin - Madison
Ho-Chunk Black Ash Basketry: A Portrayal of Persistence

5pm – 6pm: **REFRESHMENTS** (*Ruggles Hall*)

6pm – 8pm: **DINNER AND KEYNOTE PRESENTATION** (*Ruggles Hall*)
“Working on *Indigenous Chicago*: Graduate Students in the Public Humanities”
A conversation with **Teagan Dreyer, Joshua Friedlein, Dylan Nelson, Anthony Stamilio,**
and **Kabl Wilkerson**

Moderated by **Blaire Morseau**, NCAIS and Mellon Foundation Long-Term Fellow

Food provided by **Angel Starr** of **Fox Ways Catering**

Sunday, February 9

9am – 11am: **NCAIS Steering Committee Meeting** (*Talbott Hotel*)

Abstracts

SESSION 1: Confronting Racialized Knowledge Production in Colonial Institutions (*Rettinger Hall*)
Chair: Kai Pyle, University of Wisconsin - Madison

The Problem of Sharing in Indigenous Culture: Museums and Indigenous Knowledge, *Robin Olive Little Jackson*, University of Wisconsin - Milwaukee

Euro-western museums and Indigenous museums have had the task of challenging stereotypes that have overwritten cultural and historic identities. Euro-western and Indigenous museums have found varying levels of successes and failures in their efforts to educate their respective audiences in this regard. Two factors that have contributed to those mixed results and barriers of universal understanding, of which are colonial trauma and Indigenous reluctance to share sensitive cultural narratives. The reach of colonial trauma is far reaching, but it is inherently tied to stolen Native culture and objects, but it is most evident in the systems that Native materials are classified. That in and of itself stretches deep into how Indigenous culture is managed, stored, and labeled. Decolonization is warranted with the language we use. Colonial terms for tribes, materials, and customs need to be rethought and changed. Collaborative efforts can only accomplish so much, but how we classify the objects in the museum, needs to be changed as that separates and effectively others Indigenous peoples. Two elements are clear, ethnic populations need to oversee their own narratives, and for Indigenous populations around the world, and an I propose that an Indigenous only system of classification needs to be formed to finally deal with the longstanding issues of colonial trauma, genocide, and neglect. With this research I will work to understand the elements of knowledge sharing that work for both the Indigenous and Euro-Western narrative, and what aspects of cataloging that can be improved upon for future collaborative efforts.

Desecration, Marginalization, and Commodification: The Army Medical Museum's Collection of Native American Remains in the 1870s,
Isabelle Elliott, Oklahoma State University

The Army Medical Museum (AMM) was founded in 1862 by the United States government as part of a program to study wounds and prevent fatalities during the Civil War. This was largely achieved through the collection and shipment of human remains and amputated limbs to Washington, D.C. for study, and occasionally included Native American remains and artifacts originating from the vicinity of Civil War battlefields, desecrating Native burial mounds in the process. When the war came to an end, the museum's mission changed, and the AMM began collecting Native American remains and artifacts in earnest.

This paper seeks to analyze this shift in the museum's mission and the institution of white supremacy which it sought to serve through the 20th century. The shift in the AMM's mission occurred partly due to a lack of need for the study of war wounds postwar, but also to study perceived biological differences between white and nonwhite people, justifying Westward Expansion, Manifest Destiny, and theft of Native land. This expansion also directly led to the approval of a new museum location on the National Mall, connecting US federal power to the display of Native remains. This paper contributes to the existing field by introducing a new conversation regarding the federal government's museum practices, thus shifting the focus of Native American remains collections eastward. This is significant because it is an example of United States policy regarding the handling of human remains and connects these events on the East Coast to Indigenous experiences in the West.

Engendering Indigenous Minds: Anthropology, Neuroscience, and Population Making in Early Twentieth Century Peru, *Hayley Maritza Serpa*, Yale University

This paper explores how early twentieth century Peruvian neuroscience and anthropology contributed to constructing a racialized demographic imagination of Indigeneity, shaping enduring narratives about Indigenous peoples in the Peruvian Andes-Amazon. By examining the works of Peruvian neuropsychiatrist Hermilio Valdizán (1885-1929) and of Julio C. Tello (1880-1947), the first indigenous archaeologist in South America, this presentation highlights how scientific discourse both pathologized and mythologized Indigenous identities, framing them within colonial conceptual containers that sought to categorize and manage differences. Valdizán's neuropsychiatric discourse positioned the brain as a site for locating racial difference, reinforcing stereotypes that perpetuated a hierarchy of mental capabilities. In contrast, Tello's archaeological contributions celebrated Indigenous heritage but rendered contemporary Indigenous communities as static relics of the past, particularly through his study of human remains, further influencing perceptions of historical consciousness and Indigenous cognition. By framing the brain as a social organ and centering the sociological contours of cognition and memory, this paper argues that these scientific narratives imposed a contradictory collective understanding of Indigenous identity rooted in both social memory and racialized difference. This framework emphasizes the role of colonial legacies in shaping perceptions of Indigeneity – not merely as biological phenomena, but also as socially and culturally constructed. This paper calls for a critical reassessment of how scientific discourses, especially those dealing with Indigenous bodies and agency, continue to inform modern demographic and cultural representations of Indigenous peoples. It advocates for a nuanced understanding that actively acknowledges the dynamic and evolving nature of Indigenous identities.

SESSION 2: Studies in Indigenous Languages and Linguistic Practices (*Baskes Boardroom*)
Chair: Stephanie Lumsden, University of California – Davis

Gii-waawiindamawaawag Anishinaabeg (The Anishinaabeg were promised it) Examining Anishinaabeg Treaties Through Anishinaabemowin, *James Chalmers*, University of Manitoba

This presentation will examine Indigenous diplomatic protocols used by Indigenous Nations to build and maintain alliances. Indigenous diplomacy in North America had developed alliance building protocols and diplomatic language, rich with metaphors to build and maintain alliances between Indigenous Nations. This presentation will focus on Anishinaabe oral histories which offer detailed descriptions of treaty negotiations and agreements and will elucidate Anishinaabe perspectives before, during, and after treaty agreements. Presenting this information in Anishinaabemowin will provide linguistic evidence of what the Anishinaabeg consented to in treaty negotiations. This evidence will also show the language written in treaty documents intentionally contradicted Anishinaabeg understandings of treaty agreements which were exclusively based upon oral agreements with Crown negotiators.

Text-based language reclamation in Ojibwe, *Vivan Nash*, University of Wisconsin - Madison

This project clarifies the differences between gye and miinwaa (both meaning ‘and’) as they have been used by first language speakers of Ojibwe. Currently, for some language classes, both are introduced as interchangeable words for ‘and’ which are used to conjoin both sentences and nouns. This project aims to provide nuance to these teachings, allowing language learners to access language which more closely resembles that of our first-language speakers. Drawing from Ojibwe story texts, I analyze the use of these two discourse markers both in terms of frequency of use, and in terms of which kinds of words and phrases they join together. In the data collected so far, miinwaa is used more often than gye, and gye is very often used alongside emphatic pronouns (niin ‘I’, wiin ‘he/she’ etc). In addition, miinwaa is commonly used to mean ‘again’ or ‘more’ rather than ‘and’. This paper will discuss additional differences between these two words, as well as how this information may be used in the classroom.

Restoring Indigenous languages in the healthcare environment will keep Shared Memories Alive and Maintain Cultural Unity, *Fiona Slota*, University of Winnipeg

Revitalizing Indigenous languages are essential for the health and well-being of communities, maintaining cultural traditions and keeping shared memories alive. Memories are embedded within our bodies, memories are alive, additionally memories and its influence are often far removed from healthcare environments. This research seeks to explore integrating Indigenous languages into healthcare environments. This will protect shared memories, preserve cultural identity, thereby improving health outcomes for Indigenous communities through a sustainable development lens. The research main question is: How do we incorporate Indigenous languages in healthcare to maintain cultural unity and improve the health and well-being through the lens of shared memories? A theme that arises, is when Indigenous languages are absent from healthcare, there is a disconnected from traditional healing practices, which can lead to worse health outcomes. Research has shown the absence of one’s language leads to loss cultural identity and the shared memories communicated in those languages. Additionally, there are gaps in previous research that looked at how to bring Indigenous languages into healthcare. This research fills the gap by looking at how revitalization Indigenous languages in health care setting build healthier communities. This topic is important because languages hold memories of the past, present and the future. This study reviewed existing research on memory, trauma, and language revitalization in healthcare. It combined findings from different studies to show how using Indigenous languages in healthcare will improve patient trust in healthcare and outcomes. It helps strengthen cultural identity, keep traditions alive, hence building trust between patients and healthcare providers.

Indigenous Languages as Human Languages, *Jeremy Johns*, Yale University

Indigenous language decline and dormancy may be attributed to a variety of practices, both historical and modern. In this paper I focus on the colonial practice of otherizing Indigenous languages and ways of speech in an effort to undermine Indigenous language vitality. I discuss how these colonial viewpoints are internalized in Indigenous communities and how they affect intergenerational language transmission. I also argue that, while the relationship between Indigenous speech communities and the field of academic linguistics has historically been a contentious one, aspects of fundamental linguistic conceptualization of human language can be

transferred to community spaces to reverse negative ideologies of Indigenous speech and thus assist in revitalization and maintenance efforts.

I acknowledge the various ways that relationships of trust have historically been compromised between Indigenous communities and linguistic researchers through extractive practices and lateral association with suppressive academic spaces. I also acknowledge a growing shift in the field of linguistics toward a collaborative working space with Indigenous communities, which considers how communities can benefit from and be harmed by linguistic research. I also argue that while much of this collaborative research focuses on structural aspects of language, which I believe to be a crucial facet of collaborative research, I also assert that the foundational concepts of the universality of the human language faculty can be applied in dismantling colonially induced concepts of language inferiority which have the potential to stagnate revitalization processes in modern Indigenous communities.

SESSION 3: Investigating Boarding School Connections Across Place and Time (B82)

Chair: Kallie Kosc, Oklahoma State University

From Istanbul to Morris, Minnesota: A Comparative History of Boarding Schools, *Mabmut Polat*, University of Minnesota – Twin Cities

This study parallels the Aşiret Mektebi, or “Tribal School,” in Istanbul with the Morris Industrial School for Indians in Morris, Minnesota during the last decade of the nineteenth century and the first decade of the twentieth century. Both schools, during roughly the same time, were boarding schools, supported and run by the state, which aimed to “civilize” their indigenous populations, albeit for different reasons. The Aşiret Mektebi, which brought boys from Kurdish and Arab aşirets to Istanbul, and the Morris Industrial School for Indians, which took mainly Ojibwe and Dakota children to Morris, Minnesota, were founded with different motivations and aimed to assimilate their students to differing degrees. But though the differences between these two schools are striking, there remain important similarities, particularly in student experience, which highlight both a shared approach to indigenous people on the part of imperial authorities and a shared experience of empire for indigenous students. Through the examples and experiences of these two boarding schools, this study seeks to contextualize and draw a global connection between indigenous experiences of imperial education in both the Ottoman Empire and the United States.

From “Boarding Care” to “Student Placement”: Mormons’ Transcontinental and Transnational Indigenous Child (Re)Education Project, 1954-1972, *Nathan Tanner*, University of Illinois – Urbana-Champaign

Between 1945-2000 approximately 48,000 to 62,000 Native children and youth were removed from their homes and enrolled in the Mormon church’s Indian Student Placement Program. Most of these children were Diné. The Placement Program was a transcontinental, transnational religious education program that Mormons operated in partnership with state foster care and social services systems in 22 US states and at least 3 Canadian provinces. Through missionary proselytizing, Mormons recruited children aged six to eighteen, promising Native families an opportunity for their children to attend great public schools in exchange for them living with white Mormon families at least nine months

out of the year. Relying on both archival document analysis and oral history, this paper details the formal institutionalization and expansion of the Mormons' Placement Program between 1955-1972. Archival documents help reveal the collusion of Mormon church officials between and ties to federal bureaucrats within the Bureau of Indian Affairs, as well as state government agencies that allowed the program to develop. Diné narration of first-hand experiences within the institutionalized and expanding Placement Program drawn from contemporary oral history interviews highlight the impact of the Mormons' religious education project. Diné voices highlight the settler colonial nature of the Placement Program, its racist intent, and aspirations for epistemicide. At the same time, Diné voices highlight and celebrate "survivance," as defined by Gerald Vizenor. Diné Placement Program survivors' attachment to and reliance on k'é, a Diné philosophy and teaching associated with kinship ties, is highlighted as a primary source of survivance.

Relocated Education: Native American Educational Experiences in Rural Oklahoma and Urban Texas, *Teagan Dreyer*, Oklahoma State University

Although the literature of Native American boarding schools and Native Americans in urban areas is rich, there are a limited number of works that connect these experiences. In this paper, I will connect this literature through two case studies, Jones Academy in Hartshorne, Oklahoma and the Native community of Dallas-Fort Worth (DFW), Texas in the 1970s and 1980s. To better construct the context and attitudes of this period and connect these case studies this paper will also tie in the history of the school and programs in their communities, educational activism by other Native communities, and federal policies. For Jones Academy, a former federal boarding school that became tribally controlled in 1972 and contracted by the Choctaw Nation in 1985, the focus will be on how the school was contracted but this paper will discuss its beginnings. In concentrating on the Native community of DFW I will look at how community members, in the wake of the end of the Voluntary Relocation Program (1952-1972) and other federal policies, founded educational programs. The focus for this paper will be on the Dallas Indian Preschool founded in the early 1970s, and the problems the community faced in sustaining these programs. For this paper I will also analyze research materials collected conducting research funded by the Newberry Library in the summer of 2024 that includes correspondence about Jones Academy and its students, newspapers, federally sponsored studies, writings by Jones Academy students, and materials produced by the DFW Native community.

Federal Indian Boarding Schools in Alaska: Network of Collusion and Resource Extraction, *Nyche Andrew*, Yale University

Alaska's history is deeply intertwined with assimilative education and resource extraction, as exemplified by the establishment of church-state boarding schools that were used as instruments of control over Indigenous peoples and their lands. These boarding school towns also became centers for settler activity, military bases, and resource industries such as the gold rush, reindeer herding, and fur trades. Through process tracing, my research investigates the connection between Alaska's history of Native law, policy, and citizenship formation. Archival materials from key figures in the Indian boarding school project—such as Sheldon Jackson, John G. Brady, John Eaton, and Richard Pratt—highlight the collaboration between church and state in undermining Indigenous communities. Scholars have long critiqued Western education as serving the interests of the dominant power, with residential boarding schools displacing Indigenous peoples, fragmenting families, and erasing cultural practices. By examining Alaska Native citizenship's unique political

status and history, this research will enhance our understanding of how colonialism shaped both educational systems and policies in Alaska. The findings aim to inform future tribal-federal policy frameworks and contribute to a greater understanding of Alaska's tribal governance system.

SESSION 4: 20th Century Sites of Resistance: Indigenous Knowledges Connected to Place (*Rettinger Hall*)
Chair: Kasey Keeler, University of Wisconsin – Madison

The Most Important Indian of The Twentieth Century: Hank Adams and American Indian Activism from 1963 to 1974, *John Mollet*, Yale University

Hank Adams, often regarded as the “most important Indian,” was pivotal in shaping Indigenous resistance through his advocacy and strategic thinking. As American Indians confronted legal and political crises between the mid-1960s and 1970s, Adams emerged as a key organic intellectual within the broader Indigenous community. He illuminated overlooked dimensions of Indigenous struggles and forged critical connections between previously disconnected movements. These moments of crisis gave Adams a platform to articulate alternative visions of sovereignty that still influence the field of American Indian and Indigenous Studies today. Adams advanced these causes mainly through behind-the-scenes efforts, using sharp legal strategies and precise treaty rights analyses. His advocacy during the Pacific Northwest Fish Wars reframed Native fishing rights as part of a broader fight for tribal sovereignty, situating the struggle within a larger discourse of self-determination. As part of the Trail of Broken Treaties, he authored the “Twenty Point Proposal”, a protest text that served as a counter-hegemonic push to reclaim Indigenous treaty-making rights. By examining Adams’ writings and actions, this paper highlights the intellectual rigor driving Indigenous activism and challenges reductive portrayals that frame these movements as merely reactive acts led by figures like Russell Means, Dennis Banks, and Clyde Bellecourt. Instead, Adams’ multifaceted approach, encompassing strategic negotiation, policy advocacy, and community empowerment, compels us to reflect on dominant narratives and recognize the agency, resilience, and complexity of Native American activism throughout history.

Fighting for Indigenous Freedoms Behind Bars: The Untold History of New Mexico State Penitentiary’s Indian Cultural Club, *Andrea Ho*, Yale University

On February 19, 1981, seventeen incarcerated Native people submitted a bill to Senator John Pinto to be introduced into the New Mexico State legislature. The bill was the culmination of a year of organizing following the New Mexico Prison Riot of 1980, the deadliest prison riot in U.S history. Melvin Luciano Betsellie, an incarcerated Navajo man, led the research and development of the bill from behind the walls of the New Mexico State Penitentiary. Members of the NM State Penitentiary’s Indian Cultural Club had worked tirelessly to put together the bill. They publicized their struggles in newspapers, wrote letters to sympathetic allies, filed court cases, and recruited other Native people to their cause. Their work resulted in an ambitious bill. Their proposed legislation requested \$193,000 for a half-way house on the Navajo Reservation with counseling services for those who had been recently released from prison. Betsellie and his peers demonstrate that the history of the American carceral state cannot be told without including Native people as its central actors. Far from disappearing in the 1980s, prisoner movements like the Indian Cultural Club adopted new tactics to challenge the increasingly

punitive nature of prisons. The Indian Cultural Club organized a small, yet powerful movement when prison organizing was on the decline. Its members recognized that the NM prison riot opened a new opportunity to re-imagine the conditions of confinement. In a little under a year after the riot, the Indian Cultural Club had transformed the conditions of confinement for incarcerated Native people.

Education Research as Dispossession: Arthur Harkin, the TCCP, and Unethical Settler Research at the University of Minnesota in the 1960's, *Christopher Getowicz*, University of Illinois – Urbana-Champaign

In the spring of 1970 Roger Buffalohead (Ponca) arrived at the University of Minnesota in Minneapolis. He arrived on the invitation of anthropologist Ed Dozier (Tewa) to join the first Department of American Indian Studies in the United States. Soon after his arrival Buffalohead was asked to chair the department. He would go on to help establish a program that featured Dakota and Ojibwe language programs supported by the local community. Six years later Buffalohead departed for Pullman, Washington to help establish a similar department at Washington State University before being recruited to Duluth, Minnesota and later Santa Fe where he supported programs for Native Studies and American Indian Arts. As part of ongoing dissertation research this project examines the work of Roger Buffalohead in contrast to non-native white anthropologist Arthur Harkins. Harkins administered the University of Minnesota's Training Center for Community Programs (TCCP) and Center for Urban and Regional Affairs (CURA). Taken together Harkins and his work with TCCP and CURA dehumanized Native families and children as subjects of research. In part the result of unethical training from Murray Wax at the University of Kansas before arriving at Minnesota, Harkins administered programs that pathologized Native families, children, and communities at time when the American Indian Movement was emerging as resistance to anti-Indigenous policing, job and housing discrimination, and assimilationist practices in Minneapolis. Buffalohead is thus representing a counterexample to Harkins breathing life into the origins of American Indian Studies as community based undertakings responsible to people not academic departments.

Mescalero Place Names, Colonial Cartography: The Case of Gallinas Peak, New Mexico, *Joseph Ukockis*, University of New Mexico

While the names of peoples and places changed in archives and maps over centuries of warfare and dislocation, Native peoples' relationships to the land and with their neighbors have endured. These are encoded in Indigenous placenames; in addition to a range of cultural and linguistic uses, placenames open up reinterpretations of colonial archives and counter narratives of disappearance. In the early 1970s, members of the Mescalero reservation collaborated with anthropologist Harry W. Basehart to document hundreds of placenames across their ancestral homelands for the Indian Claims Commission. Basehart's interlocutors led him to almost every site so that he could record the coordinates, demonstrating the specificity of their knowledge that has survived in oral history. By treating these N'de placenames as constants relative to those on colonial maps—in other words, a more stable form of geographical knowledge—historians can use them to guide archival research. For this paper, placenames in the vicinity of Gallinas Peak (north of present-day Corona, New Mexico) offer an anchor point for corroborating archival documents over multiple centuries that describe relationships between N'de from the

Plains and Pueblos in New Mexico. From this perspective, despite prevailing narratives of their permanent expulsion by the Comanches, archival documents (in dialog with placenames) show an enduring presence of ancestral Mescaleros (and other N'de) on the western portion of the Llano Estacado over the seventeenth, eighteenth, and nineteenth centuries.

SESSION 5: Indigenous Feminism(s): Intersectionality, Motherwork, and Archival Revisions

(Baskes Boardroom)

Chair: Meaghan Tusler, University of Chicago

Imag(in)ing the Feminine: Women's Portraiture as Expressions of Indigeneity, *Laurel Grimes*, University of Oklahoma

Indigenous women's artistic portraiture is a subgenre of creative work that, as a practice and praxis, encourages Indigenous women to engage with understandings of the Indigenous feminine and the feminine self. The intimacy of portraiture insists upon the integration of felt experiences into the current spatialities where the work is created, disrupting colonial rhetorics of various disciplines wherein the Indigenous feminine is impacted and, therefore, cultivating a temporal sovereignty in discourses surrounding Indigenous womanhood and the Indigenous women's experience. Through portraiture, Indigenous women artists utilize their own physical images, historically subjected to commodification, exotification, and dehumanization to critique and resist racist, misogynistic, heteropatriarchal, colonial, and hegemonic societal structures. Ana Mendieta's *Untitled: Imagen de Yagul* (1973), Nancy Friedemann-Sanchez' *Castas* series (2018), and Kali Spitzer's *Sister* (2016, in particular, are portraits by Indigenous women that have been able to visually represent facets of intersectional experiences through intelligent artistic allusions and historical references. Even without requiring that artists, subjects, or viewers to engage in the emotional labor of baring themselves for empathy, these works maintain the intimacy of personal experience by making its representation inessential to the structural conception of harm it seeks to conceptualize. In this paper, I argue that Mendieta (Cuban), Spitzer (Kaska Dena, Jewish), and Friedemann-Sanchez' (Columbian) engagement with the Indigenous feminine body - Mendieta primarily interrogating connections to issues of land, Spitzer being conscious of politicized violences, and Friedemann-Sanchez responding to histories of social stratification - is evidence that these Indigenous women artists are subverting their own images to rehumanize and decolonize the nuanced intersection of the spaces and times they occupy.

Indigenous Archives: Motherwork, Carework, and Futurity in Leslie Marmon Silko's *Almanac of the Dead*, *Mariana Gutierrez Lowe*, Northwestern University

This paper claims that Leslie Marmon Silko (Laguna Pueblo) remakes motherhood and archival care practices as acts of resistance and relationality in her 1991 novel *Almanac of the Dead*. Silko's novel demonstrates that alternative maternal and curatorial practices can bring forth an Indigenous future. This paper focuses on the plotline of Yoeme, a Yaqui elder and her two granddaughters, Lecha and Zeta, and their transcription of an ancient almanac. One of the main plots of *Almanac* follows the journey of an Indigenous almanac that makes its way north from Central America to the U.S.-Mexico borderlands. The almanac contains knowledge of a revolution that will return all land to Indigenous peoples. Its caretakers, Yoeme and her granddaughters, oversee the completion of its transcription

that will engender this future. By using archival theory and Indigenous and Latin American feminisms, I read Silko's portrayal of care practices and maternity as resistance to the violence of institutional archives that sought to render Indigenous and maternal bodies as captive and silent. This paper also presents findings on Silko's research process for *Almanac of the Dead*, gleaned through my fellowship at the Benicke Rare Book and Manuscript Library. Because Silko was interested in researching state violence against maternal figures, Indigenous peoples, and land, I contend that the almanac in the novel is endowed with the ability to reclaim land and relations.

Legacies of (Re)production and Destruction: Native Motherhood and White Motherhood in Louise Erdrich's *Future Home of the Living God*, Taa Machiria Angelina Salazar, Yale University

While paternalism receives substantial consideration in Native American Studies as integral to continued settler-colonial violence and control, maternalism—the historical practice of white women extending the associated values of motherhood into the political sphere, often condemning Native mothers as unfit and advocating for their children's removal—is neglected in current scholarship. Incorporating recent maternalist scholarship and anchoring my paper in Louise Erdrich's *Future Home of the Living God* (2017), I examine the histories and legacies of maternalism imposed on Native women, mothers/hood, and children. *FH* depicts a near-future dystopia engendered by the reversal of evolution and low rates of human reproduction, rendering women of color especially vulnerable to the burgeoning Puritan state. Readers navigate this dystopia with the pregnant Ojibwe Cedar Hawk, who documents her experience as an adoptee of white parents (emphasizing Sera), reconnection with Ojibwe relatives (her mother "Sweetie" and grandmother Mary Virginia), and exposure to state violence (epitomized by the white government agent Mother). My paper explores the novel's mother-daughter relationships in two parts: first, I consider the Native motherhood of Sweetie and Grandma Mary, who bear scars of colonization but work toward communal cohesion. Second, I consider the white motherhood of Sera and Mother, who, attempting to supplant Native motherhood, seek to disintegrate Native communities. Connecting white maternalist legacies and Native mothers' struggle to physically and culturally perpetuate community, I argue that *Future Home*, especially as a dystopia, establishes Native motherhood as a site of ongoing settler-colonial violence that nevertheless endures and remains central to Native futurity.

SESSION 6: Native Racialization and Blood Quantum: Identity, Belonging, and Tribal Membership (B82)

Chair: A.B. Wilkinson, University of Nevada – Las Vegas

Refusal and Self-Fashioning: Siberian Indigenous Writers in the Late Soviet Union, Brian Yang, University of Illinois – Urbana-Champaign

The early Soviet Union was a time of revolution and hope for many Indigenous peoples across Siberia, who were subjugated by the Russian Empire. Through governmental programs, such as "nativization (korenizatsiia)" both Indigenous and non-Indigenous racialized peoples alike were made visible and equal in the new socialist state. However, this era was short lived and although the Soviet Union did have anti-colonial intentions, due to fears of nationalism within its borders, the USSR reproduced the same structures of colonialism that it once fought against. Indigenous peoples across Siberia were once again subject to removal from their lands and "written out" of the narrative of the Soviet Union. This presentation discusses how the literary works of Indigenous

writers in the late-Soviet Union practiced a language of refusal within the backdrop of Russification and dispossession of Indigenous peoples. This presentation will focus on the works of Anna Nerlagi, a Nenets writer, and Vladimir Sangi, a Nivkh writer, whose literary works illustrate not only experiences with the Soviet boarding school system, but also the hopes and dreams of their communities at large. This presentation argues that the works of Nerlagi and Sangi are fundamentally refusing what it means to be authentic, refusing tired tropes of authenticity especially the ones prescribed onto Indigenous peoples by settler-colonials, and also highlighting the futurity of Indigenous peoples beyond the Soviet Union.

Imperial Reform and the Reorganization Era: Reevaluating Oklahoma’s “Indian New Deal”,
Kabl Wilkerson, Harvard University

For almost a century, Native communities in the United States and Hawaii have had their limited claims to political sovereignty qualified by individual members’ ability to verify their connections to community. Yet, current criteria for gaining tribal membership (with few exceptions) was not established by Native communities themselves, nor in a manner representative of their beliefs or values; rather, the racialized criteria for tribal membership known as “Blood Quantum” was carved out by non-native lawmakers in Washington D.C. Its heavy-handed, eugenics-based assumptions about who, what, and where Native people are has since influenced everything from tribal federal recognition to repatriation under the Native American Graves Repatriation Act (NAGPRA). For Oklahoma communities, the story of reorganization was substantively different, and the words of tribal members themselves illustrate this fact—not least for their resounding rejection of imposed federal definitions for tribal membership. This NCAIS presentation is the culmination of a years-long transcription effort of documents related to the many Oklahoma communities excised from the original Indian Reorganization Act (IRA) in 1934 as a new reorganization bill was prepared for them. As with the first IRA, a set of so-called “Indian Congresses” –town hall-style forums hosted at each of the seven Oklahoma Indian agencies– were held to solicit tribal members’ feedback on a new bill. These Indian Congress records have been scattered, and remain almost entirely forgotten by scholars. The story they tell forces us to reexamine the complexities of the federal “reform” as communities offered conflicting visions of community and membership.

Blood Quantum’s Impact on Tribal Belonging, *Haylee Swiger*, University of Washington

Native American identity is multifaceted, with enrollment status, enculturation, and self-concept shaping how one views themselves and their community. We investigate the psychological and community impacts of blood quantum-based enrollment criteria on Native Americans perceived tribal belonging, identity, and well-being. When defining tribal membership, blood quantum can determine access to land, cultural knowledge, and educational and employment opportunities. Blood quantum requirements can also shape how people understand themselves and their tribal community. Despite its significance, research on such psychological effects of blood quantum remains scarce; no work on blood quantum has been featured in major social psychology journals. We are conducting mixed-methods research to test the hypothesis that blood quantum influences perceived tribal belonging, particularly for those low in enculturation— the extent to which one participates in Native culture. In an initial quantitative study, a survey was conducted with participants recruited online and from the

greater Seattle area to examine how enculturation and blood quantum-based enrollment status interactively predict tribal belonging. Data collection is ongoing; after this is completed, we will conduct qualitative interviews to better understand the psychological and community effects of blood quantum-based enrollment criteria. This project aims to document and bring awareness to the impacts that using blood quantum as enrollment criteria can have on Native people's identity and experiences within their tribe.

Voting Behavior and Access Among Native Americans in the 21st Century General Elections,
Natalie Jones Kerwin, University of Wisconsin - Madison

This study explores the relationship between racial identity and voting behavior among Native Americans and multiracial Native Americans across U.S. election cycles from 2000 to 2020, using data from the Current Population Survey's Voting and Registration Supplement (CPS VRS). The analysis employs logistic and multinomial regression to assess four key voting-related variables: voting behavior, mode of voting, mode of registration, and reasons for not voting. Findings reveal significant and consistent disparities in voter participation among Native Americans, particularly in comparison to other racial groups. Native Americans, including those identifying as multiracial, demonstrate lower overall voting participation and distinctive registration patterns. They show a preference for registering at Public Assistance agencies and polling places while generally avoiding mail-in registration. Both groups also face specific barriers, such as transportation issues and challenges with absentee voting. Further analysis highlights a moderately strong negative relationship between Native Americans and voting by mail, while multiracial Native Americans exhibit less consistent trends in voting mode. Contrary to expectations, these groups are less likely to cite inconvenient polling places as a reason for not voting. However, transportation-related difficulties and forgetting to vote or send absentee ballots are more common reasons for non-participation among Native Americans and multiracial Native Americans, similar to trends among Black voters. These results point to the need for tailored voting procedures and policy interventions that address the unique challenges faced by Native-identifying communities. Further research is necessary to develop more inclusive electoral practices and ensure equitable democratic engagement for these populations.

SESSION 7: Responses to Assimilative Education Policies: Models for Indigenous-led Education and New Curriculums (B84)

Chair: Farina King, University of Oklahoma

Seneca Engagement with the Indian Civilization Fund Act's Mission Schools, *Kayla Erickson*,
Oklahoma State University

The Indian Civilization Fund Act of 1819 financially supported "people of moral character" in their establishment of missionary schools throughout Indigenous communities. Through the collaboration of the US government and the American Board of Commissioners for Foreign Missions, this Act aimed to assimilate Indigenous people to the economic and cultural priorities of the emerging settler nation. This paper will introduce the role of the government and missionaries in Indigenous communities under the provisions of this Act but, I will focus on Haudenosaunee nations' engagement with colonial education models from 1818-

1822. Haudenosaunee communities molded the Indian Civilization Fund Act early on in its development to benefit their communities and express their tribal sovereignty. This paper will review the Haudenosaunee's worldviews including religion, societal structures, and educational practices before and after this Act was passed. My research builds on current discussions on Indigenous policy and school funding in the early 19th century including Meredith McCoy's "On Our Own Terms" focus on Southeastern Indigenous communities and Lori Daggar's "Cultivating Empire" discussions of Nations in Western communities and their engagement with the Civilization Fund. I will add to the field's discussion surrounding Northeastern Native sovereignty while emphasizing the importance of this Act throughout the US. Haudenosaunee nations' agency and engagement with the emerging settler nation is paramount to the discussions surrounding the Indian Civilization Fund Act. My research will investigate the Indian Civilization Fund Act's prevalence in Haudenosaunee communities and add to the discussions on how Indigenous people engaged with, accepted, and resisted US government involvement in their communities.

Land, Labor, and Loss: California's Boarding School Histories at Fort Bidwell and Greenville, *Analia Delgado*, University of Nevada – Las Vegas

This presentation will explore Indigenous children's connections to Land and place during the Boarding School era. The experience of Northern Paiute leader Ochiho's in his refusal to send Northern Paiute children to distant schools led to the establishment of Fort Bidwell Indian School on their lands. This act symbolizes Indigenous resistance to colonial attempts at severing cultural ties to land. Through the lens of Ochiho's story and other Indigenous experiences, the presentation discusses the bonds children formed with their Lands and how off-reservation boarding schools often altered these connections. While the primary goal of boarding schools was to assimilate Native children into American society, it was done through their removal from ancestral lands—a continuation of the settler colonial project of land dispossession. The presentation situates the boarding school era within the broader context of settler colonialism, arguing that the removal of children from their lands represents another form of erasure of Indigenous identity. In California, the Mission System and the Gold Rush had already imposed multiple layers of land loss and violence on Native peoples. Yet, Indigenous communities persisted in the face of such challenges. By highlighting the resilience of Indigenous peoples in maintaining their connection to Land, my presentation emphasizes the enduring importance of land as a source of identity and belonging throughout colonial and contemporary history.

Indigenous Teachers' Confidence through Grow-Your-Own Teacher Education, *Katie Ward*, Michigan State University

Grow-Your-Own (GYO) programs are one of the most successful approaches to teacher education in rural communities, particularly for Indigenous educators (Gist, 2019; Adams & Farnsworth, 2020). Despite the prominence of GYO programs in rural, Indigenous communities, most research focuses on urban GYO programs (Curtin, 2018). In response, this paper explores the impact of GYO approaches with Indigenous educators through examining participants' perceived self-efficacy (Bandura 1977; 1997). Research suggests that teachers with lower self-efficacy demonstrate lower instructional quality (Holzberger et al., 2013) and

burn out more quickly (Aloe et al., 2014); conversely, greater teacher self-efficacy yields higher student achievement (Ross, 1992). Given the correlations between self-efficacy and outcomes, studies focus on self-efficacy as a lynchpin for teacher education program success (Marschall, 2022), particularly because novice teachers tend to have lower levels of self-efficacy when compared to experienced teachers (Torabzadeh & Hashamdar, 2022). In this study, I engage in qualitative narrative inquiry with in-service, Indigenous educators (n = 6) in a GYO program to examine: 1) How do participants describe changes in their self-efficacy as educators through the GYO program? and 2) To what aspects of the GYO program do participants attribute their perceived changes in self-efficacy? Educators describe growth in their self-efficacy, identify sources of support which allow them to successfully navigate the program, and discuss areas for program improvement for GYO teacher education to better respond to their assets and needs. These educators' perspectives offer important considerations for supporting Indigenous teacher education, particularly in pathways such as GYO programs.

Portrayals of Indigenous Peoples in *Lonesome Dove*, *Bailey Nutter*, Oklahoma State University

In the late 1980s, Larry McMurtry's miniseries *Lonesome Dove* helped to prove that the miniseries genre was not a thing of the past. Viewers praised the show for its perceived realistic approach to portraying the American West. McMurtry's novels and shows were seen to have educational value, especially in Texas. Students were shown these materials in a classroom setting partly because of their simplistic depiction of the past and the location, where the materials are based.

The problem with this simplistic appeal is that it trivializes the past. The American West has never been simple and the work of Larry McMurtry through things such as the *Lonesome Dove* contributes to the myth, especially in its portrayal of Native Americans. The miniseries reinforces harmful stereotypes, especially about the Comanches. While McMurtry is not alone in how he chose to depict Native Americans the popularity of his work as well as the praise for accuracy makes his contribution to the mythical West all the more damaging.

This paper examines the reinforcement of toxic narratives about Native Americans in popular media using the *Lonesome Dove* miniseries as a case study. How Native Americans are shown as without agency contributes to the myth of the American West, concerns of trivialization, factual inaccuracy, and educational issues. The integration of this show into the curriculum ties directly to nationwide discussions surrounding schools in the 1990s. During this period media such as *Smoke Signals* also pushed back on this predominantly white-based narrative.

SESSION 8: Trans-Border, Intersectional, and Global Indigenous Crossings (*Rettinger Hall*)
Chair: Jennifer Denetdale, University of New Mexico

Black Placemaking and the Settler Colonial Project in Indian Territory, the United States, and Liberia, *Charlene Carruthers*, Northwestern University

A dissertation on Black governance across time and geography, "Black Placemaking and the Settler Colonial Project in Indian Territory, the United States, and Liberia" reveals how African American migrants built a sense of place in geographies cultivated by United States

settler colonial projects in North America and West Africa. Using historical and literary analysis, “Black Placemaking” details how the founders and residents of Boley, Oklahoma and Liberia made political, social, and economic decisions for themselves on contested Indigenous geographies. While historians of Liberia and Boley have respectively explored their historical developments, there are no studies that examine how they are related conceptually, politically and geographically. “Black Placemaking” examines how these histories are imagined and reimagined in two Black feminist novels, *She Would Be King* by Wayetu Moore and *Paradise* by Toni Morrison. Both *Paradise* and *She Would Be King* offer illustrations of Black interiority, through storytelling that centers women, that are not as discoverable or prioritized in current Boley and Liberia scholarship. This project is connected to ongoing efforts to bring Liberia, and Indigenous Africans, into the forefront of Black Studies inside and outside of the academy. In doing so, “Black Placemaking” contributes to the necessary work of decentering U.S. centric racial geographies and discussions of Black and Indigenous relations.

Playing Ball: Classic Period Hohokam-Mesoamerican Interaction, Ian Hughes, Yale University

Alongside irrigation networks, adobe housing, and raised earthen platforms, the Hohokam culture built oblong ballcourts across the Phoenix Basin of Arizona. While their contemporary descendants, the O’odham, still practice ballgames, ballcourt construction ceased well before the abandonment of most Hohokam sites around 1450 C.E. Thus, the origin and purpose of these courts remains obscure. Previous research has tentatively suggested that Hohokam ballcourts imitated the better-understood Mesoamerican ballgame played across Mexico and Central America. This study fuses historical, archaeological, and ethnographic data to build a full comparison between these two games. It will focus on three questions: Why did the Hohokam construct ballcourts, why did the Hohokam cease constructing ballcourts around 1250 C.E., and what is the ritual significance behind the Hohokam ballcourts. This study hopes to deepen knowledge of the connections between indigenous peoples of the modern-day U.S. southwest and indigenous peoples of Mesoamerica. Recovery of trade goods from modern-day Mexico indicates that the Hohokam had access to the products of Mesoamerican civilizations, however, these goods could have arrived via intermediaries. Given the absence of ballcourts north of central Mexico, Hohokam ballcourts suggest sustained direct contact between these two cultures. Alternatively, the Hohokam ballcourts could be an entirely local cultural development, unrelated to ballcourts further south. Architectural differences between Mesoamerican and Hohokam courts do suggest – if not simply adaptation to the building materials of the Phoenix Basin – entirely different ballgames. In either case, identifying the purpose of Hohokam ballcourts serves to elucidate the rich cultural heritage of the O’odham people.

David Kerry, Yale University

This paper argues for the importance of pan-Americanism in the evolution and enactment of the United States’ policy towards Indigenous peoples in the first half of the twentieth century. The main vehicle through which Indigenous policy was shared amongst American nations was the Inter-American Indian Institute (IAII), established in 1940 and ratified by fourteen nations, amongst who eight—including Colombia, Ecuador, El Salvador, Guatemala, Mexico, Nicaragua, Peru, and the United States—created National Indian Institutes to coordinate hemispheric Indian policy.

By closely analyzing the actions of the United States' National Indian Institute (NII), this paper demonstrates that the broad range of U.S. federal policies that constituted the "Indian New Deal" in the 1930s and 40s were deeply influenced by and in constant conversation with Indigenous policy throughout Latin America. The U.S. NII engaged in projects to study educational policies of the Mexican government, health policy in Guatemala, and rural Indigenous credit programs in El Salvador—each of which had significant consequences for federal Indian policy within the United States. Importantly, this work was often done by Indigenous people, as most of the NII actors were themselves Native American and relied upon their lived experiences to analyze and translate the policies they studied.

While most studies of U.S. federal Indian policy during this period focus entirely on either individual Native Nations or the Office of Indian Affairs, this paper demonstrates that that Indigenous peoples and the policies impacting their lives existed outside of the silos of nation-states and were truly hemispheric.

Amy Swanson King, University of Washington

Approximately one generation into what has been termed the "North American Sámi Reawakening," Americans of Sámi descent – many or most of whom did not grow up in the Sámi community or with knowledge of their Sámi background – have begun making inroads into exploring their Sámi heritage via such methods as making handicrafts, learning the Sámi languages, and forging connections, relationships and friendships not just with one another but with Sámi in and from Sápmi, the traditional Sámi territory spread across what is currently northern Norway, Sweden, Finland, and the Kola Peninsula of Russia. In the process of beginning to identify with the Sámi in one form or another, these North Americans of Sámi descent have begun to create an American Sámi-conscious community. Through interviews with individual members of the Sámi diaspora, this paper will look into the ways several individual North Americans of Sámi descent are reclaiming and connecting with their Sámi heritage and the effect these reclamations have on the broader Sámi community. In conversation with researchers in Sámi immigrants, such as Tim Frandy, Ellen Marie Jensen, and Tom DuBois, as well as researchers in Indigenous methodology, such as Jelena Porsanger, Shawn Wilson, and Linda Tuhiwai Smith, I will also examine the extent to which the Indigenous theories they present apply in this context.

SESSION 9: 19th Century Indigenous Historiographies: (Re)Reading Treaties, Tribal Rolls, and Archival Records (*Baskes Boardroom*)

Chair: Jean M. O'Brien, University of Minnesota

Good Friday at San Ildefonso: Performing Tewa Pueblo-Nuevomexicano Relations, *David Morales*, University of California - Davis

When Mexico officially gained independence from Spain in 1821, state officials claimed Indigenous peoples as citizens. In New Mexico, this language of citizenship coincided with ongoing processes of colonization and the celebration of past "conquests." This paper asks how Tewa Pueblos mediated their relations with Nuevomexicanos and the Mexican colonial state through performance following Mexican independence. To answer this question, it offers a close reading of a Good Friday procession which took place at Po Woh Geh Owingeh (San Ildefonso Pueblo) in 1824. On this day, a San

Ildefonso man named Rafael Macambé performed as the centurion, leading the procession. During the ceremony, however, Macambé wheeled around and threatened the saint statues behind him with his lance. In doing so, he performed within the interstices of Nuevomexicano and Tewa cultural expression, drawing on both Nuevomexicano folk plays and Tewa ritual drama. His act underscored both the contradictions of conquest and the ties that bound Pueblos and Nuevomexicano communities. It also prompted an investigation by local Catholic officials, whose records I use to reflect upon the dynamics of witnessing and performance in Tewa-Nuevomexicano relations. This paper draws on the writings of Tewa thinkers such as Alfonso Ortiz and more recent scholars to help interpret this event. It also puts it within the larger context of San Ildefonso history and Tewa participation, via dance, in Nuevomexicano civic ceremonies. Ultimately, Rafael Macambé's act offers a reflection on the convergence of Tewa and Nuevomexicano worlds.

International Indiana - Diplomatic Relations and the 1809 Treaty of Fort Wayne, Benjamin Haws, Oklahoma State University

This paper addresses the understudied yet important 1809 Treaty of Fort Wayne, negotiated between a US delegation led by William Henry Harrison and representatives of the Miami, Delaware, and Potawatomi tribes, and argues that viewing it as simply the product of a binary relationship between the United States and a homogenous mass of Native Americans omits crucial historical context that, when included, reveals a much more diverse, internationally engaged picture of the American frontier during the Early Republic period than many realize. This study examines the papers of prominent US officials, the official account of the treaty negotiations, and an abundance of secondary literature to reveal how the final treaty agreement was the product of a complex web of diplomatic relationships between diverse Native tribes, the United States, and Great Britain. The fact that this treaty coincided with and contributed to a tense diplomatic environment for the United States, both with Native Americans and the British, also reveals its relevance to better-known historical events of the period, such as the War of 1812 and Tecumseh's Rebellion. The primary contributions of this paper to the historiography of the Early Republic period are to reestablish the 1809 Treaty of Fort Wayne as an agreement of considerable historical significance and to demonstrate how the diverse parties that influenced it reveal a more complex, international frontier environment than is commonly understood.

From "Loyal" to "Legitimate": Racial Definitions of Political Identity during Dakota Tribal Reorganization, 1886-1999, Heather Menefee, Northwestern University

This paper draws on oral and written records to consider how genocide survivors transformed and transferred citizenship within the Dakota oyate to their descendants. In part, I argue that Dakota people crafted strategic narratives about their kinship and shared history with settlers to reclaim parts of their homeland in Minnesota. These narratives centered on interpretations of two enrollment lists, made in 1886 and 1889, which have racialized political divisions and imposed lasting fractures within Dakota society. The Office of Indian Affairs asserted that the Dakota people enumerated on these lists were loyal to the US during the 1862 US/Minnesota-Dakota War and therefore uniquely deserving of federal support, a position since upheld by the Supreme Court. When Dakota people sought to reorganize tribal governments in Minnesota in the early 1900s, the Bureau of Indian Affairs required that membership be limited to lineal descendants of these two rolls of "loyal" Dakota. Yet, because of settlers' claims that these Dakota people had abandoned their political ties to the broader Dakota nation by demonstrating "loyalty" to settlers in 1862,

the US refused to recognize their sovereignty. Instead, the BIA required them to incorporate as “Communities” rather than as tribes, a status that remained until 1999. I trace the origins of this double-bind for Dakota tribes in Minnesota, where US law has required Dakota people to claim a historical kinship with settlers in order to exercise their sovereignty and self-determination.

“Contrary to the Rules of the Department”: The Dismissal of Indian Agents for the Obstruction of Canadian Indian Policy in Treaties 4 and 6, 1885-1911, *Jack Nestor*, University of Manitoba

A growing body of literature contends that Canadian Indian policy constituted a genocide against Indigenous Peoples. This ‘genocide hypothesis’ has provoked a vociferous debate between its proponents and its detractors—the latter school preferring to define the nature of Canadian Indian policy as assimilation. Within this historiographical debate the Indian agent has often eluded historical analysis. It was the Indian agent (and later farming instructors) that held the responsibility for implementing Canadian Indian policy. The dismissal of Indian agents has been sporadically noted by historians; frequently it is the Indian agent who was overzealous or corrupt in his implementation of Indian policy that has caught the attention of the historian. There is an historiographical whisper (though not a silence owing to the scholarship of Sarah Carter and Bill Waiser) on the dismissal of Indian agents who obstructed the implementation of Indian policy in the North-West. This study of the dismissals of three Indian agents in Treaties 4 and 6 territory (namely, Charles Adams, Joseph Finlayson, and J.A. Mitchell) argues that architects of Canadian Indian policy deliberately thwarted Indian policy at the moment it would have equipped First Nations with the skills and knowledge to succeed in the nascent agrarian society of the North-West. This approach to Canadian Indian policy had the effect of hindering both the persistence of Indigenous knowledge and practices and the adaptation of First Nations to the knowledge and practices of settler society. The intent of Canadian Indian policy in the North-West between 1885 and 1911 was therefore neither to commit genocide nor to assimilate First Nations but to debilitate First Nations and sustain the relations that such debilitation engendered.

SESSION 10: Institutional Policies for Education and Indigenous Language Revitalization (B82)

Chair: Adam Gaudry, University of Alberta

“We want people to understand”: Native and Indigenous experiences of misrecognition on an elite college campus, *Kemeyawi Wabpepah*, Harvard University

Obtaining a college degree can provide a host of potential benefits to Native students and their communities. Nevertheless, Native students continue to face significant challenges in college, even when they attend prestigious and well-resourced institutions. This study seeks to shed light on the day-to-day challenges faced by Native students on an elite college campus by using the cultural sociological concept of recognition to identify recognition gaps and propose student-centered approaches to closing those gaps at the institutional level. Drawing on in-depth interviews conducted with fourteen Native and Indigenous undergraduates enrolled at Harvard University, this study finds that three recognition gaps emerge from the data: (1) a misrecognition of Native presence, (2) a misrecognition of Native ways of knowing, and (3) a misrecognition of Native ways of being in relationship. The study then proposes several approaches that colleges and universities can take to address these gaps, including: (1) providing curricular support and professional development for faculty about Native peoples and history,

(2) providing dedicated physical space and increased material support for Native students on campus, and (3) revising policies for absences and leave-taking to be more flexible and culturally responsive. This paper builds upon a rich body of literature on Native experiences in higher education, offering the concept of recognition as a tool that colleges and universities can use to more clearly identify, target, and address the systemic barriers Native students continue to encounter in their institutions.

Tagging Destinies: The Surveillance Identity Pipeline through the lenses of The Wisconsin Home Language Survey, *Daniela Tovar*, University of Wisconsin - Madison

This research analyzes the role of bilingual education in shaping academic outcomes for Indigenous students, with a focus on how language labeling in educational settings affects their experiences. While my primary focus is on bilingual education, this work uncovers how Indigenous languages are perceived as a threat to academic success. Through the Home Language Survey (HLS) and related educational practices, Indigenous students are labeled based on their home language, reinforcing the belief that fluency in English is synonymous with academic achievement. Utilizing a raciolinguistic framework, this study examines how educational policies and assessments like the HLS impose labels on students whose first language is not English. Indigenous students, in particular, are often categorized in ways that pathologize their linguistic background, treating their native languages as obstacles to success. Although my work is not directly focused on Indigenous languages, this perspective brings to light the subtle ways in which non-English languages are framed as deficits within the context of bilingual education. By exploring how students are labeled and categorized through the lens of raciolinguistics, this research highlights the need for more inclusive approaches in bilingual education. It calls for a shift away from deficit-oriented perspectives that prioritize English proficiency over linguistic diversity. Instead, this study advocates for policies that recognize and celebrate Indigenous and other non-English languages as valuable assets in the academic achievement of students.

Reconciling the Financial Burden of Language Revitalization in Canada, *Jackie Dormer*, University of Winnipeg

For many years, Indigenous peoples have resisted assimilationist policies attempting to eradicate their languages and continue to revitalize and reclaim their languages in the face of ongoing colonial oppression. There is not only an immense commitment of time and energy required to reclaim one's language, but also a monetary cost. Canada has implemented The Truth and Reconciliation Commission (TRC) of Canada's Calls to Action 13, 14, and 15, which have culminated in the Indigenous Languages Act, and Budget 2019 has allotted funds for the purpose of supporting Indigenous language revitalization, yet this amount is glaringly insufficient when considering the actual cost of language revitalization. This paper will provide an argument for increasing federal funding for Indigenous language revitalization based on the actual costs associated with Indigenous language revitalization and the need for sustainable funding. Recommendations will be made in regard to funding and the dispersal of funding to Indigenous communities to ensure it is adequate, consistent, and sustainable based on The Indigenous Language Act, the Final Report of the TRC, the Canadian Charter of Rights and Freedoms, and the United Nations Declaration on the Rights of Indigenous Peoples. The Indigenous Languages Act cannot be considered an act of reconciliation when it

is not supported by the funding required to fulfil its mandates, leaving the burden of rectifying the effects of colonial assimilation and linguicide on Indigenous peoples. In the spirit of reconciliation, a pathway must be identified in which language learners can become proficient and rebuild their relationships with their languages without financial burden.

SESSION 11: Land Relations: Significant Sites of Memory and Reclamation (*Rettinger Hall*)

Chair: Tarren Andrews, Yale University

Seeking Hope in Reclamation and Wild Strawberry Patches: Michigan's Mt. Pleasant American Indian Boarding School, *Cheyenne Travioli*, University of Michigan

Boarding schools have historically epitomized a tumultuous, deep-rooted, and overlooked history for Native Americans. With the recent rediscovery of unmarked graves of Indigenous youth on former boarding school grounds and with expansive boarding school survivor testimony, reclamation efforts are underway. My paper will explore how destruction, devastation, and loss have been central to Indigenous history. Still, as Indigenous communities work towards reclaiming and rebuilding their narratives while refusing the predominant one, a hopeful future remains within reach. By emphasizing earlier initiatives set forth by Indigenous youth at the Mt. Pleasant Indian Boarding School in Michigan, this paper suggests that planted seeds of hope have withstood unrelenting colonial aggression and paved the way for today's youth to establish a structure of hope in carrying on a legacy of healing. I argue that in reclaiming their history, Indigenous peoples are setting forth an emblem of hope in rebuilding from devastation and grounding a refusal towards colonial narratives that have historically eclipsed Indigenous narratives for centuries. In rekindling connections to the land and ancestors through strawberry patches on the former grounds of the school site, future generations of Indigenous kin will be able to promote and instill Indigenous and ancestral knowledge while reclaiming their past and planting seeds for a healthier future.

Preserving Sacred Spaces, *Jonathan Meadows*, University of Oklahoma

Thinking along the foundation of my research over the preservation of sacred sites across Turtle Island. Bear Butte which is a public sacred space for Indigenous tribes has been the core focus of my research and how I can demonstrate the extent of what protections could be established for Native Americans today. I am positioning myself as a person who is also involved within the research due to my existence as a tribal member of the Cheyenne and Arapaho peoples. The purpose of my research is to find and try to understand the root cause of why there is a significant risk for Indigenous people to be irrelevant to religious practices to sacred lands in the eyes of the U.S federal government. We are among the only race to have higher rate of being assimilated and forgotten. Pre-colonial contact, the Europeans landed here on turtle island in 1492. There was already a premeditated & genocidal thought of wiping Native Americans from the existence of this planet. During the rising population of outsiders within the United States, Indigenous people fought with a chip on their shoulder because they already seen what was coming before it got here in order to protect the land and culture that is vitally important for Indigenous existence.

Blood and Soil Liberalism, *Thomas Klemm*, University of Michigan

My project, titled “Blood and Soil Liberalism” takes a Marxian political economic approach to study assimilation policy. Largely focusing on Allotment, my project aims to elucidate the ways in which the emerging capitalism political economy in the West, both is responsible for the creation of assimilation policy, but also is responsible for how the policy rolled out. I aim to show Assimilation policy was not one event, but something that took many different paths in its roll out, guided by the needs and wants of capital.

SESSION 12: Reading Between the Lines: Archival Research on Select Newspapers, Newsletters, and Critical Translations from Hawai'i to the Midwest (*Baskes Boardroom*)

Chair: Josh Reid, University of Washington

Recovering Michel Renville's Dakota Stories, *Julia Kopesky*, University of Chicago

This paper focuses on the literary contributions of Dakota writer Michel Renville (Bese, 1822-1899) to the bilingual Christian newsletter “Iapi Oaye,” and to the nascent Bureau of American Ethnology. Renville, a member of a prominent Dakota family, was a friend and student of missionary Stephen Return Riggs (1812-1883), and a contributor to Riggs’ newsletter, his BAE publications, and his posthumous Dakota Grammar. Renville’s five Dakota-language stories, which were published in translation between 1880 and 1882, merit close reading for his balanced plot structures, use of ecological etiology, and linguistic rarity. But despite Renville’s skill as a Dakota storyteller, his position as author has been negated by both settler and Native scholars, who have attributed his variations of traditional Dakota stories to Riggs alone. Following Deleuze and Guattari, I read Renville’s stories as rhizomes of Dakota literature, to be unearthed from the settler milieu of their translator and re-connected to a wider network of D/N/Lakota authors, including Charles Eastman and Ella Deloria. I also re-position Renville within his Dakota kinship network, through which he was related to participants on both sides of the Dakota Indian War of 1862, and the establishment of the Lake Traverse Reservation. By connecting Renville’s stories to his kin, both ancestral and descendant, I re-present him as a key figure in Dakota literary history, Christian missionary activism, and salvage anthropology; someone who strengthened his community by working within settler systems while preserving Dakota lifeways.

Ka Leo Akaaka o ka Lehulehu o ke Koho Pāloka 1874: The Distinct Voices of the 1874 Election, *Makamae Sniffen*, University of Wisconsin - Madison

This research examines the nineteenth century Hawaiian Kingdom through the framework of mo’olelo (stories), mo’okū’auhau (genealogy), and Indigenous feminism to challenge the temporality and paternalistic colonial narratives that have marginalized Indigenous women and perpetuated a narrow, colonial view of Hawaiian history. Central to this research is the overarching question: where are the beloved women? Through juxtaposing the Hawaiian language version with the English-translated one of the Hawaiian Kingdom’s first written constitution, we are provided insight into the gaps in which Native women began to disappear. Building from this, this work considers the question: did women really

disappear? Or did they activate their agency in ways that challenged the Western-imposed definitions of women in subjugated roles? To address this question, I examine the election between Queen Emma Nae‘a Rooke, a Native Hawaiian queen, and King David Kalākaua, a Native Hawaiian king. By focusing on this particular moment, this work uplifts and amplifies the role of Native Hawaiian women while demonstrating their ability to deftly navigate the evolving political landscape. With limited literature available regarding Queen Emma and the onslaught of narratives that have created a colonialist characterization of Native Hawaiians as “primitive” and missionaries as “benevolent and selfless crusaders,” this research aims to correct the oversight that has resulted in the erasure of women from Hawaiian history. Thus, demonstrating: the beloved wāhine never disappeared.

Native Sun: Shining light on women and newspaper’s role in identity making and maintaining in midcentury Detroit, *Lindsey Willow Smith*, University of Minnesota – Twin Cities

I argue that Native-run community newspapers were critical in creating a global Indigenous identity among everyday Native peoples in Detroit in the mid-twentieth century. I am exploring materials that have not previously been used in historical analysis, particularly the local Native-run newspaper the *Native Sun*. This newspaper, spanning from the 1970s to the 1990s, shows the importance of gathering and information sharing in maintaining and creating new forms of Native American identity among the various Native peoples living in Detroit and its suburbs. It also shows the underrepresented role Native women played in maintaining their broader Native community, including their families and specifically their children’s identity as proud Native people. Including sections on international news, news from other tribes, and addressing the relations between the Detroit tribal community and the federal government on a nation-to-nation basis, concepts of sovereignty and relations expanded globally in the *Native Sun*. To fully grasp the world news, local politics, and insider humor of the paper, a variety of methods from close reading, personal reflection by the author as a descendent of the community, storytelling, and oral histories from members of the Detroit community will be employed. I will also provide insight into the continuing legacy of the urban and suburban centers of Native American populations in Southeast Michigan—those whose ancestral territory has always been there and those whose homelands are elsewhere who moved to Detroit primarily for employment in the auto-industry.

Shapeshifting Hawaiian Biography: Life and Afterlives of Kihawahine, *Māhea Abia*, Yale University

This biography centering the life and afterlives of Kihawahine —16th century daughter of Maui chief Pi‘ilani—unsettles Western ideals of biographical genre. Kihawahine was ritually transformed into an akua mo‘o—reptilian water deity—at the ceremonial complex of Moku‘ula in Lāhaina, then was later one of the few female deities to be elevated to archipelagic worship under Kamehameha I. By historicizing re-tellings, I illuminate ways in which Hawaiian narratives challenge Euro-American genre restrictions of biography, offering a critical intervention into Indigenous Studies. By centering Hawaiian ways of knowing and being, I exceed linear birth-to-death models rooted in western historical heteropatriarchal heroics. By seeking after Kihawahine’s lives and body forms—giant lizard, dog, spider, alluring

woman—I birth a liberatory approach to Hawaiian life writing through a hydraic method I name Mo’o’ography: the protean tracing of Mo’o across spiraling time, space, material, sound, element, species, generation. My mo’o’ography emerges from primary texts including Hawaiian-language newspapers, missionary journals, archaeological reports, ritual, chants, songs, and hula dances, as well as ethnographic interviews with temple caretakers, master carvers, artisans, and community storykeepers. Mo’o’ography contributes to Hawaiian literary theory by increasing the reservoir of Mo’o Studies, which has been previously eclipsed by prolific publications about Pele and Hi’iaka. Offering this emergent mo’o’ography to my ancestor, I write her story to decolonize generic structures of elimination that erase Mo’o by shapeshifting and transforming the very nature of biography itself. I approach research of a prominent female deity through an indigenous feminist lens and mana wahine values connecting Kihawahine to place-based genealogies.

SESSION 13: Vitality, Preservation, and Critique: Object Relations and Indigenous Arts and Architecture (B82)

Chair: Kelly Wisecup, Northwestern University

Meawunu Hoobea [Traveling Song]: Why Trans-Pacific Connections between Numu & Māori Matter, *Christina Thomas*, University of California – Davis

For the people of Kooyooe Panunadu [Pyramid Lake] our arts and languages stem from relationships between our human, more-than-human, and environmental entities unique to Numu [Northern Paiute]. However, the 1844 onset of settler colonialism led to the prohibition of our cultural lifeways, which fell into a deep stage of sleep. Without arts and language we risk losing our histories and lifeways that have been passed down since time immemorial. Numu Nugadu [Our Dances], incorporates equal parts historical, archival, and performative engaged research methodologies, all of which are Numu-led and community-based. More broadly speaking, this collaborative and public arts+humanities project aims to amplify Numu histories and practices, long assumed lost or silenced, to advance community health and well-being via narratives of resurgence. My research both enacts and documents (re)vitalization/regeneration strategies that weave together language and applied practices in Native American language, music, and dance. Numu Nugadu, is a project that advances Numu-centered performing arts and language curriculum with, by, and for Numu Peoples. My intellectual foundation is rooted in Numu language and worldviews and seeks to integrate Numu perspectives and methodologies into Nevada state histories. These integrations will achieve a much-needed densification of academia in terms of more diverse populations and more diverse methodologies in higher education.

Forgetting Effigy Tumuli: Settler Land Art as Anti-Archive, *David W. Norman*, University of Illinois – Urbana-Champaign

Since the late 1960s, non-Indigenous artists have constructed largescale earthworks throughout North American landscapes, frequently appropriating the forms and structures of monuments designed by Indigenous peoples centuries before settlers arrived to the continent. Critics have

increasingly called for art historians to address the so-called “land art” movement’s complicity with settler colonialism, emphasizing that this appropriation is a symptom of much deeper entanglements. My presentation will consider these entanglements as they appear in one case study: Michael Heizer’s *Effigy Tumuli* (1985) located in the Starved Rock region of north-central Illinois. A complex of figural mounds shaped to resemble water-dwelling animals and insects, the project explicitly references effigy earthworks constructed by Indigenous peoples throughout the Great Lakes and Mississippi Valley. While Heizer appropriated the basic visual form of these sacred (and often funerary) sites, he disregarded the complex material, infrastructural, and kinship-related design components of genuine effigy earthworks. Examining the history of the land *Effigy Tumuli* occupies reveals further layers to the project’s extractive approach to Indigenous heritage. Constructed atop a former coal mine, and adjacent to the site of the Grand Village of the Kaskaskia, the earthwork’s land is directly imbricated in practices of resource extraction and forced dispossession. The artwork, I will argue, contributes to erasing from public memory these and other aspects of the land’s Indigenous and colonial history. Whereas many Indigenous scholars have described ancestral earthworks as repositories of memory, Heizer’s earthwork, by contrast, operates as an anti-archive: an architecture of erasure and forgetting.

Weave to Stitch: Mapping Object-Knower Relationalities, *Cordelia Rizzo*, Northwestern University

Though the main focus of my current research is needlework, weaving creates the fabric where one inserts the needle that embroiders or creates. For the purpose of academic research, this exploration of textiles and textility serves as an allegory of the histories of the frameworks we use to understand any object of study. Weave to stitch seeks to expound an approach that introduces Native American and Indigenous Studies frameworks to interrogate the assumptions upon which we study and analyze objects. In an academic environment that welcomes decolonization, weave to stitch questions the colonial components at work in our research activity in the arts. I take Guatemalan feminist sociologist Gladys Tzul Tzul’s idea that weaving stands, signifies, and maps communal relationships and strength as a blueprint to theorize about subjugated knowledges. Tzul Tzul’s ethnographic work in Guatemala theorizes that extractivist interests target weaving itself as they identify that it is deeply connected to the community assemblage. I advance her work can serve as a model to study other relationalities of knower and object of study.

Ho-Chunk Black Ash Basketry: A Portrayal of Persistence, *Molli Ann Pauliot*, University of Wisconsin - Madison

The Ho-Chunk People of Wisconsin have a close connection with their ancestral homelands that has been fraught with resistance from immigrants. The Ho-Chunk had to develop their own economic self-sufficiency in a hostile environment during the 20th century. After a half century of forced removals, the Ho-Chunk cultivated their own trade practices with the leading economic resource being black ash basketry. The traditional craft practice of weaving baskets became a vital and stable income for all Ho-Chunk’s in Wisconsin in the early 20th century. With community leaders’ guidance and foresight, the Ho-Chunk were able to establish their

political government and develop tribal enterprises with experience in business management from owning black ash basket stands. In still practicing basket making the Ho-Chunk weavers are facing an environmental crisis with an invasive species the emerald ash borer-EAB that is destroying the black ash trees needed for Ho-Chunk black ash basketry. The Ho-Chunk weavers have partnered with the researcher to preserve the teachings to keep black ash tree harvesting techniques and basket preparation processes, including dying, shaving, and wood carving for future revitalization. Using technology to benefit the Ho-Chunk and other tribal nations in their efforts to preserve, sustain, and revitalize a central material culture practice and, in doing so, maintain the forest relations at the heart of their society.

